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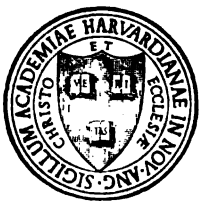

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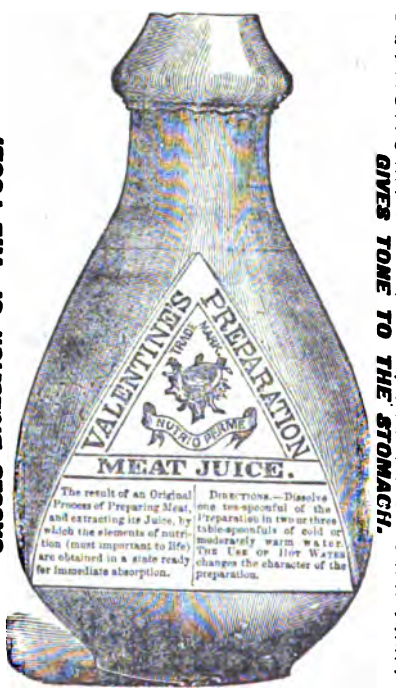

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(See page 55.)

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The Spiritual Regeneration of China.

BY REV. W. P. CHALFANT.

[The following sermon was preached at the recent annual meeting of the West Shantung Presbyterian Mission. Its earnest spirit and hopeful ring lead us to select it as a suitable introduction to this new volume.—ED. RECORDER.]

Ezekiel xxxvii. 3. "And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest."

A GRUESOME vision this, but one which from its very gruesomeness takes hold upon the imagination.

Israel had been faithless to her mission as spiritual leader among the nations. Prosperity had brought riches, and riches while they tempted covetous enemies fostered pride and selfish indulgence. Indulgence wrought decadence. Her ancient valor decayed; blinded by the sensual heathen cults about her and within her, her spiritual vision was darkened; moral corruption poisoned her national life like a deadly miasma; the spiritual few who lifted warning voices were flouted or smitten.

Israel's cup of iniquity was full.

Then by the working of the inexorable laws by which God rules this world, the scourge descended again and yet again. And now the northern army, the terrible strangers, the ruthless soldiers of Chaldea were upon their coveted prey for the last time!

In vain the alarum trumpets blared in the streets of Jerusalem. "Blow ye the trumpet in Zion and sound the alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand . . .

A great people and a strong ; there hath not been ever the like . . . A fire devoureth before them and behind them a flame burneth ; the land is as the garden of Eden before them, but behind them a desolate wilderness." (Joel ii. 1-3.)

Before that desolating blast the national life of Judah and of Israel came very nearly going out for ever.

Among the first captives in the first or second deportation marched the prophet-priest Ezekiel. The Spirit of God was upon him. He dreamed strange dreams and saw stupendous visions ; he spared not to enforce the lessons of God's chastisement upon the minds of the disconsolate captives by the river Chebar, and he saw, too, the glory at the latter end.

Nationally and spiritually Israel was *dead*, dead as the bleached skeletons of the valley of vision. "Son of man, can these bones live?" And the humbled prophet answered : "O Lord God, thou knowest!" Then before his eyes, for his comfort and the comfort of the remnant of God's chosen people and for the comfort of all those who, throughout the centuries, strive to bring men back to God, he saw those bleached skeletons, clothed upon with wholesome flesh and inspired by the breath of a new life, stand up upon their feet, "an exceeding great army." "With God all things are possible."

The principles of honest homilectics forbid the unqualified application of the teaching of the prophet's vision to the subject which I have chosen to discuss, namely, the spiritual regeneration of China. The characteristics, missions and circumstances of the two peoples are too dissimilar for that.

And yet there is enough in the spiritual condition of China, using the word "spiritual" in its widest sense as covering the intellectual and moral and religious life of man, to justify the use of one ominous word of description, and that word is *death.* The more attentively the humble prophet of the living God watches the varied activities of Chinese life, the more clearly does he catch glimpses of the white emblems of spiritual death that lurk beneath it ; and the better he knows his China, the more heavily will he be burdened, as was Ezekiel of old, with the overwhelming mass and the apparent hopelessness of this death in life. The bones of dead China, like the bones of dead Israel—"are very many, and, behold, they are very dry."

Whatever good gifts Confucius, or Lao Tzŭ, or Buddha, may have given to China they have failed to confer the most essential of all gifts—*spiritual life.*

And now the church of Christ hears the solemn challenge: "Son of man, can these bones live?" Possibly some may be disposed to reply: "No, Lord, it cannot be." Many more are ready to say: "Certainly, Lord, it is a simple matter. If the home churches will contribute so much money and send out so many missionaries each year, China will be Christianized in the present generation." But the most of us, I venture to say, warned by the lessons of history and chastened by personal experiences of bitter disappointment, will be content to say with Ezekiel: "O Lord God, *thou knowest!*"

It is easy to predict the conquest of China by Christianity, but it is well to remember that Christianity has, by no means, taken root in every soil where it has been planted. Not only so, but Christianity, where it has outwardly prevailed, has again and again, in conspicuous and lamentable instances, grown at the expense of the spiritual life, which is its real essence. Before the first century had passed, the parent church of Judea was divided and virtually dying. Ulhorn says in an article on the Jewish Christian sect of the Ebionites: "The disintegration of Jewish Christianity was consummated by the introduction of Gnostic philosophy, of Greek culture, as also, perhaps, of Oriental theosophy."

Where are the churches of Asia Minor, planted by Apostolic hands? Where are the churches of South Galatia, of Macedonia, of Achaia? A few degenerate Christian communities among the Copts and Abyssinians are all that is left of the once triumphant church of North Africa. The vast majority of the African churches adopted what was declared to be a heresy by the Council of Chalcedon in A.D. 451; the small orthodox party, backed by the orthodox Emperors at Byzantium, abandoned argument for political intrigue and then for the club and dagger, and for more than a century Christians reviled and slew each other in the streets until, when the conquering hordes of the Prophet invaded Egypt (680), history has to record that the exhausted Christian church hailed them openly as deliverers! That is what happened to the church that produced an Apollos and a Clement, and a Tertullian and an Augustine!

Greece accepted Christianity and, behold, —— Russia! Imperial Rome bowed her neck to the yoke of the Nazarene, and, behold, a vast religious organism covering the earth but, alas, so lacking in vital spirituality that in many of the countries where

it holds sway it is difficult to distinguish in morals or worship between it and the paganism which it has displaced. It is impossible for us to go further into detail, but such facts as these show that the nature of its environment, the moral and political forces to which it is subjected, the speculative views which it encounters, and, above all, the national characteristics of the peoples who embrace it, have very much to do with the real triumph of Christianity in any land.

Accordingly in carrying on the modern missionary propagandum of the Protestant churches we do well to give heed to the signs of the times. The religious future of Japan is not as bright from our standpoint as it is frequently represented to be. Japan has borrowed the material and ethical fruits of Christian civilization while manifestly by no means prepared to accept the Gospel of Christ. Having overthrown Russia on land and sea by the use of modern weapons, her Emperor and generals and admirals proceed to thank the august spirits of their ancestors for the victory. In China the task before us is one of the most gigantic the church has ever faced and one that will be rendered still more difficult, in all probability, by a rehabilitation of Confucianism and a recrudescence of Buddhism. The latter movement seems already to have begun, under Japanese influence, at Peking.

I advert to this whole subject of the uncertainties in Christian development not with the cynical purpose of dampening missionary enthusiasm but rather as a background upon which to sketch, however lightly, what is actually being accomplished in China. It may serve to remind us, however, that we are engaged in no child's play. Many an army has suffered defeat merely because it underestimated the strength of the enemy.

Let us glance first at the intellectual aspect of China's national life. The intellectual stagnation of China is one of the notorious phenomena of the world. Here is a people whose feet were set upon the road to the highest stage of civilization. They had their sages, philosophers and scholars and yet for centuries they have not taken one step in advance. They have, in these latter centuries, given no great thought to the world ; they have produced practically no original literature ; they have not investigated the facts and forces of nature about them. In spite of abounding shrewdness and much wholesome common sense, their abstract reasoning is so far from contact

with reality that it is often positively absurd. Their educational system on the one hand furnishes a small number of conceited pedants and on the other leaves the mass of the people in absolute illiteracy. Everywhere we perceive intellectual stagnation, intellectual death. Bones! Bones! Very many and very dry!

"Can these bones live?" The Christian church, to her eternal honor be it said, set about to answer that question in a very practical way. The noble institution under whose shadow we meet is eloquent of long and patient years of labor, and that in more than one mission centre, to awaken the dead intellect of China.

There is much to justify a comparison between the intellectual torpor of the Dark Ages in Europe and that of China to-day, or, let us say, of *yesterday*, so fast is the hand upon the dial now moving. Both were characterized by an almost idolatrous adhesion to the past. Aristotle, although really little more than a name to most of his worshippers, was regarded with an unreasoning veneration only surpassed by that which the Chinese literati pay to Confucius. Both had embraced, the Chinaman unconsciously, that deductive philosophy which led the scholastic pedant to imagine that all the secrets of the world were within his single grasp just as the Chinese books declare that the Confucian scholar, seated in his study (save the mark!), needs not to go abroad to comprehend all things in the universe! "Hsiu ts'ai pu ch'u mên, pîen chï t'ien hsia shï."

But in Europe there came the Renaissance. Europe was intellectually born again. Now, with our own eyes we are beholding the beginning of the Renaissance of China.

But there is a contrast here, and in that contrast lies much hope for Christian progress. The impulse which produced the European Renaissance came not from within the Church of Christ but from without it and beyond it.

It came from the recovery of the classic lore of Greece and Rome and from the first faint gleams of a scientific knowledge of the world in which we live. When, on the other hand, the history of the Renaissance of China is written, it will be found that the church of Christ has, from the very first, taken the lead in stimulating that new life. In the school-room engaged in the practical work of instruction, in the way-side inn, in the village home, amid the sorry state of the official yamên, over the smoking tea-cups in the guest-room, the voice of the

missionary has still been for education and reform. He it is that by word of mouth and through the press has marshalled the convincing facts of Western progress. He it is that has prepared whole libraries of books and placed these books with an earnest word and a secret prayer in the hands of hundreds of thousands of thoughtful Chinese men. He it is (and I would that our language included such a pronoun as would make it clear that we by no means leave out of view the noble wives and the sisters in Christ who share with husband and brother the heat and burden of the day !) he it is, I say, who in the weary round of class-room work or in the course of labors of other sorts, has driven home the wedge of truth into the very centre of China's intellectual being and has let in the light at last.

Thus has the Christian church, led by a wisdom higher than her own, seized a splendid coign of vantage. At this moment there are no better schools in China than the advanced Christian schools, and the Chinese who know anything about the subject are perfectly aware of it. As we have learned to our cost, the government schools are not only non-Christian but are apt to be, at heart, anti-Christian. Under Japanese leading this will hardly be less the case. Our hope is that the work of Christian teachers who are themselves awake to the demands of modern thought, thoroughly equipped for their work, and, withal, full of the Spirit of Christ, may turn out students who shall fairly force recognition by reason of superior merit. The issue is already joined, and the cheering fact is that the leading men among the instructors of China, foreign and native, are Christian men.

Let us labor and pray that we may hold the position thus nobly and patiently won.

Speaking from the intellectual standpoint, then, there is no need to ask the question: "Can these bones live?"

Behold, they have already stirred, and we see them in the act of arising from their age-long sleep, "an exceeding great army." Let us stand behind our brothers and sisters of the class-room and bid them be of good cheer. If any one feels called upon to administer, betimes, the wholesome acid of criticism let him not fail to add a due portion of the soothing anodyne of appreciation! "Bear ye one another's burdens and so fulfill the law of Christ."

"Oh, Rock! Rock! When wilt thou break," cried the dying Xavier as he gazed from his island refuge across misty waters to China's forbidden mainland. For three and a half centuries

God's hammers, great and small, have been ringing on this stubborn rock until the rifts are widening at last. And among the mightiest of all those hammers of God is *Christian education.*

Now let us turn from China's intellect to China's heart. As a nation thinketh in its heart, so is it. I ask you to look with me upon three aspects of China's inner life: upon her practical benevolence, her common morality and her religious convictions. No exhaustive treatment will be attempted, no ambitious philosophizing indulged in; we shall speak of things that we see and know.

One of the most stubborn as well as most portentous facts in this world is the fact of human suffering. Poverty, disease and death are ever with us. Above the mingling noises of human activity the hearing ear can catch, like the ominous murmur of a troubled sea, the pathetic note of the universal, endless anguish of mankind.

What is China's normal attitude to human suffering? It is an attitude of apathy, running all the way from fatalistic resignation to a brutish callousness positively shocking. It is not our intention to slander a great people for the purpose of establishing a sermonic thesis.

The benevolent impulses common to mankind are by no means lacking here. Who has not known the man or woman praised by all for rescuing, let us say, the foundling cast out by heartless or despairing parents to die?

Who does not number among his acquaintances workers of righteousness who distribute adhesive plasters to ailing neighbours? One does not forget, moreover, the courtesy and kindly sympathy which he has himself constantly experienced. The milk, or perhaps we should say, in this case, the *oil* of human kindness, is not missing in China.

In the way of public charity we do not ignore the occasional court of ramshackle buildings which does duty as a shelter for beggars, nor forget those smoking rows of kettles in Chi-nan-fu where, in years of famine, thousands of hungry refugees receive their daily dole of millet. These things and things like them we try to bear in mind, yet we are constrained to repeat that callousness to human suffering is a conspicuous blemish upon the Chinese character. Selfishness, poverty, timidity, and, above all else, daily familiarity with the misery pressed close around one by the density of population, have conspired to thwart and, sometimes, to kill the impulse of pity and the desire to help.

So we find a people practically without hospitals, without asylums for the orphaned, the insane, the blind, the deaf and dumb and with next to no organized measures to relieve the sufferings of the poor. Foot-binding and juridical torture are national institutions.

It is here again that the Christian Evangel comes like the breath of a new life. Ever since the Master stood up in the synagogue of Nazareth and, making the words of ancient prophecy his own, proclaimed his mission, no Christian can mistake his duty toward the unfortunate and the suffering.

"The Spirit of God is upon me, because He anointed me to preach good tidings to the poor. He hath sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." From that very hour the Christian church has set itself to relieve the burdens of a suffering world.

Again and again the Christian missionary has thrown himself into the breach when the grim onset of famine has driven the despairing Chinese peasant gasping to the wall, and in doing it he has shown, in an unmistakable way, the difference between official largess, doled out by venal hands and too often paid for in terms of cruelty or lust, and Christian beneficence, discriminating and kindly, administered without so much as a dishonest thought!

Since Christianity invaded her borders China has seen unwonted sights. She has seen orphans gathered and housed and fed and taught. She has seen the blind, deaf and dumb taken up and with infinite patience made into useful members of society. She has seen compassionate hands stretched out to help the victim of opium back from the haunted land of his bondage. Most conspicuously of all she has seen the whole empire dotted with hospitals and dispensaries where consecrated men and women do battle with disease, not for sake of man's praise, nor for merit in the world to come, but for the love of men, for whom Christ died. Christianity answers the problem of human suffering not by the platitudes of philosophy but by deeds of love. This constitutes the real significance of our medical work. It is a vast illustration that all China cannot but see, of the inner spirit of Christianity.

Our medical department is not a shrewd expedient to disarm prejudice. It is an integral part of our Evangel.

We heal the sick, moreover, not merely because Christ did it. We do it ultimately, we humbly trust, for the same reason that He did it—out of tender compassion for a suffering world.

Brothers and sisters of the consulting-room and the scalpel, we salute you! When we see you take hold of disease in its most loathsome forms we think of Jesus of Nazareth who, ignoring the ritual law, touched a leper and said: "Be thou clean!" May His Spirit be in you, lifting your service high above all that is professional or perfunctory, and inspiring you to speak, from time to time, a warm and direct word in His name to some soul made receptive by kindness.

But the main question at this point is whether the varied display of Christian benevolence which China has seen, and is seeing, has awakened an answering throb of emulation in the Chinese heart. Are the dry bones of China's altruism beginning, under the vivifying influence of the Gospel, to show signs of life? It is a large question, and one not so readily answered as the one concerning intellectual progress. We naturally look for the answer first in the Chinese church itself. The church is too weak as yet, and too dependent to show what may be expected along these lines, but surely it is true that the native church clearly understands and cordially accepts the Christian standards of altruism. The Christian doctrine of the brotherhood of man, as based on sonship to a loving Father, and illustrated and made real to the world through the life and death of Christ, has placed the duty of mutual helpfulness upon a new and solid basis. Instead of being a sort of moral embellishment, to be expected only of the men and women who have means and leisure to affect it, altruism is discovered to be the main business of our lives. So far from being something over and above righteousness, love is in itself the fulfilling of the law. This is the great seminal thought that has been dropped by Christianity into the Chinese mind, or, if you please, that has been stirred to new life there. A new estimate of human worth emerges. A new value is set upon human life. These ideals are already alive in the Chinese church. And their power to save and to transform will wax and not wane as the years go by.

Like us, the Chinese Christian intends to square his life with the new law of love, and if he fails fully as often as he succeeds, why, forsooth, so do we!

But the Christian influence toward practical benevolence here, as in Japan, is felt far beyond the limits of the church.

Where had the anti-footbinding crusade its origin if not in Christian precept and example? Nor is the significance of this movement exhausted by the accomplishment of the immediate end proposed, an end which alone would be sufficient to cause coming generations of Chinese maids or matrons to arise and bless the name of Christianity; it speaks, further, of a general and growing tenderness of feeling which is otherwise illustrated.

For example, the proposition to do away with the time-honored custom of judicial torture has already been made to the throne. The fate of that frightful institution, with all its inferno of outrage, suffering and injustice, is practically sealed. China is growing sensitive to the humane convictions of the Western world, and those convictions, in turn, are the ripe fruit of a civilization predominantly Christian.

There is little flesh upon the dry bones as yet, but they are moving—surely they are moving! There are signs of the approaching victory of the Cross. What is the most momentous feature of the epoch-making drama of war now drawing to its close in Manchuria? I venture to think that it is not to be looked for in the new hegemony of Japan in East Asia, portentous as her political ascendency will be. Much less is it to be sought for in war-like lessons concerning field-guns, submarines and battleships. Viewed from the Christian standpoint in the light of the coming day of moral triumph which revelation and science alike presage for mankind, the most eloquent fact in all that struggle is that over the field hospitals of non-Christian Japan as well as of Christian Russia, floats the white banner emblazoned with the Red Cross which all the world is learning to honor. Before that sign the sword-point falls and the cannon are silent. Commander and soldier may not hear the message of those banners, though mayhap more of them hear it than we think. But whether they hear it or not we hear it, and hundreds of thousands of Christian men and women all over the world hear it. That message is that war is doomed. It is that love is stronger than death and destruction. It is that a new heaven and a new earth are about to be revealed, the New Jerusalem of the old Jewish hope, in which righteousness shall dwell but love shall reign.

"For not by sword's loud clashing
Nor roll of stirring drums,
But deeds of love and mercy,
The heavenly kingdom comes."

But there is at least one thing more necessary than to be kind, and that is to be honest; there is at least one thing more desirable than to be helpful, and that is to tell the truth. With your permission we step across the shadowy boundary from the realm of practical benevolence to that of common morality.

Pardon a personal reference. When I arrived in China I was distinctly disappointed in one regard. The Chinese were, so to speak, not bad enough to suit me! Mindful of the first chapter of Romans, I came fully expecting to behold lying, theft, uncleanness, rapine and murder on every hand. It was months, if not years, before I saw a practical illustration of even the mildest crime in that category. Then came an unpleasant experience or two, and I said in my haste: "All Chinese are liars"—also thieves—also several other unpleasant things. The Chinese are not saints, neither are they satyrs. I think we must call them, on the whole, a moral people, but theirs is a morality with obvious defects, and which moves upon too low a plane withal.

For one thing their moral ideas have been so warped by formalism that they are often unable to distinguish between a rule of etiquette and a law of God. When a new-comer, beginning to understand a little of the people's talk, I stood one day in a dusty village street beside a senior missionary and heard him tell the parable of the two sons, one of whom said: "I go!" and went not, while the other said: "I go not" and then thought better of it and went. "Which of these two," asked the preacher, "did the will of his father?" "*The first*," promptly answered a villager. "Why, how do you make that out?" asked the somewhat disconcerted missionary. "Because," replied the Chinese casuist, "Because he avoided making his father angry?" It is better to deceive than to offend; it is better to lie, to run away like a coward, or even to do violence than to "lose face"; it is better to commit suicide than to put up with a real or fancied affront. An official can rob his people right and left and take bribes shamelessly, and yet if he do it within certain limits, and with proper decorum, the local gentry will hang up his boots in the city gate when he departs and set up a memorial tablet by the road-side.

Sometimes one feels as though he lived in a land of moral phantasms where the worse is the better reason. But more fundamental is a certain general weakness in China's moral character, a lack of moral stamina and independent strength. If those among us who have lived longest in this land were asked, What is China's sorest moral lack? the answer would probably be instant and unanimous: "*China lacks conscience!*" That foundation stone in moral character, that which makes a man the most relentless judge of his own acts and holds him firmly to duty, come weal, come woe—that element is sadly deficient here. The Chinese conscience is well-nigh dead.

It is Christianity's crowning task to rouse and to cultivate it. That there has been progress in the Chinese church along these lines few would be disposed to deny, but undoubtedly it is at this point that we put our finger upon the weak spot in Chinese Christian character. "Son of man, can these bones live?" "O Lord God, thou knowest!"

Moral ideas are of slow growth, and they are correspondingly hard to change. Moral perfection is still far off in Christendom, and that in spite of centuries of Christian teaching. Look at the government of our chief American cities! Has Chinese officialdom anything more morally rotten than our city "rings"? And yet there is a difference.

In America and England, speaking broadly, when moral turpitude is thoroughly exposed and recognized, it is branded for what it is, and lashed by the scorpion whips of the outraged moral judgment of the people. In China, on the other hand, rarely indeed does immorality, unless indeed it happen to have a personal bearing, excite more than here and there an academic protest. Doubtless we here occupy debatable ground, but that there is a real superiority in the moral judgment of Christian America, for example, over that of non-Christian China, does not, it seems to me, admit of dispute. And this difference lies ultimately, I repeat, in the development of conscience. The Christian ideal of absolute moral purity and truth has long been lifted before the eyes of the Chinese. It is proposed that that ideal shall be realized in daily life, and to that end the whole power of precept and example of the Christian church is bent. That the end is far from being attained is evident, but that it will be reached in God's own time it is our privilege to believe. There is being slowly developed in China a type of character beside which the ideal man of the sages, the "Chün Tsï,"

dear to Chinese lips if not to heart, will come to seem a pale and almost grotesque figure.

For there is no resting-place in the Christian conception of moral character this side of the Master's "Be ye perfect as your Father in heaven is perfect"—"*as your Father in heaven is perfect!*" Here is a new note. It is the note of religion. Is it not here that, at last, we perceive the essential difference between the moral system of China and that of the Christian faith?

The one is based on human moral ideas, even though sometimes vaguely associated with the will of "heaven"; the other goes frankly back to the character and gracious purpose of a loving heavenly Father. It is vain to linger in the merely moral realm. If ethical teaching alone could make men good, surely China would by this time need no missionaries. But mere ethical teaching never has wrought that transformation, and never will. Either the human spirit needs a certain impulse and a certain support from God, the ultimate source of spiritual life, or we have no Gospel worth preaching. And the reception of that impulse and the enjoyment of that support depend upon the personal attitude of the individual toward God.

Perhaps the most obvious feature of the religious life of the Chinese is its emptiness, its insincerity. The Chinese have lost, if they ever possessed, their grasp of spiritual realities. About the most vital of their cults is that of ancestral worship, and that is frankly the worship of man.

They are at once Confucianists and Buddhists and Taoists and nature worshippers, but their souls are starving for the bread which comes down from heaven, all the same. Their brightest minds applaud the dictum of their master: "Ching kuei shên êr yüan chï"—"Worship the shades and gods, but keep at a safe distance from them." Their belief in the Supreme Being has become so attenuated and obscured that it has lost its influence on daily life. The only hope for the moral regeneration of China lies in the opening of the eyes of her sons and daughters to see God. And where can they see God more clearly than through Him who came to reveal Him? Here is the ultimate justification of our Christian propagandum in China and everywhere else. There has always been in this world a vast amount of religion almost totally divorced, to put it mildly, from morality. There has also been a large amount of morality divorced from religion; but religion without

morality is a hideous caricature, and morality without religion is—*dry bones!*

In the valley of China's moribund ethics sounds the voice of the Christian herald. Over that death in life is proclaimed the double message of our faith—man's utter sinfulness and God's redeeming love. It is the same message which the prophets from Samuel to John the Baptist, nay, which Christ Himself proclaimed: "*Repent, for the kingdom of heaven is at hand.*"

The Chinese moralist learns that immorality is worse than immorality—it is *sin!* Nor is it easy to bring home that thought to him, seeing that about the only word that he can use to approximate the idea means also the discomfort of a journey.

It is even as Paul puts it. Only when immorality appears in its true colors, as offence against God's law, is the conscience fully aroused and "sin becomes exceeding sinful." Only then is man's proud spirit humbled and prepared to listen to the voice of God's free grace.

Then comes the all-persuasive, all-conquering story of the Cross and the trumpet call to enter the Messianic kingdom. Perhaps a hundred thousand Chinese men and women have already obeyed that call, and hundreds and thousands are, year by year, pressing in. But numerical growth is not spiritual development, so the Christian missionary watches eagerly, sometimes half fearfully, for signs that the Spirit of God is really taking hold of the Chinese heart. *China's whole future depends on this.*

Without a heart full of loyal, adoring love to the living God, her moral status will remain dead as the ghastly relics of Ezekiel's vision; while without a morality vitalized and sanctioned by a sense of man's responsibility to a holy God, the intellectual awakening of China will produce a Frankenstein monster more terrible than human mind can well conceive.

So we work and watch for the crisis which will decide whether we are laboring in vain; we watch for the *awakening of the Christian consciousness of the Chinese church.* I have known men to object to that term for the curious reason that it originated in Germany!

To most of us it seems to be an admirable term. It is, at all events, an attempt to name the most potent, if the most elusive, element in Christianity; that consensus of feeling

among Christians who live nearest to God, which makes for the perpetuation of Christian ideals and the appropriate development of Christian life. It is analogous to that selective affinity in man which keeps him physically and psychologically true to the human type.

What is this influence in the Christian church but the presence of the Spirit, which Christ promised to His disciples, to lead them into all truth?

When this Christian consciousness fully awakes in the Chinese church the victory is in a fair way to be won.

And there are indications that it is awakening. The terrible ordeal of the year nineteen hundred may be said to mark a stage in this awakening. Then it was that there appeared before the throne of God the first great company of China's army of martyrs. When men and women had not shrunk to die for Christ, will those like unto them utterly refuse to live for Him? I think not.

Then it was, too, that the Chinese church learned that there are circumstances when vain is the help of man, when even the foreign pastor cannot deliver his flock from the enemy, a lesson yet to be more fully learned by the church which is in China.

A new sense of the serious significance of the Christian life has come over the church, if we mistake not.

Again, the increasing movements toward church union are at once the proof of, and the stimulus toward, the awakening of the Christian consciousness.

Every step toward independence, material or ecclesiastical, is in the direction of stimulating the same germ of divine life. God grant us wisdom and patience and grace to lead forward the infant church to a fuller recognition of her duties, her obligations and her responsibility in the sight of God.

Through His church in other lands, working in school and hospital and in the direct Evangel, God has touched at once the mind and the heart and the soul of dead China with a new and thrilling touch of power. Ezekiel was a prophet of the Lord, but he did not dare to decide how God would choose to work. Much less we. But we have seen enough to awaken in our breasts a great and inspiring hope that, some day, redeemed from death, and clad in strength and beauty and grace divine, the army of the church of China will stand forth to work out a destiny glorious beyond all present thought!

"Union" from Two Standpoints.

I.

A Principle and an Application.

BY REV. P. F. PRICE, DONG-SHANG.

"UNION is in the air." The rapidity with which various ecclesiastical federations are being consummated would have been deemed impossible fifty years ago. Some of these marriages—the most of them, let us hope—are happy and will abide; while others, lacking the true basis of union, will lead to further separation in the days to come.

It is well for us at this time to pause and inquire as to the different elements that make up this movement toward union among the Protestant churches, and to search into the fundamental principles that are essential toward making any union real, lasting and beneficial.

There are three parties that express the mental attitude of various parts of the Protestant church toward union :—

1. There are those who hold that their own system is the one infallible expression of the mind of the Spirit in church organization and life. They will consent only to that union which is an absorption. This is an impossible class. Now we know that the Good Shepherd has many folds which shall become "one flock and one Shepherd." His people, from many denominations, are gathered into perfect union in heaven. And if from those who have gone before we could in some way receive some hint as to how all views are harmonised there, we should no doubt find that truth in its perfect form dwells now with no one denomination, but that it lies more or less equally between all those who love the Lord Jesus in sincerity. Certainly we should find that church which is nearest to the perfect church is *not* that church which holds itself to be infallible. The first step into holiness is humility. The very first step into purity of church life is the recognition of the fact that churches are liable to err. The Lord Jesus promised the binding and loosing power of the witness-bearing Spirit to His apostles and to the church, only as the church should yield herself to divine guidance. He had to rebuke Peter the next moment after he first spoke the famous words. Pride had

entered Peter's heart, and the seal of the Spirit did certainly not accompany the words which he then spoke to his Master. A boasting church is not after the Lord's own heart. "Because thou sayest, I am rich and increased with goods, and have need of nothing; . . . . I counsel thee to buy of me gold tried in the fire." The party which holds itself to be infallible does not represent the union which the Lord will bless. Its claim to infallibility stamps it as an imperfect church.

2. There are those who, in their intense desire for union, exalt it to a place which the Lord Himself never gave it. These say that the world points the finger of scorn at the divisions of Protestantism, and in their zeal for healing these divisions they are willing to sacrifice almost anything. One says, "Anything for union." Another says, "I am willing to unite on almost any basis." It is true the Lord prayed, "That they may be one." It is true also that in the same prayer, before those words, He had prayed, "Sanctify them *through Thy truth; Thy word is truth.*" The Word, the faith once delivered unto the saints, the doctrines of divine revelation in their purity, are the means in the hands of God for the sanctification of His people. Better that we should have no outward union than that any of us should give up that which he is convinced is eternal truth. And the contention of every man should be for the whole truth, "the whole counsel of God." And it is a giving up of truth when we go from under a banner on which the truth is written, and march under another on which it is suppressed. The Lord has given us many precious truths of revelation, for each one of which some martyr has witnessed by his death, and each one of which it behoves us to guard with sacred and jealous care. Now Christian unity is one of these truths, but is not the only one. Better withstand a brother to the face than yield to the seductions of a corrupt creed. "*First* pure, *then* peaceable." Some men are *so* afraid of a controversy. They regard it as un-Christian. They must have everything sweet and amiable, no matter what heresy goes unchallenged. Better controversy than corruption, brethren. The ages of controversy were the ages of purity of doctrine in the church. The evils of controversy let us all condemn—the human prejudice, the sectarian and unforgiving spirit. Better such an one as the great controversialist Paul, of whom one of his antagonists could afterwards say, "Our beloved brother Paul." But controversy or

no controversy, let us contend earnestly for the faith. Let no man under the glamour of a proposed union, or of any other thing, yield to expediency any part of what he believes to be vital and saving truth. And here it is well to call attention to the fact that while the divisions of the Protestant church have been widened by human prejudices and the sectarian spirit, yet each denomination has borne its own special witness to the cause of truth. Under the providence of God it is undoubtedly true that each great division of Protestantism has conserved some distinctive truth of revelation, or some great ethical principle to a degree that would not have been possible had the church grown up under one huge organization. And even those denominations that have drifted away from evangelical moorings have, by their very errors, brought the truth into clearer light. We should remember these things when we hear the wholesale condemnation of denominational differences which is so common whenever union is being discussed. A man has a right to his private judgment, and each denomination or party has a right to stand as a separate organization upon the great principles of its historic faith. Mutual recognition of this right is the first step toward real Christian unity. Respect for the honesty and sincerity of the man who refuses from conviction to yield to our way of thinking, and love for him in spite of those differences, is a Christian unity that is stronger than a visible union that compromises with convictions. These are truisms no doubt, but they are truisms that need to be reiterated at this time.

3. There is an earnest class of men, a large number, who firmly and honestly hold to the form of truth peculiar to their several names or denominations. Among these truths they hold to the communion of the saints, the saints of all names and denominations, the fellowship of which David sang, of which Paul wrote, for which Jesus our Lord prayed. By this fellowship they understand a unity that should manifest itself without a visible union and may manifest itself by visible union. This class of man should not be misunderstood. Sometimes they exhibit a tenacity of belief that amounts almost to obstinacy. Sometimes they relegate the desirability of union to too insubordinate a place. They receive various names from their more liberal brethren. They are said to be "pig-headed," "old fogey," "moss backs." But these same men, to whom loyalty to conviction is a first principle, to whom truth is dearer than life, these

men are of the stuff of which martyrs and reformers are made. They are followers of Him who, in the face of expediency and time-serving insinuations declared, "To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth." These are the men who, when they do come into a union movement, bring into it that sinewy strength that will be needed in the day of conflict, when it shall be called upon to bear *its* witness to the power of the truth upon which it builds. Witness the conflict in Scotland now. For every work shall be made manifest, every new movement shall be tried by fire of what sort it is. So it behoves those who favor union of any sort, as wise master-builders, to see to it that the new union has the foundation of eternal truth, without suppression and without compromise. But some one says, "When there are so many opinions how are you to know what essential truth is?" We reply, God through the ages has had a repository of truth within His church. And the statement of that truth, in its pure and saving form, has come through the minds and hearts of men whose conviction of the truth was an over-mastering force in their lives. "But such men do not always see the truth alike." No, they do not, but in God's time they will. Many are seeing face to face to-day who were wide apart some years ago.

And so it comes to pass that *the bringing about of unity within the church is the work of the Spirit of God.* "The unity of the Spirit in the bond of peace." There is a perfect church up yonder, the general assembly of the firstborn which are written in heaven. In it are men who held to many different creeds while here upon earth, who subscribed to many divers opinions. Up there, however, they are gathered in perfect harmony, the glorified church. The church militant is tending toward the church triumphant, and the Spirit who abides within her is leading her ever nearer and nearer to the attainment of that perfect union of which the perfect church alone furnishes the pattern. He is taking away the misunderstandings and prejudices which too often have been the real bars to closer fellowship. He is bringing men to see face to face, whose distorted vision made them to disagree heretofore. A review of the work of the Holy Spirit, in binding together the different branches of the church, will make one of the marvellous chapters of modern church history. And in many places where unhappy

divisions still exist the leaven is at work, though the time for fruit is not yet come.

Therefore let us beware of whoop and hurrah in union movements. Let us refrain from trying to force that for which the occasion is not ripe. Let us beware of making out programs of our own for the Lord to follow. Rather let us reverently and prayerfully follow the leading of the Spirit. It is His work, and He will point the way. And how may we follow His lead? By holding loyalty to conviction as a first principle. *By speaking the truth in love.* By cultivating the spirit of Christian fellowship whenever and wherever possible. By meeting with an open mind all suggestions that are made to us, looking to the welfare of the whole church. By heeding our Master's example in *praying* for the unity of the people of God. By honoring the agency of the Holy Spirit, who is the one Sanctifier and Comforter of us all.

Where the Spirit of the Lord is there is unity. And where the Spirit of the Lord is there is liberty. A unity that allows a spirit of liberty, not a spirit of bondage, is a true unity. And so it follows that union or similarity is not always the highest form of unity. But, on the other hand, the duty of a visible union may be laid upon us "that the world may know." "By this shall all men know that ye are My disciples." There is an outward badge that it is the duty of all to wear. "I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord." Such an outward union should always be sought:—

(1.) When it serves the cause of truth.

(2.) When it is for the good name of the church in her witness before the world.

(3.) When it can be accomplished without schism and without sacrifice of essential truth.

Now, applying these principles that have been so inadequately stated to the present conditions in China, we believe that the time has come when the divisions of decades should be healed and the Protestant church present a united front to the nation she is trying to win by the use of uniform terms in literature for God and the Holy Spirit.

If any believe that a great and vital principle is at stake in refusing to accept the terms which are proposed as a basis of union, this appeal will be ineffective. But is a vital principle at stake? Is not the term to which we adhere rather a matter

of preference than of principle? We may yield our preferences, though we die for our principles. If one objects to Shen and advocates Shangti, we can point to the fact that Shangti is part of the inscription above multitudes of heathen temples. If another objects to Shangti and advocates Shen, we can remind him that Shen refers to the spirits of the dead and to animal spirits, as well as to the polytheism of the supernatural world. If one objects to Sheng Ling, and will not give up Sheng Shen, we can remind him of a tablet in Confucian temples where Sheng Shen is the term applied to that departed sage. Now, amid all of this confusion there are these outstanding facts:—

A. None of the terms proposed—Shangti for God, Sheng Ling for Holy Spirit, Chen Shen for the True God—are without objections. They are all polluted. They reek with heathen suggestions.

B. Each of these terms can be sanctified by Christian usage—yes, verily, has been sanctified. There are men of China who reverently love with all their hearts one whom they know as Shangti, the Lord of heaven and earth. And they preach Shangti to others to the conversion of their souls. There are men and women who are under the influence of a holy one whom they know as Sheng Ling, and their words are accompanied with the unction which Sheng Ling gives. The heathen associations of these words will pass away, while the Christian thought and sentiment which lingers about them will make them, like the truth which they convey, live and abide forever.

C. It is only proposed to extend the use of these terms to all, instead of, as at present, to a part of the Christian literature published; every man being free to use that to which he has been accustomed, if he so desire, in his spoken messages.

D. The wide adoption of these union terms will be a boon to the Bible and Tract Societies, will stop controversy, and will be another testimony to the world of the spirit of unity that exists in the Protestant church in China.

E. Circumstances seem to be pointing this way. Concessions and propositions in this direction have been made in the most unexpected way, and this spirit of unity seems to have pervaded all at once all parts of the church in China. We reverently believe it is the leading of the Spirit of God.

II.

Some Perils and Difficulties.

BY A CAUTIOUS SYMPATHISER.

WHEN the world is all rushing in one direction, bitten with some new notion, and blind for the time to other more useful truths, it requires some courage to protest, and one feels like a voice crying in the wilderness.

At present there is what some would irreverently call a "craze" for union, and in spite of the Scottish church case and the separation of Norway from Sweden, we are told that the whole trend of the "time-spirit" is towards union.

Speaking of union generally it cannot be regarded as an absolute good; it may be very good, it may be very evil. A marriage is a sacred union, but many a marriage had better have never taken place. It is only when temperaments, aims, affections prompt the union that it is likely to be a blessing; and even then the permanence of the blessing cannot be guaranteed. On the other hand, since God confounded their language and scattered men from Babel, separation, disruption, protest and dissent have played a most important part in the world's and the churches' progress. Nations work out their own separate destinies, strengthening themselves with alliances when necessary, but entering into union with other peoples only when conquered, or when realising that their existence depends on it. Socially our progress has coincided with the growth of individualism and the church has existed and increased by its power of revolt against, and separation from, the old; its reformations have mostly been in the form of separations.

The reason for this is not an evil spirit of disunion; we do not separate because we have no mutual love, but very often because we can do our best work when we are working in our own way untrammelled by the prejudices or fears of some other person. And this is because God has gifted us differently. We see it in individuals, in races, in religious denominations. The Scottish nation is united with England—it was a political necessity; but Scotchmen do their peculiar work in the world by virtue of their retaining all the characteristics, that is, the peculiar gifts of Scotchmen. So with every race; it does its best work when free to express its own genius, and any union is likely to injure it.

In the religious world no doubt union, if possible, would have meant a great economy in time and strength and money. But, on the other hand, each denomination having a peculiar portion of truth to defend or preach, has thrown the greater earnestness into its work, because of the valuable and proper spirit of emulation. It is quite conceivable that one large united church in the West would not have done so much for China as has been done by the many denominations.

Some of the perils of union are obvious. There must necessarily be compromise, and the compromise is on those points where each side feels strongly. This may lead to loss of enthusiasm, to secret dissatisfaction, to quenching of convictions, to hypocrisy even. The advantages of union would have to be very remarkable indeed to compensate us for giving up what probably gave our work its peculiar value. A little enthusiasm quenched, a little peculiar genius repressed, is not to be balanced by some money saved or some trouble spared, but many difficulties and dangers are only found out by experience. In unions of educational work, for instance, it will probably be found that real union will be almost impossible if the nationalities are different. The American, British and German ideals, standards, aims and methods differ so widely, and are of course so firmly held in each case, that to give way is not right, except on immaterial points, but union on immaterial points is not union. There is of course another way where the ideals on one side are given up, but this is subjection, not union.

Besides loss entailed and practical difficulties encountered, there are other objections which may be raised to too much union. For instance, it is often said that our lack of union is a stumbling block to the Chinese. It may be very well doubted whether such intelligent criticism is ever received from Chinese Christians, except where the missionary has confided his feelings on the matter to his evangelists, or unless there have been indiscreet utterances in the native Christian press. The Chinese are distinctly clannish, and though they might be scandalised if they saw disunion between followers of the same Lord, they are hardly likely to stumble at minor differences which result in various sects and missions. And in any case, while the native church is still so weak and backward, doing so little for itself, and so contentedly leaning on outside support, it would ill become it to criticise and instruct its instructors. But as

a matter of fact the cry for union does not come from the Chinese church, and the union or unions contemplated are really unions of the missions, prompted by missionaries. An important union was lately effected in which, probably from first to last, no Chinese opinion was taken. This in itself very much affects our sympathy with the cry for union, and constitutes an objection to the present pushing of the matter.

It would again be interesting to find out to what extent those most directly affected by union desire it. Will two schoolmasters, for example, whose hearts are in their work, approach one another with the idea of uniting their special work? Will not such a union rather be imposed on them by managers, directors and committees who are less directly concerned?

Probably many are led away by misunderstanding the term used. That mutual love, forbearance and help, that a union of hearts and a common general aim are necessary to our work goes without saying, and do we not possess these? There *is* union more or less complete already; it will be made perfect by more love, not by treaties and rules. Spiritual power will warm hearts till a combination is produced, and we are one in all good works; committees and councils will end in mere mechanical unions with no necessary increase of life and power. Union, such as is now being pushed, is not strength. It means the giving up of much that is characteristic, and this involves loss of power; it means inevitably a great deal of strength devoted simply to the overcoming of friction within the machine; it means very often the destruction of the true union that did exist and the substitution of a dull but economical uniformity.

As individuals and as missions we have our peculiar talents, more or fewer. Let each trade faithfully with what has been committed to him—a limited liability company is not necessary. True union consists in individual liberty for each to do the best he can with his peculiar gifts, while he sympathises with and encourages all others who, like him, are working in their own way for the common end. Let us not forget that diversities of gifts, and therefore of our methods of using and cultivating them, are divinely ordained, and do not prevent our still being one body. "There are diversities of gifts, but the same Spirit; there are differences of administrations, but the same Lord; there are diversities of operations, but the same God that worketh all in all." "For the body is not one member, but many."

Bishop Westcott on Missions.

III.

BY REV. ARNOLD FOSTER, L. M. S., WUCHANG.

"We must be inspired with a real sense of the grandeur of the cause for which we work. It is not sufficient that we should note the course of events and meet changed circumstances by improvised expedients. We must labour from the first to gain a clear perception of the end towards which we are moving. We must know no rest till our Faith is embodied in our conceptions of national and religious policy. So shall we gain energy for our little labours by the vision of the magnificent issue to which they contribute."

THE present paper, with the exception of these first few lines of introduction, contains only a reprint of a sermon on *The Universities in Relation to Missionary Work*, preached by Dr. Westcott before the University of Cambridge, where he was at the time Regius Professor of Divinity. It can hardly be necessary to point out to readers who are either not Englishmen or not members of the Established Church in England that he was especially addressing himself to hearers who were both. If he assumes that his hearers, by reason of their position, had responsibilities that were peculiarly their own and gifts and opportunities differing from those enjoyed by others, this is only asserting a principle which he was ever equally ready to apply to members of other nations, viz., the principle that manifold gifts for service have been differently bestowed on different men by the providence of God, Who is no respecter of persons. "We have failed," he says elsewhere, "to strive resolutely to understand other nations, their experiences, their offices for the race, their ideals which may rightly be widely different from our own. And again we have failed to recognize the peculiar obligations which are laid upon our own nation by our history, by our discipline, by our opportunities. We have forgotten that we are not set to offer a standard to others, but to fulfil a ministry towards them."

The sermon here given* was delivered on the second Sunday in Advent, 1872, from the text "In Him shall the Gentiles trust" (Rom. xv. 14. After referring to some subjects touched on in a previous sermon on *The Universities in Relation to Religious Life at Home*, Dr. Westcott says :—

"To-day I wish to direct your attention to one section of that magnificent work which lies before the English people and the English church ; and of this to that one aspect only which

*Religious Office of the Universities. Macmillan. See Pp. 19, 26-44.

belongs peculiarly to ourselves. I wish to suggest to you some considerations on missionary work in connexion with university work; to point out, as I may, how we can with God's blessing supply something which is yet wanting in the teaching of the nations; how we can offer of the ripest fruits of our labours that which may become the seed of a distant harvest . . .

We are all familiar with the commonplaces on English dominion, and commerce, and energy. But the facts which they express are symptoms only and signs of that which may be. If we interpret them aright they point to the possibilities of a spiritual office of the nation as yet unfulfilled. It may be that times of disaster and loss will be required to dissipate the crushing weight of mere material prosperity, before we can enter upon our higher apostleship. It may be that our accumulated wealth and power will be consecrated as instruments of divine service. The future alone can show what discipline will make our ministry efficient. But this at least is sure, and this may supply the inspiration of our lives, that by our history, by our constitution, by our catholicity, God has fitted us as a people and as a church to be the missionaries of the world, to be the interpreters of the East to the West, and of the West to the East, to be the witnesses and heralds of truth recognized as manifold.

It is unnecessary for me to indicate here the grounds on which this conclusion rests. They lie open in our annals. And if our endowments are unquestionable, it seems to be no less certain that the proper time has come for employing them. The shaking of the Eastern peoples is, as we believe, the prelude to their offerings of devotion. The rapid spread of the Brahmo-Somaj, the energy of the Mohammedan revival, show that the strivings after the knowledge and the service of God are growing intenser in strange religions. And the fault must be ours if any who will to do the will of God, who contend passionately for a closer relationship with Him, who long to transfigure their life by their belief, do not find in the Gospel of the Incarnate Word the satisfaction of their longing, the realization of their hope. The sentence stands written for our abiding comfort: "In Him shall the Gentiles trust."

How then can the Universities, how can Cambridge, take a due part in that which as a people we have to do?

It would be unnatural for anyone who has been allowed to work with the help of every appliance and every encouragement, to say one word which might appear to detract from the honour

of those who have entered on untried fields; who have willingly offered, often alone and unsupported, all they were and all they had, for the cause which they had undertaken. Still the experience and the difficulties of these apostolic pioneers of faith enable us, who look on their labour from a distance, to draw some lessons for the future from their delays and disappointments; and if we can profit even by their failures, they will not have toiled to no purpose. For it may be doubted whether life has any greater reward than this, that we should know that those who come after us will find the path of truth a little more plain, the rule of action a little less tangled, than we ourselves have found it. The men who made that living way on the breach at Badajos did not die in vain.

From this point of view we may, without ingratitude, notice some defects in our missionary work which academic co-operation would tend to remove. There is need in it, as I am forced to think, of a clearer understanding of the old faiths and of a livelier sympathy with the peculiar religious instincts to which they correspond. There is need of a more distinct apprehension of the social power of Christianity. There is need of a more systematic effort to evoke rather than to mould native pastorates. In all these respects, I cannot but believe that the Universities are able to take a characteristic share in foreign evangelization. And those who love Cambridge best—those who feel with the most thankful confidence that power has been entrusted to her to meet the religious wants of our own age—must be ready to labour that her peculiar influence may reach throughout our empire. Something will be gained if each solitary minister of Christ on the outskirts of civilization may be sure that he can command all the resources of counsel and knowledge which belong to this great Christian body.

(1). Our missionary teaching hitherto has been, I say, for the most part too defined and traditional. We have inherited a priceless treasure of elaborated doctrine which represents the experience, the thought, the character of the West. We feel, more or less distinctly, how every detail of it is a pledge that Christianity answers to our special wants. We know that it has grown with our growth, even if we are tempted to overlook the present energy of the Divine Spirit by Whom it has been shaped. Our first impulse therefore is to offer exactly that which corresponds with our own position to men who are wholly different from us in history, in faculties, in circumstances of life. But in

so doing we really contend, as far as lies in us, to impoverish the resources of humanity. We do dishonour to the infinite fulness of the Gospel. We forget that the value of words changes according to the conditions under which they are used; that the proportionate value of doctrines, if I may speak so, varies with the vicissitudes of the spiritual state; that our common manhood, which Christ redeemed, presents only in separate parts the whole richness of its capacities and wealth; that our essential creed is a creed of facts which speak at once in the fulness of life to every form of life. The different characteristics of Greek and Latin and Teutonic Christianity are a commonplace with theological students; and can we doubt that India, the living epitome of the races, the revolutions and the creeds of the East, is capable of adding some new element to the completer apprehension of the faith? Can we doubt that the intellectual and spiritual sympathies of its leading peoples are with Syria and Greece, rather than with Rome and Germany; that they will move with greater freedom and greater power along the lines traced out by Origen and Athanasius, than along those of Augustine and Anselm which we have followed? Orientals, in a word, must be guided backwards that their progress may be more sure and more fruitful. If we could establish the loftiest type of Western Christianity in India as the paramount religion, and it is, I believe, wholly impossible to do so, our triumph would be in the end a loss to Christendom. We should lose the very lessons which in the providence of GOD India has to teach us. We should lose the assurance of true victory which comes from the preservation and development of every power in the new citizens of the Kingkom of Christ. We should loss the integrity, the vitality, the infinity of our faith in the proud assertion of our own supremacy.

If then England is to aim at this highest form of mission-work, this dynamical realization, so to speak, of the hope of the nations, the Universities can fairly claim the privilege of directing the effort. Here we are bound to co-ordinate all the methods and results of knowledge. We are bound to study the course of revelation in its manifold stages and to place each fresh gift of God in its due relation to those who received it. To us Theology appears of necessity as the crown of all the sciences, the one light which animates them with one life. To us the Incarnation, the Passion, the Resurrection of Christ, naturally appear in connexion with the aspirations, the bold guesses, the

pathetic confessions of every age. What more is needed? We have among us teachers ready to contribute their manifold experience. We have students fitted to embody in a thousand different ways the great fact that the missionary work is the communication of a life and not of a system. We look round, and the prayer of the Psalmist becomes our own: "*O Lord, how long? . . . Let Thy work appear unto Thy servants, and Thy glory unto their children.*"

(2). But again our missionary teaching has been too individual. It has been generally isolated in its range and in its application. Yet Christianity, like man himself, is essentially social. We are charged to proclaim a kingdom and not a philosophic creed; not Truth in the abstract, but *Truth in Jesus;* Truth realized in Him, who is indeed man no less than God. Our message ought to go forth from a society and call men to a society. Wherever an English community exists, there is a true missionary power for good or evil. From this, and through this, access is opened, not to one class only, but to all. The complete embodiment of the Christian life offers a vantage ground for the employ of every gift in the divine service. A representative Church, strong with a mature life, is able to shelter without overpowering the young Church which grows up about it. The principle holds good everywhere; but in India, where religion and life are one, our hope of permanent evangelization must lie in offering Christianity in that form in which it can cope with the deepest evils of the State. The Church alone can overcome caste by substituting the idea of divine brotherhood for the isolation of supposed spiritual descent: the reality for the counterfeit. Overpowering as the task may seem, it ought to be faced. We must conquer India by meeting, and not by shunning, that which is strongest in it.

The question has an ecclesiastical significance of which I do not now speak. At present I am concerned only with the social power of the Christian organization; and in this respect the power of our common life here may do far more for missionary enterprise than it has yet done. Let the great questions of colonial life once take their place among us; let them be considered fairly in the light of our faith; let it become habitual to us to regard all the interests and all the charges of duty as converging to one end; and our missionaries will find that they have allies among our sons more powerful than themselves. Our faith will be seen everywhere to be a life, and not a system—a

life embracing every product of thought, and quickening every form of social existence. This is, no doubt, a very lofty and comprehensive ideal of missionary work, but it is one which ought to be kept resolutely in view. There is a constant temptation, which we all feel in one way or other, to avoid the hardest forms of the problems which are offered to us. We are always looking for docile hearers and for direct influence. After a first disappointment we are inclined to stigmatize as pride what may be after all the stern self-distrust of a sad heart. There is need of something more than the personal message of the individual preacher. And even when movement seems to be slowest the power of Christ, embodied in His Church, will bring patience and sustain strength.

(3). Hitherto, so far as I know—and this is my third point—our missionary teaching has failed also in this: it has been not only secondary and individual, it has been also denationalizing. It is very difficult for us to appreciate the overpowering effect of a dominant class in enforcing their own beliefs. It is ever more difficult to apprehend the relative shape which these beliefs assume in the minds of alien races. If then, as I have said, we are ourselves in due time to draw from India—to speak only of that empire which God has committed to our charge—fresh instructions in the mysteries of the divine counsels; if we are to contribute to the establishment of an organization of the Faith which shall preserve and not destroy all that is precious in the past experience of the native peoples; if we are to proclaim in its fulness a Gospel which is universal and not Western, we must keep ourselves and our modes of thought studiously in the background. We must aim at something far greater than collecting scattered congregations round English clergy who may reflect to our eye faint and imperfect images of ourselves. We must watch carefully lest Christianity should be regarded simply as the religion of the stronger or the wiser. We must take to heart the lessons of the first age, lest we unconsciously repeat the fatal mistake of the early Judaizers, and offer as permanent that which is accidental and transitory. We must adopt every mode of influence which can be hallowed to the service of the Faith—the ascetism—the endurance—the learning which are indigenous to the country. We must follow the religious instincts and satisfy the religious wants of Hindu and Mohammedan through the experience of men from among themselves. We can in

some degree, as the Spirit helps up, teach the teachers, but we cannot teach the people. The hope of a Christian India lies in the gathering together of men who shall be, to quote words of a native journal, "as thoroughly Hindu as they are Christian, and more intensely national than those who are not Christian." The schools through which they shall be trained may be inspired by learning, like that of Clement, or by labour and discipline, like that of Benedict, but they must be such as to bring the Faith into living harmony with the characteristics of the race. And if the Universities can, as I have tried to show, contribute to the efficiency of missionaries by making the results of wide and ripe study bear upon the methods and substance of missionary teaching—if they can reinforce the ranks of our true evangelists by bringing the problems of colonial life within the scope of their studies, they have in schools for a native pastorate an object of special sympathy. If any one work belongs more properly than another to our "ancient and religious" bodies, it is that they should kindle elsewhere the light by which they live; that they should be diffusive sources of spiritual vitality; that they should foster and quicken all that the past offers in every place for present use. And there is nothing that I should desire more earnestly for Cambridge; there is nothing, as I think, which would give more vigorous intensity to her national influence; nothing which would tend more to preserve and deepen that grandeur which ought to be the characteristic of her teaching, than that some school of Indian students should be formed and sustained to witness to her devotion and to represent her spirit in the East. We should gain by being brought into closer connexion with men among whom the "struggling, hard-working, hard-living scholar" is the noble ideal of the race; they would gain by feeling that they were called into actual fellowship with a centre of the religious thought of England.

To organise such a school, appears to me to be the true University mission. For it is, in some degree, to offer to God the first-fruits of the best which He has given us. There is other work to be done abroad, but the Universities should aspire to that which is most difficult; to that which calls for their peculiar gifts; to that which may consecrate, so to speak, their proper work at home. And is it too much to hope that we may yet see on the Indus, or the Ganges, some new Alexandria?

I know how many appeals have been made lately to the generosity of our university. I have no desire to divert into new channels alms and energies which are already offered to mission work. Yet, at this season, I cannot but hope that there may be some among us to whom further sacrifice may not be ungrateful; some, who knowing what this place has been and is to themselves, can imagine no higher privilege than to communicate, as they are able, the fulness of her life to our Indian Empire; some who feel that the great and ancient schools of our English pastorate are essentially incomplete till they are represented elsewhere by schools through which they shall contribute their resources to the solution of new problems of religious life.

The conversion of Asia is the last and greatest problem which has been reserved for the Church of Christ. It is through India that the East can be approached. It is to England that the evangelizing of India has been entrusted by the providence of God. It is by the concentration of all that is ripest in thought, of all that is wisest in counsel, of all that is intensest in devotion, of all that is purest in self-sacrifice, that the work must be achieved. Can we then fail to see what is required of us? Can we then fail to recognise what we have to give?

However unworthy I am to plead such a cause I must speak out of the fulness of my heart. I must ask, not less through the love which I bear to Cambridge, than through the sense which I have of the office of England for your thoughts, for your offerings, for your prayers, in furtherance of such a plan as I have indicated. Others will point out far better than I can how it may be realized. It does not, as far as I can judge, call for anything beyond our means. And this Advent will have come to us with a corporate blessing if through the teaching of the season our University shall be guided in such a way, to take her place in the front of Missionary work. So we shall be better enabled to feel ourselves, and to confess to the world, that all that is noble, and pure, and true is tributary to our Faith; we shall see farther than we have yet seen into the distant glories of the mystery of redemption; we shall gain energy from the impulse of movement, and strength from the assurance of victory; we shall be cheered with an access of life from the overflow of the life which we have given; we shall know, and not believe only, that the Spirit of God is with us.

The need is urgent, but it is inspiring. The time is short, but spiritual progress is not gauged by temporal measures. The work is arduous, but our strength is the strength of the Incarnation.

The day is at hand; and therefore a fresh glory of Christ shall follow our time of waiting; *in Him shall the nations trust;* and their hope shall not be unaccomplished.

The American Bible Society and the War.

BY REV. H. LOOMIS, A.B.S., YOKOHAMA.

AMONG the various agencies for ministering to the welfare of the Japanese soldiers during the recent war the American Bible Society has endeavored to have a share. Experience has shown that the condition of the mind has a very important influence upon the body, and whatever ministers to the spiritual as well as the bodily comfort of the soldiers adds much to their prospect of recovery from wounds, or sickness, and also to their efficiency in the service.

For the supply of the men in the army and navy special editions of the Scriptures and tracts have been published, and with the approval of the officials, as well as their assistance, distributed to the soldiers on their way to the front, in comfort bags, sent to the army in the field, to the Y. M. C. A. representatives in Manchuria, to the sick and wounded in the hospitals and on board of the transports, and to the various ships in the navy.

Up to the present date (Dec. 20th) there has been distributed in this way 773 Bibles, 16,965 Testaments, 310,650 Portions or Gospels and 206,751 tracts, at the cost of 5,285 Yen (not including freight and postage). For a few of these a part of the cost was received, but the most of them have been donated.

That these contributions have been appreciated and useful is evident from the many testimonials that have been received to that effect. Among such expressions of gratitude and assurances of benefit derived we select a few samples.

A soldier, who had lost both of his eyes at the siege of Port Arthur, was so much disheartened at first that he resolved to commit suicide, but when he had received a copy of one of the Gospels in raised characters for the use of the blind and learned what it contained, he said: "I can hardly take time to sleep; it is so fascinating. Although I have lost the eyes of my flesh I have been more than compensated by being given the eyes of faith, which enable me to see the true God, by whose blessing I have obtained this joy and peace of heart." One

who has visited the hospital writes: "He is the happiest man in the building and a comfort and help to every man in the ward."

Of another man with a slashed face a missionary writes: "Some time ago this man wrote of three men who would like to have Testaments at once. We sent them by a special messenger, and afterwards had a letter from one of the men, who said it reached him just before he started for the Hokkaido. When he had it in his hands he wept for joy to think that the treasure was really his. He will soon be off to the front again and will carry the Testament with him as his most valued posession."

Another missionary writes: "Thank you for the precious Gospels. 'Have you any Testaments?' is the one question, and '*No*,' will not satisfy. 'How can I get one? Where? When? Will you come to-morrow?' It is now just a week since my first visit to the hospital since vacation, and I have had personal requests and have put into the hands of soldiers more than a hundred Testaments."

Another missionary writes: "Many letters and cards are coming from those who have gone to their homes and seem to have found great comfort in the Bible. One man writes: 'Truly it is the light of life.' One man, who has entirely recovered and gone back to fight again, called, while en route to the battlefield, to thank us for the Bible, saying: 'I have had a pocket made expressly for it, and I think I will be able to keep it, and it is better than all else.' "

One of the Japanese war correspondents at the front writes: "I was one day visiting the Commander, when word came that the comfort bags had arrived, and he was expected to go and get a portion for his company. It was a sight to see the big men hold out their eager hands to draw the lots, and then cry out with joy when they opened their bags and saw what they contained. They looked so happy and child-like that it made me feel as if I was myself in heaven. These bags were filled with useful articles and interesting literature for their spiritual need. I can safely say that nothing can surpass these little bags in giving cheer and comfort to those who are away from home and their loved ones." (In each one was a Gospel and tract presented by the American Bible Society. Nearly 40,000 of each were thus distributed.)

One of the soldiers writes: "I am a soldier at the front. It was on the 12th of July that the comfort bags were distributed. On opening mine I found, among many useful articles, one thing which we could otherwise never have procured. By this I mean the Gospel sent by you, and I write to thank you especially for this book. To read these books is our greatest pleasure; far exceeding all other kinds of happiness."

Another soldier writes: "You can hardly imagine the joy we have experienced on the receipt of the comfort bags. We especially thank you for the Gospels they contain. We are now exposed to danger, and there is nothing so good as the Bible for us, for by reading it we acquaint ourselves with the salvation it offers, and it gives us more comfort and courage than a million reinforcements."

A surgeon (not a Christian) who was for some time in charge of a hospital at the front makes this statement: "While caring for their bodies I have tried to have the patients read religious, and especially, Christian books, and we were pleased to see that some of them died in perfect peace, confiding themselves entirely to God, and still more of them returned to the ranks perfectly cured, for their belief in divine help, in addition to their treatment, encouraged their hearts and hastened their recovery."

Besides the gifts of Scriptures and tracts 4,500 picture albums, or scrap books, have been made and widely distributed. These have given great pleasure and comfort to the sick and wounded on the transports and in the hospitals.

Concerning the distribution of the albums in the hospitals one of the missionaries writes: "I took the albums to the hospital and wish you could have seen the men gather round; wardens and all looking at them. When I told them I could give them but one in a room they looked disappointed, and as many as could get would go to the one who had the book and eagerly wait his turn to get it."

Another missionary writes: "Yesterday I took the albums and gave three to the head nurse of the recreation room for the sick men there. He was delighted with them and said he would be glad to take them round. I took the others to the next ward. The nurses for that ward were greatly pleased, and one of the nurses from the adjoining ward begged for one for his men. I said I would bring others later, but he just carried one off with him, as he did not want to wait so long. They are greatly appreciated, indeed."

In a letter just received from a soldier in the hospital of Osaka he writes: "You have sent us a good many beautiful albums, which are exquisitely colored, and for which I hereby tender hearty thanks. This warm sympathy given to us, who are of a different race, is an expression of the same kindness that your people have invariably bestowed upon us during the past fifty years in leading us to civilization. I am only a private who was wounded at the battle of Mukden and am now being taken care of in this hospital. This building was constructed as a barrack and is entirely destitute of ornament of any kind. How great was the comfort I received from the albums sent by you. I wept, indeed, overcome by the feeling of gratitude."

In conclusion I wish to say that it has been a great pleasure to contribute in any degree to the welfare and comfort of these brave men who are so patient and brave in the midst of their sufferings, as well as on the field of battle. To witness their joy and gratitude has been a rich return for all that has been done in their behalf.

One interesting and encouraging fact is that at the same time those donations were being made to the men in the army and navy the ordinary sales and circulation have not only continued but steadily increased. The sales during the quarter ending September 30th, 1905, were double those of 1904; and the total sales from January, 1904, to July 30th, 1905 (covering almost the same period as the war), amounted to 13,822 yen, and the number of volumes was as follows: Bibles, 6,803; Testaments, 44,507; Portions, 52,302, or a total of 120,083 volumes.

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

The Educational Outlook in Wuchang.

I.

BY REV. ARNOLD FOSTER.

I HAVE several times been asked to publish some account of the educational system that has recently been organized by the Chinese in the city of Wuchang. It would be more correct to speak of the system that is being organized, for much that is being done at present is necessarily of a tentative character. The Chinese, like other people, must learn by experience, and however eager their rulers may be to evolve at once a full-blown, coherent and complete system that will meet all the needs of the case they probably realize that it is utterly impossible for them to do so. Already many modifications of original plans have, I am told, been made and others are in contemplation. In the present paper I propose to give a brief outline, which I believe will be found to be at least approximately correct, of what is here and now being attempted in the government schools and colleges. I should like in a second paper to indicate what I think is the direction in which Christian educators from Western lands should seek to supplement what the Chinese themselves are doing.

The scheme of instruction which I am now about to describe as existing in Wuchang is virtually part of one that is intended to apply to the whole empire, and in its inception owes a great deal to the patriotic, disinterested and indefatigable labours in the cause of education of H. E. Chang Chih-tung, the great viceroy of the Liang Hu provinces. In its application to the provincial capital of Hupeh he had associated with him, H. E. Tuan Fang, the former governor. The carrying out of the whole scheme as it affects our city is under the control of a Board of Commissioners, to which most if not all of the provincial and city authorities belong, while united with them in the practical working of the scheme are some twenty or thirty Joint Commissioners, who are supposed to have special or technical knowledge of educational matters. Some of these gentlemen are overseers or teachers in one or another of the colleges. In addition, however, to the government or official schools there are a number of private or semi-private institutions which profess to offer education of the same grade as that given in some particular class of government school. As these private institutions charge fees for what the government school gives gratuitously, it is to be presumed that they profess to give higher advantages than can be had in the public institution.

It will be convenient to give some account of the principal schools and colleges that are included in the official scheme in an ascending order :

1. The primary or elementary schools, the 初等小學堂. These were first called into existence about two years ago by a proclamation which at the time caused no little consternation among the teachers of the old-fashioned private schools. It ordained that all such schools should, after a certain date, be closed, but stated that instead of them public day-schools, distributed on a definite system throughout the city, would be provided, and that in these, children would be taught at the public expense. At the same time teachers of private schools were bidden to present themselves to the educational authorities for examination and were promised that those who were found fit to teach, according to the new methods about to be adopted, would either be appointed to government schools or would themselves be sent to normal colleges, where they could be trained for future employment; some in Wuchang or its suburbs and others in outlying districts, or prefectural cities.

Into the new elementary public schools which were thus commenced two years ago and are now well established, both inside the walls of Wuchang and outside, children about seven or eight years of age are gathered. It has been recognized by the promoters of the new education that for the teaching of very young children the method adopted in Western lands of

employing female teachers is a good one, but for the present no such teachers are to be found in China, and that method is only mentioned to show that it cannot at this time be adopted here. The teaching given in the new elementary schools is all in Chinese, but includes arithmetic, singing and drill. To find accommodation for all the scholars brought under teaching by the new ordinance, many Buddhist temples were cleared of their idols and were converted into school rooms. The unceremonious way in which the idols were disposed of—some being burnt, some thrown into the river and some cast out on the street—suggested the thought of an outburst of agnostic zeal and contempt for all strictly religious worship (as distinct from mere adoration of the dead) rather than the thought of any awakening zeal for religious reformation. Some ill-instructed Christians chuckled at the sight; wiser ones shook their heads.

2. The next grade of schools of which I will speak is the high school or 高等小學堂. Of this class of school there are now, I believe, five in Wuchang, each provided with accommodation for two hundred boarders. Boys are taken in at about thirteen years of age, and are boarded, clothed and taught at the public expense. When the full educational scheme is in working order these schools will be chiefly filled with picked scholars from the elementary schools, for the whole scheme hangs together and is framed with a view to scholars passing upward step by step from the earliest to the last and highest grades of education. The term of instruction in this school is for four years. The subjects taught are the Chinese classics, composition and history, arithmetic, geography, natural science, physical exercise and singing, which is taught by Japanese women. I went recently through one of these institutions and was agreeably surprised to find how complete the equipment appeared to be and to notice the order and system that seemed to prevail. The teacher who courteously escorted us through the buildings, showing us everything that was to be seen, told us that the monthly expenditure on food, clothing and the upkeep of the place was about $12.00 per head for each of the pupils, or $2,400 for the whole school. This sum does not include the teachers' salaries. Here as in all the schools much importance is attached to the inculcation on the pupils of the patriotic spirit. It is intended that some of the students from these schools shall, on the completion of their studies, go abroad to learn trades, either to Japan to learn to make paper, or to Belgium to learn mining and engineering, or to Germany to study military matters. Others will be sent to America.

Above the 高等小學堂 comes

3. The 中學堂, or more correctly the 普通中學堂. In this there are two departments—the military and the civil or

literary. As these two departments are carried on in separate establishments they are practically two distinct schools. It is a significant fact that at the present time more importance is attached to the former than to the latter, but this is hardly to be wondered at when one observes how side by side education and military preparations, colleges and barracks are everywhere being pressed forward together. Preparation for war is unquestionably one main moving principle that underlies much of the zeal that the Chinese are showing for a new kind of learning. In a preface to the hand book of one of these schools we read: "Our borders have been encroached on, our mines have been wrested from us. The indemnity of to-day demands interest to-morrow. [Foreigners] see us and either point at us as savages, or ridicule us as half-civilized. Have we no feeling of shame? But if we only *feel* shame what then? That is of no use, just as the utterly uninstructed violence of the Boxers was of no use. Let our scholars remember, while they are at school, that our schools are Chinese and that they are Chinese scholars . . . . and when they are grown up, they will make the world know that we stand first among the civilized races. Will any one then still cheat and wrong us?" The present scholars in the 普通中學堂 are mostly graduates under twenty-four years of age. After a four years' course some students from the military side will be sent as teachers into the camps, others from the civil side as teachers into schools. More promising students will be drafted to Peking for a further course of four years' instruction in the capital, after which they will receive official appointments.

4. Another school, which may be said to exist side by side with the one last described, is the Agricultural College or 農務學堂. This has been in existence for some years. In 1900 it was under the charge of two highly trained and excellent men from America. After the completion of a three years' engagement both resigned, finding that it was quite impossible to accomplish anything under the limitations and restrictions that were placed upon them in all their efforts to do the work for which they came to China. Their places were filled by Japanese. Whether these new teachers have been able to accomplish anything I cannot say.

5. The Normal College, or 師範學堂, is naturally an institution to which under the new *régime* the Chinese attach a very high importance. Here the teachers are being trained who are to teach the pupils in all the lower grade schools. At the present time there are four Normal Colleges in the city. Two of these are established in part of what used to be the city granaries. The whole building has been remodelled, so that each school can accommodate one hundred and twenty students. The teachers have taken a short course in Japan. The term

for which students will reside in the college will ultimately be four years. In the meantime the need for teachers in elementary schools is so great that the first students are passing out after only a short period of residence. There seems at present to be no satisfactory arrangements for practice schools in which the art of teaching can be taught.

6. The School of Languages provides a five years' course of instruction in English, Russian, German, French and Japanese. There are one hundred and fifty pupils, of whom thirty are told off for the study of each of the above mentioned languages. The ages of pupils vary from fifteen to twenty years. It is intended ultimately to have a foreigner in each department to teach his own tongue. At present German and Russian only are taught by foreigners; French, English and Japanese are taught by Chinamen.

The above mentioned schools are the principal ones at present in working order. There are others both of a higher and also of lower grades for special classes of the community, concerning which I have failed to gather any very definite information. Such are a college for expectant officials; a school for the study of political economy, which by a curious irony is to be in part maintained by the proceeds of a lottery; a school for the maintenance of the ancient learning, the scholars being all old men; a school of medicine in which doctors are to be trained for service in the camp; an industrial school which is to accommodate one hundred and twenty scholars; and lastly a school for adults, of the nature of a reformatory, the object of which is to teach idlers and men of no occupation trades by which they can maintain themselves and those dependent on them.

One effect of the present educational movement has been largely to transform the appearance of Wuchang. College and school buildings have been going up in all parts of the city. Large vacant spaces that two or three years ago were open to the public have now been fenced in for college grounds. Book shops abound, in which maps, diagrams and Western school books, etc., are on sale. In one fine large depôt maintained by the viceroy all sorts of educational apparatus, from a slate pencil to a mannikin, can be had at reduced rates. The barracks, at least in the southern division of the city, are not less prominent than the educational institutions. Here, too, is a new educational element in modern Chinese life. In the camps a new generation of men is being trained in habits of prompt obedience and disciplined action, of which their fathers knew nothing. Such a training given to the tens of thousands of soldiers who are being subjected to it must gradually affect the general life of the people at large. To-day the streets of Wuchang swarm with soldiers and with students. Boys, young

men, and men of middle age wearing uniforms that identify them with the various schools and colleges, are everywhere to be met with. Sunday is a holiday in all the schools, and on that day the students are specially in evidence. A few come to our services. Some of us are contemplating special services for their benefit, and indeed something in this way has already been attempted.

I do not see how any one can doubt that Wuchang is to be in the future a centre of mighty influence in the empire from a literary, scientific and educational point of view. Situated like Hankow, which is on the opposite bank of our great river, at what will be practically the very centre of China, the spot where the great waterway from the west to the east of the empire crosses the great trunk railway that will join Peking on the north with Canton on the south, it cannot but be that these two great cities will become amongst the most important centres of human life and activity in China, if not the most important. Each will certainly retain its own special character. Hankow will be the centre of commerce and trade, the meeting place of merchants and traders from all parts of the eighteen provinces. Wuchang will be the centre of provincial government. It may be that in days to come it will be even the capital of the empire. It will always be to Hankow something of what Edinburgh is to Glasgow, a centre of predominantly educational and literary importance as compared with a place that is predominantly a centre of commerce and of money-making. I can think of hardly any grander or more magnificent missionary ambition that any one could entertain for China than this, that by a sympathetic, united and carefully concerted effort the various branches of the Christian church that are capable of realizing the importance and the essentially Christian character of such an effort, should combine to lay at this time the foundations of a Christian university in Wuchang on the lines of Oxford and Cambridge. Separate colleges, each self-governing and each with its own cherished traditions, represent in our ancient English universities either special aspects of truth, or special branches of learning, or special objects of training. Yet all combine heartily in the work of one university, and the students in each college strive together in honourable and wholesome rivalry, both in honour-lists and in competition for university scholarships and prizes open to every student, as well as in boat-races, games and athletic sports. Why should not such a system work here? "Is it too much to hope," asked Bishop Westcott from the Cambridge University pulpit more than thirty years ago, "that we may yet see on the Indus, or the Ganges, some new Alexandria?" Is it too much to pray for, to labour for and to believe—we may well ask—that our descendants and the descendants of the present Chinese leaders of education in

Wuchang may together see and together rejoice in a Chinese Cambridge on the Yangtze? I am convinced that the result is attainable if at this critical period in Chinese history those who believe in the vision and who see it from afar will together strive to make it an accomplished fact. The influence of such an effort would be to uplift the whole tone of China's educational development and to give to China far more than the most sanguine of her leaders in the present educational movement now dream of when they set before them, as they are now doing, ideals that can never be realized, and that would bring no lasting peace or prosperity to the empire, even if they could.

Chinese Exclusion.

ACTION OF AMERICAN EDUCATIONISTS.

DURING the triennial session of the Educational Association of China a meeting of the American members of the Association was called for the purpose of discussing the relations between America and China in the matter of the exclusion of the Chinese from the United States.

The meeting was held in Shanghai on the 19th of May, 1905; the attendance exceeding one hundred. In addition to the members of the Association who attended there were also present the Hon. James L. Rodgers, Consul-General at Shanghai, who had arrived in China that morning; the Hon. J. W. Davidson, the retiring Acting Consul-General; and the Hon. James B. Reynolds, of New York.

Bishop Bashford, of the Methodist Church, who was voted to the chair, announced the objects of the meeting to be: 1st, to pass resolutions petitioning the President and the Congress of the United States to secure for Chinese students entering America better treatment at the hands of officials at the several ports of entry; 2nd, to appoint a committee to draw up a statement in regard to this matter to accompany the resolutions; 3rd, to secure the opinion of those present in regard to this subject. The third of these objects was treated first, and it transpired that there was a remarkably strong feeling, and a complete unanimity of opinion, that the time had come for a vigorous protest to be made by those who, by birth in the one and lives' labors in the other, have the interests of both countries at heart, and especially are desirous that there should exist a strong sentiment of mutual goodwill.

The following Resolution, proposed by Mr. Robert E. Lewis, Secretary of the Y. M. C. A. at Shanghai, after having been carefully and thoroughly discussed, was passed unanimously:—

RESOLUTION.

WHEREAS, the present treatment of Chinese students visiting America for the purpose of study practically prohibits their entrance, actually deflects large numbers of them to other countries, is positively damaging to American commercial expansion and is likly to undermine the prestige which American educators now enjoy in China, therefore be it

Resolved: That we, the American members of the Educational Association of China, now assembled in its Fifth Triennial Meeting in Shanghai, do respectfully and earnestly petition His Excellency the President and the Congress of the United States to take such action as will insure the Chinese students who desire to pursue their studies in America freedom from hindrances and insults at the Ports of Entry. Without wishing to dictate the policy by which this result shall be attained, we would suggest that the complete examination of prospective students should be made and passports issued before departure from China, so that there shall be neither further examination, delay nor uncertainty at the Port of Entry. Also, be it further

Resolved: That in view of the repeated instances of harsh and abusive treatment which have been brought to our attention, we petition that whatever the terms of the Treaty existing between the Governments of the United States and China may be, the officers of the United States at the Ports of Entry, who inspect the papers of incoming students from China, be instructed to receive such students with courtesy and consideration.

Upon motion of the Rt. Rev. F. R. Graves, Bishop of the American Episcopal Mission, a committee was appointed to draw up a letter to accompany the above Resolution, and to send both the Resolution and the letter to the President of the United States, the Secretaries of State and of the Treasury, and to every member of both Houses of Congress.

After the transaction of one or two matters of routine business the meeting then adjourned.

The committee appointed by the above meeting have since completed the letter and forwarded it as directed. The copy to the President was sent through H. E. W. W. Rockhill, Minister to China. The following correspondence ensued :—

LEGATION OF THE UNITED STATES OF AMERICA, PEKING, CHINA.

June 19th, 1905.

Rt. Rev. F. R. GRAVES,

Shanghai, China.

DEAR SIR: I have the honor to acknowledge the receipt of your letter of July 12th, enclosing a set of Resolutions adopted by the American members of the Educational Association of China at a meeting held in Shanghai, and a letter accompanying the same, both of which you request that I forward to the President.

In reply I beg to state that it will give me pleasure to comply with your request, and I will transmit the Resolutions with their accompanying letter to the President through the Department of State by the next mail.

I am,

Very respectfully yours,

(Signed) W. W. ROCKHILL.

AMERICAN LEGATION, PEKING, CHINA.

October 5th, 1905.

F. R. GRAVES, Esq.,

Chairman, American Members

of the Educational Association of China,

6A Seward Road.

SIR: In further reference to your letter of the 12th June last and to the Resolutions forwarded to me with it for transmission to the President of the United States, I have now the honor to enclose herewith a reply to the Resolutions which were referred to the Department of Commerce and Labor by order of the President.

I am, Sir,

Your obedient servant,

(Signed) W. W. ROCKHILL.

Enclosure:

1 Mr. Murray to Mr. Rockhill, August 10th, 1905.

DEPARTMENT OF COMMERCE AND LABOR.

OFFICE OF THE SECRETARY,

Washington, August 10th, 1905.

Hon. W. W. ROCKHILL,

United States Minister,

Peking, China,

SIR: Referring to your letter of June 1st last, addressed to the Honorable the Secretary of State. a copy of which has been forwarded to the Department, with which was transmitted a copy of the communication addressed by the American Members of the Educational Association of China to the President, protesting against the alleged mistreatment of students seeking to enter the United States, this Department regrets that specific instances of the harsh treatment and indignities mentioned in the said communication have not been stated, as it would be glad of an opportunity to rectify the evils if they exist, and it is impracticable without specific data to determine who are responsible for such conditions.

The Department desires to state, however, for your information, that the most of the complaints which have been submitted to it have been of this general, indefinite character, and that it has been unable to learn, by the most careful inquiry, of specific instances justifying such complaints. So much of the letter forwarded by you as relates to the character of the quarters in which Chinese are detained constitutes a criticism which it would seem should properly be directed against the steamship companies by whom Chinese are brought to this country, the detention quarters being maintained by such companies. It is a fact worthy of note in this connection that during the fiscal year ending June 30, 1905, seventy-two Chinese students applied for admission to this country, of whom seventy were admitted and two rejected, and those two were rejected under the law relating to *all aliens*, because the applicants were found to be afflicted with a *dangerous contagious disease*—trachoma. The regulations do not require that Chinese of the exempt classes shall be measured by the Bertillon system of identification, and so far as the Department is aware the said system has never been applied to such classes.

It is needless to say that this Department is in thorough accord with the views expressed by the Educational Association to the effect that the status of prospective applicants for admission as members of the exempt classes should be determined prior to the departure of the applicants from China; for that view has been held and freely expressed for years by the administrative officers of this Government charged with the enforcement of the Chinese exclusion laws.

Respectfully,

(Signed) LAURENCE O. MURRAY,

Acting Secretary,

The Committee publish the above account of the meeting held, and the correspondence that ensued, as a report to those by whom they were appointed to act.

GOUVERNEUR FRANK MOSHER,
Secretary.

6A Seward Road, Shanghai.

Correspondence.

THE AUTHOR OF 傳道啟悟集.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Allow me through the columns of the RECORDER to thank Mr. Genähr for his kindness in saying who is the author of 傳道啟悟集. The manuscript was given me some years ago by the widow of the late Rev. F. Gough, C. M. S., Ningpo, and I thought it was written by his Chinese teacher. Before publishing it I sought to find out if this were so, but was unable to do so. I shall be only too glad to make the needful corrections in the next edition.

Yours truly,
F. W. BALLER.

APPEAL FOR A CONSECRATED BUSINESS MISSIONARY FOR DIFFUSION BOOK DEPÔT.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: At our last meeting of Directors it was resolved to publish in your columns an appeal for a man to take charge of our Shanghai Book Depôt in Honan Road. It is obvious that this post is one which promises the highest usefulness to any missionary with the necessary business ability. At present we are forced to leave the work in the hands of natives, and we feel that the importance of the work and the needs of our patrons throughout China loudly call for a change. We are not without hope that some one in China may see in this a call to offer himself for the post. We are not appealing for any worker at the expense of another mission. But there often are circumstances which in the judgment of a missionary seem to him to need a change.

Without business ability, training or push, the work cannot be put on a satisfactory business basis. Hence we do not wish to have a man who would be more or less of an experiment. A good knowledge of Chinese—mandarin preferred, though not necessary—is indispensable.

The Shanghai editorial staff are busy producing. Where is the man who will feel it a privilege to aid in the wide and effective distribution of the leaves of healing which we have in such abundance?

Applications, accompanied by testimonials, should be sent to

SECRETARY,
44 Boone Road, Shanghai

19th December, 1905.

Uncle's Reply to a Young Missionary.

MY DEAR HENRY: It was very pleasant to receive your note and to find from it that you were in such good company. Please convey to Miss Goodheart my best wishes for continued success in her good work; she has my benediction. The name of your other companion, Dr. Grunther, seems familiar to me. I think it must be so by the law of association, since I knew a kinsman of his named Snort, some years ago. I fancy, however, that he must have gone to his rest, as I have not heard from him for some time.

Accept my best thanks for your kind offer to sweep the threshing floor. I should be only too glad to do so, if I felt only strength sufficient for it. Unfortunately my arm is growing stiff—probably becoming fossilised—and as you know the floor is a fairly large one. In addition, the operation raises a quantity of dust which is apt to get into my eyes and into my lungs, producing inflammation and fever. This I am anxious to avoid, and I feel sure I shall have your sympathy in the matter.

I was overjoyed to learn that you were able to read your verse at prayers at such an early date and were congratulated on your proficiency. Go on to perfection my dear boy, and if 'b' or 'd' glide off your tongue better than 'p' or 't,' by all means use them.

In conclusion may I point out that *round* is not always the opposite of *flat:* B flat is still A sharp.

With best wishes for the New Year,

I remain,

YOUR AFFECTIONATE UNCLE.

Our Book Table.

The World and Its People. The British Empire. BY T. NELSON and SONS. Price 1s. 10d.

This is another book in the series of Geography Readers published by the above firm. It maintains the high standard set by its predecessor, both in material and arrangement, as well as illustrations. The illustrations are very good and should be a great help to the pupil in forming an idea of the conditions and nature of the widely scattered colonies of the British Empire. Some of the illustrations are colored and are a matter of art aside from their educative value. The book has 368 pages, and the subject matter, which is well selected, is devoted entirely to Great Britain and her colonies.

The Annual Report of the Smithsonian Institution (1903) has been received. This number treats very fully of the U. S. national museums and libraries in the United States and Europe. The Report is invaluable to one who would gain information on the subject of museums and libraries.

Mrs. Nevius' Catechism in Romanized. Printed for the Chinese Tract Society at the Presbyterian Mission Press. Price 6 cents.

Probably no catechism published in China has had a larger

circulation than that prepared by Mrs. Nevius, or has been more useful in the instruction of enquirers and of those who have just entered the church. It has been widely used all over the Mandarin districts and in other districts also. The publication of this very useful book in the Standard Mandarin Romanized will be a welcome addition to the literature already published. The increasing popularity of the Standard system is very gratifying to the committee, and we may expect a rapidly increasing literature in Mandarin Romanized, so that those who undertake to teach the unlettered need not be deterred by the discouraging thought that there is no literature for those who learn to read the Romanized. Other literature is being prepared, and it is not inconceivable that the Romanized will, before many years, be more popular than the character; for China is changing, and changing rapidly. The fact that four societies have already published books in the Standard Romanized will help to insure confidence. The societies are the Educational Association of China, the American and the British and Foreign Bible Societies and the Chinese Tract Society.

J. A. S.

Text-book on Botany, 植物學教科書. By Chintaro Owatari, B.Sc. Translated for the Shansi University by Moromoto Nishi. Edited by John Darroch. Price $0.50.

The book contains 160 pages, including 13 pages of English and Chinese Glossary. The four parts into which it is divided treat of: 1. The External Morphology of Plants; 2. The Internal Morphology of Plants; 3. Physiological Botany; 4. Systematic Botany. It is profusely illustrated throughout, and has as a frontispiece a beautifully colored picture of an autumn scene in the mountains, probably a mountain scene in Japan, though the location is not given. The book, though not large, is still quite full and comprehensive, and is well suited for an introductory text-book on Botany for use in middle and high schools.

Not the least valuable part of the book is the full glossary which contains a fairly complete list of botanical terms in English and Chinese. The most of the terms are well chosen and quite rational in their make up and use. A few of them, however, seem to be somewhat far fetched, and one or two, at least, are not consistent with what had already been used in a former part of the book. For instance, the Chinese term for Bulb is given as 鱗莖, "fish scale stem", though it is not easy to see the resemblance between the two objects. 澱粉 for starch is an innovation in nomenclature, as 小粉 has become well established as the name for that substance. 虎列拉 for cholera is a strange combination. Why not use the well known 痧? 室 is given in one place as the equivalent of cell, while later on 細胞 is the term used. No doubt in the former case sac or receptacle would be the proper English term, as the thing described is quite different from the thing described where 細胞 is used.

But these are minor criticisms. The book is well gotten up, both as to subject matter and mechanical execution, and will be widely useful as a brief but comprehensive text-book for middle and high schools.

A. P. PARKER.

Text-book on Mineralogy, 礦物教科書. By Dr. Kimbo. Translated for the Shansi University by M. Nishi. Edited by John Darroch. Price $0.40.

This is a book of 80 pages neatly printed on foreign white paper and bound in strong red paper covers. It is divided into five chapters. The first treats briefly of the Non-metallic Rocks as flint, mica, slate, gipsum, etc., etc. The second chapter treats of the Metals, as gold, silver, mercury, iron, etc., etc. The third chapter is given to a brief discussion of Minerals, their origin, classification and characteristics. The fourth chapter tells about Rocks and Soils. The fifth chapter contains discussion of the Earth's Crust, Geological Changes, and the Uses of the Various Minerals.

The book is wholly descriptive and very brief, comparatively, and hence the name is too big. It cannot properly be called a *Text-book* on Mineralogy. It would be more properly designated as an Introduction to Descriptive Mineralogy.

It is finely illustrated; the paragraphing and spacing are well done; while different styles of type are used for the headings, sub-headings, text and notes, all of this combining to make an attractive page that is encouraging to the student. Few things are more discouraging to a pupil than solid pages of matter to be learned in a text-book.

This work will be very valuable for primary and middle schools, where an elementary book is wanted as an introduction to a more thorough study of the subject. An English and Chinese Glossary at the end of the book will greatly facilitate its use by English-speaking teachers.

A. P. PARKER.

The Far East (Regions of the World Series). By Archibald Little. Oxford: the Clarendon Press. 7s. 6d.

We presume that every schoolmaster has in his private or school library the preceding volumes of this series. Every teacher of geography undoubtedly has, so that we have little to do but to call attention to the fact that this long-awaited volume has appeared. The series of which this is a constituent volume is the most important geographical series that has appeared since the first volume of Elisée Reclus' immortal work. It is so because it marks the new era in geography study and teaching, the death of the categorical, memoriter, enumerative matter-of-fact (and sometimes matter-of-fiction) system and the birth of the rational, scientific matter-for-enquiry plan of the geography of the future. Every book in this series is a lesson in logic and the volume from Mr. Little's pen not less so than any of its fellows. As a work of reference for the teacher it is invaluable, and for those who are merely residents in the East, and not specially concerned with its geography, the book has a deep human interest. The physical determination of human action finds frequent illustration, perhaps most admirably and graphically in the section showing how the topography of the Huangho Basin determined the course of the Chow invaders, and thus determined the early history of the country.

Perhaps the finest piece of work in the whole book is to be found in the four chapters dealing with the Yangtse Basin. The painting is done with a large brush, but the canvas is large and the sense of proportion is not outraged but satisfied.

There is scarcely a chapter to which we may not turn for new views of familiar facts and find ourselves rewarded. And most chapters contain fresh information thoroughly digested and presented in acceptable form.

The book is abundantly illustrated with maps, plans and views, every one of which is a genuine illustration of the text.

We have no hesitation in saying that "The Far East" will henceforth be the standard work on its subject.

R.

A Geography of China and the World. Shanghai: S. D. K. Price $1.25.

This volume is professedly written from the new point of view referred to above, and thus its early chapters are concerned with the mathematical and physical aspects of geography and with maps and map projections; but beyond this there is little to indicate the new aspect except an occasional phrase.

The different portions of the book are by no means of equal merit. There are places where the information is fresh and up to date; others where it is sadly antiquated, and still others where contradiction prevails. To take examples of these: Statistics and political changes are up to date, as up to date as the "Statesman's Year Book" can make them. Thus the British Mission to Lhassa is recorded; Mts. Brown and Hooker are deprived of their illegitimate pre-eminence; and one or two sentences show that recent Russian aggression in the Far East is not unknown.

Of antiquated matter there is not a little. Greenland has been examined since it was crossed by Nansen in 1888, and Peary's Expedition proved almost conclusively that it is *an* island. The "Kong Mountains" still possess an enchained existence even in this year of grace 1905.

Of contradictory statements we quote an example. The text says that "Mount St. Elias. . . . and the volcano Popocátepetl [which should be accented Popocatépetl] . . . . are the highest points in North America." But the accompanying map gives Mt. McKinley 20,464 feet, Mt. Logan 19,540 feet, Mt. St. Elias 18,023 feet; and does not mention the volcano Popocatépetl at all. Still the book may take credit for not perpetrating and perpetuating the Brown and Hooker mythology.

There is considerable haziness in the sections dealing with the influence of ocean currents on land climates, and the Gulf Stream fable is nearly as prominent as in the text-books of ten years ago.

But this is a "Geography of China and the World." What about China? It is dealt with very fully immediately after the introductory sections on mathematical and physical geography and maps. There is a short general chapter, and then the provinces of the empire are taken up one by one and all the large towns enumerated; in fact there is too much enumeration. The book could have been issued in half the bulk if all the mere lists—which should be left to the student to compile from his atlas—had been left out.

As far as facts are concerned in this section of the book they are to be found in abundance and systematically arranged; but the comments made on many of the cities are not specially luminous, and are frequently inconsequential.

The sections dealing with the provinces are each accompanied by a sketch map of the province, maps not usually to be found in atlases, except as part of a general map overburdened with names. These sketch maps are excellent, and lend themselves to reproduction on a larger scale by the pupils.

In spite of the defects we have noted, and which could be remedied in a new edition, the book has great merits and deserves the attention of every schoolmaster in China.

R.

In Touch With Reality, by Wm. Arthur Cornaby, editor of the *Chinese Weekly* and the *Christian Review*. London: Charles S. Kelly. For sale at the Presbyterian Mission Press. Price $1.80.

Here is something new, in many senses, a book in English written by a Chinese missionary, addressed to English readers, and *not* about China or things Chinese. We can recall only one other case like it. The late George Bowen, of Bombay, himself by the way also an editor, felt he had a message for the world as well as India, and wrote so well about the Holy Spirit that Andrew Murray was indebted to him. So our author feels that he has a message to English readers everywhere. God has spoken to him especially in the dark days of 1891, when most missionaries had to lie low. Surely such times of forced repression of outside activity have had their blessed ends if all of us at that and at other times would so retire into ourselves and into our God that old things would come to us in new lights, so new in fact that they would seem like new discoveries. Such has been Mr. Cornaby's experience. These addresses have, some of them, been heard before in China, at Kuling and in Shanghai, and those who heard them felt that they were worthy of a wider audience.

These addresses show something of the poet, the artist, the musician, the antiquary, the scientist and the mystic. We mean the mystic in the best sense as the man who sees the deep things of God, who in fact holds that God is the only reality and all else is transitory and delusive. Hence the title "In Touch With Reality," which was felt to be the title which best comprehended the whole sweep of the subjects here treated of. Every man or woman who comes out to China to deliver a message to the Chinese ought to ponder the great tidings which must be delivered. Practical touch with darkness will, if nothing else will, make a man "think into" his Gospel as he never did at home. This is what Mr. Cornaby has done. He says: "The tasks of twenty years amid such conditions (China) have necessitated the reconsideration of truths held sacred by us, with a view to setting forth their essentials in Chinese apart from the husk of our conventional phraseology."

China gives many illustrations of great beauty which particularly appeal to Chinese missionaries, e.g., on pages 58, 66, 86, 151, 159, 187, 219, 237, 244.

The titles of some of the chapters will give some idea of the range of the author's message: Unacknowleged Atheism, What are we required to believe, The Joy of the Lord, Foreign Devilry (sin), A Modern Soul, The Distinctiveness of the Gospel (splendid defence of missionary work), The Upbuilding Force of the Universe, and then

the fine chapters on Prayer, The Certainties of Prayer, Why pray if God already knows, Prayer as a Working Force. These last contain the finest part of the book.

Again and again the readers will be reminded of the young man's man, Henry Drummond. The science sheds so much novel light on Bible teaching.

Every missionary should get this book and study it. Some parts of it are not exactly holiday reading, but all of it is instinct with life. Deep spirituality, combined with wide culture, make it a book that should live and one that we cannot do better than help to circulate, especially among young men out here in the East. When you put the book down, you will feel ashamed that you have seen so little into the treasures of truth, and besides have been living so poverty-stricken a life when all the while you had such a God to draw upon. Mr. Cornaby has meditated long on the central exercise of our religion, and he is able to shed floods of light on many of the questions which arise concerning its place and meaning.

Here is a bit to tempt you further on: "The really godly man is a son of light, like a fleecy cloud floating in the azure of an Oriental sky, shot through and through with sunbeams." "The Incomplete Set" is a delightful study of the Lost Piece of Money, in which ancient Troy and China join in contributing apt illustration.

But the last chapter sums up the conclusion of the message: Tarry ye until . . .

> Why then, unloving, will not men combine,
> Till olden tale each morning is renewed:
> Till Christendom is crowned with Fire Divine.

We should add that the *Chinese Weekly* is the 大同報 and the *Christian Review* is the 中西教會報, published by the Christian Literature Society, 44 Boone Road, and if you are not already a subscriber, you will at once sit down, and write for the papers, conducted by such a missionary as the author of this book.

D. M.

Books in Preparation.

Owing to pressure on our space this month, we simply mention one new book, viz., Rev. Samuel Couling's Text-book of Zoology.

Editorial Comment.

1906 will have been ushered in before this issue reaches our readers; accordingly we wish you all

A Very Happy New Year.

This greeting is no mere formality. Although in different parts of the mission field, engaged in varied lines of work, working under different missionary boards and representing several nationalities, we are all travelling the same road, animated by the same purpose, united by links that bind us still closer the further we go, and—with faces turned to the same goal—rejoicing in the leadership of THE Captain of OUR salvation.

Gaps.

As we write these words, however, the old year has not yet gone, so before turning the new leaf and taking a fresh breath of new hopes for the new start, we glance back over the year rapidly coming to a close and note what is outstanding in the twelve months' experiences of joy and sorrow.

The gaps in our missionary ranks are numerous. As our minds linger on the twenty or so outstanding names, and we think of the brief terms of service of such workers as Mrs. Burt, Mrs. Wright, Dr. Shapleigh and Mr. Cheeseman, and the long record of Rev. J. Hudson Taylor, Dr. Edkins and Rev. A. G. Jones, we realise, with deep gratitude to Him who knows the names and hopes and labors of all, what a wealth of young love and energy and seasoned and sustained effort has been expended in the evangelisation of China.

* * *

Rev. J. Macintyre

THE anxieties and labors of war time evidently prevented our co-workers in Manchuria reporting two gaps in their ranks, and we feel the *In Memoriam* records of 1905 ought not to be closed without some words of reference to Rev. John Macintyre and Mrs. Westwater.

Mr. Macintyre arrived in Chefoo in 1871, and four years later passed on to Newchwang. For twenty years in Manchuria, with the county of Hai-cheng for his parish, he was constant in the "bazaar" preaching, which has been so prominent a feature in missionary methods in Manchuria, and in the work of instructing his agents, members and catechumens. We understand that "twice, and at times three times a day, and almost every day, he had a class of some sort for making better known the Savior of sinful men."

* * *

Mrs. Westwater.

Too much cannot be said in praise of the heroic and self-denying work of Dr. and Mrs. Westwater in Liao-yang, to which post they stuck during all the vicissitudes of the war. Sharing her husband's anxieties, toils and dangers, Mrs. Westwater was prostrated by typhus, and after battling twelve days with it, passed peacefully away on 23rd April.

* * *

Peace and Good-will.

IT has been beautifully said that when the trenches round Liao-yang were full of soldiers, and the din of battle daily grew louder, when the mission compound was a delightful trysting-place and retreat from the rush and roar of war, the picture that stood out unique, and will be a blessed memory to many, was that of Mrs. Westwater, "the gracious Christian lady very brave, and very quiet, and very kind, whose smile gladdened them and whose presence breathed the benediction—'Peace on earth, good-will to men.'"

DR. CHRISTIE, NATIVE ASSISTANTS, AND SOME CONVALESCENT WOUNDED, IN THE MOUKDEN HOSPITAL.

Red Cross Work.

IT is appropriate here to refer to the Red Cross work in Manchuria, which was one of the prominent and most cheering features of the year just closed. Mr. Webster's letters in the daily papers would give our readers an idea of the splendid relief work that was done at the seat of war; and to make these impressions more permanent and vivid we give on the opposite page a picture of Dr. Christie, his native assistants, and some of the convalescent wounded in the Moukden hospital. It is well to remember that part of the time, whilst the operating-room presented a lively scene, the bullets fell thick round the hospital, and the inmates could hear them strike the roof and chimneys. Dr. Christie and his helpers had, in addition to the hospital work, about 10,000 refugees under their care for some months. We look forward to the issue of the report of the International Red Cross Society. Through its help over 100,000 refugees were sent back to their native districts after the war.

* * *

Union.

THE two subjects that probably have been uppermost and deepest in the minds and hearts of our readers during the year under review have been those of Union and Revival. Both have frequently been referred to in our editorial columns, and in this issue we present two papers from two different standpoints. Whilst ourselves more sympathetic in the matter of Union (and certainly more enthusiastic) than our friend who points out some of the perils and difficulties (see page 22) we felt it only right to give a hearing to those who protest, even although they feel like a voice crying in the wilderness. And we would express our respect for those zealous combatants who feel it would be a mistake to sacrifice what to them is truth and right for the sake of peace. It has been well remarked that "to invite a man to ignore his convictions as to what is right and true is to invite him to sin, and that cannot be God's way for us. We may persuade by convincing him either that he is mistaken, or that he is overscrupulous, which means that he is sacrificing the greater to the less, but we must respect him for standing out in his disagreement and separation from us if he would wish to unite but cannot without sacrifice of what he feels to be true and right."

* * *

Union in India.

FROM *The Missionary Review of the World* we learn that Christian Unity is making cheering headway in India. Following the recent combination of six different Presbyterian bodies into one communion, comes the welcome news of the consummation of a scheme of co-operation and union between four Congregational missions in South India. We read that:

"Two, Madura and Ceylon, are missions of the American Board, and two, Travancore and South India, are operated by the London Missionary Society, through which organization the Congregational missionary brethren in England carry on their foreign work. Prominent representatives of these four missions met at Madura, July 16, and after two days of fraternal deliberation devised a confession of faith, and perfected a plan for a definite and effective spiritual union. As a result, a Christian community numbering more than 125,000 souls, with 20,000 communicants, will be solidified into practically one body, and the 140 missionaries will become more closely related to one another than even before."

May we not hope and pray for further results in India and China. Our Savior told us that "the children of this world are, in their generation, wiser than the children of light." We see the "children of this world" forming great Trusts, in order to effect greater economy of administration and bring about more far-reaching results. Why should not the "children of light" take a lesson from them, not of their selfishness and greed and riding rough shod over all opponents, but of wisdom of planning and effectiveness in execution?

* * *

Presbyterian Union.

In the November Recorder some account was given of a meeting of the Presbyterian Committee on Union which was held September 18-20, and which took important action looking toward the early organization into six synods of all the Presbyterian branches of the church in China. Since that meeting several important steps have been taken in the line of the proposed plan. The Presbytery of Ningpo has voted unanimously to overture the General Assembly of the Presbyterian Church in the U. S. A. to approve of its separation from the home church in order to join with other Presbyterian branches in the organization of the proposed Union Synod. A meeting of the Central China Synod of the Presbyterian Church (North) was also called to meet at Ningpo, and held a very pleasant and harmonious meeting on the 7th of December. The Synod voted unanimously in favor of the proposed Union Synod and invites all other branches of the Presbyterian Church in the provinces of Chehkiang, Kiangsu, Anhui, Hunan and Hupeh to send delegates to a meeting to be held at Nanking on the fourth Thursday in May, 1906, to unite in the organization of a Chinese Synod for Central China independent of the home churches and including as members all the ministers, foreign and Chinese, laboring in the above mentioned five provinces.

The Presbytery of Shantung and the East Shantung Mission have also taken favorable action since the committee's meeting, and a meeting for the organization of the Synod at Canton, of West Kwangtung, is to be held on the first Thursday in the Chinese New Year. It may be well to note that this movement has not been inaugurated because of the growing desire

of the Chinese to be independent of foreign control, but it is rather in furtherance of plans which have been for many years under advisement, and there has been a very cordial agreement between foreign missionaries and Chinese ministers that the time is ripe for their consummation.

* * *

Revival.

In a preceding paragraph we referred to the subject of Revival. Its importance can hardly be over-emphasized. 1905 has seen a remarkable working of the Holy Spirit from Wales and America to China and India. In his interesting account of the revival at Soochow, to be found in our Missionary News Department, Dr. Parker refers to the prayers for revival in China. The constancy and earnestness of such prayers is one of the prominent characteristics of the year just closed. The important position given to the subject of Revival at the summer conferences is also notable; the practical conviction brought home to many being that the revival in China must begin in our own hearts. Where revival has been reported on the field there has been a striking similarity in some of the developments to the characteristic features of the revival in Wales. We hear of confession of sins, old family feuds made up, sinful ways abandoned, and switching off to eternal topics of much of the attention that had hitherto been given to the temporal. Let us keep on praying. "How much more shall your Father give the Spirit to them that ask Him."

* * *

The Lien-chow Massacre.

Our backward glance over 1905 falls tearfully on the dreadful incidents of the Lien-chow massacre. Some gleams of light that shine out of that dark chapter will be found in our Missionary News department. Our senior correspondent in the South writes us that

"The Commission of Inquiry in reference to the Lien-chow massacre has returned, and the facts are substantially what you have already published. . . . Wên Taotai, the Viceroy's representative, was at the head of the Chinese judicial court which determined the sentences of punishment to be inflicted on the criminals. The Commission found, on their arrival at Lien-chow, that nineteen had been already arrested. Four were arrested later. The trial seems to have been very thorough and impartial and with the following result:—

"(a) Three to be decapitated. The sentence was executed before the Commission left Lien-chow.

"(b) Four to be imprisoned for five years, two for three years, two for one year, and one for six months.

"(c) Two to be cangued.

"(d) Five to be bambooed.

"As to the other criminals, who have so far eluded capture and justice, they will also be punished after arrest and capture"

Some of the portraits which we print as our frontispiece have been taken from prior reproductions, and one has been enlarged from a snapshot, hence unavoidable vagueness. We hope in next issue to publish an article on the causes which combined to bring about the massacre, from the pen of one peculiarly able to form accurate ideas on the subject.

Riot in Shanghai.

ANOTHER regrettable incident in 1905 was the riot in Shanghai on December 18th. In our Diary of Events we have tersely summed up the main features of the incident, as well as the Mixed Court complications leading up to it. Many pages might be written on the lessons of the riot and of hidden dangers revealed in the few hours of mob law, or misrule rather; but until the mud that was so vigorously stirred up then and in the days following subsides somewhat, it seems wisest to refrain from writing at great length. We would like, however, to indicate how, in the lack of harmony that was so painfully evident, an opportunity for conciliatory service presents itself to the missionary body. A daily study of the foreign and native press during the past few weeks reminds us how "East is East and West is West," and how few comparatively have been the attempts to lead each to understand the other. The best of the foreign journalists tried to be impartial, but we fear that long-established habits of thought and deeply-rooted racial prejudices caused an unconscious bias which was sufficiently strong to make the foreign reader, who had no other source of information, who had little social intercourse with the Chinese, and who also was affected by racial idiosyncrasies, conclude that the Chinese were decidedly and wholly in the wrong. Matters on the other hand were not helped by some of the writers in the native press, with more zeal than knowledge, and a hiding, for argument's sake, of the knowledge they possessed, pouring forth columns of fluent tirade which were calculated to foment the danger brought about by the inflammatory speech of the recent native gatherings. Misrepresentation was seen at its worst in the quoting of the beautiful theories of Chinese law to controvert references to facts which are painfully obvious to many foreigners, but must be doubly so to our native friends. The juggling with ideas has been instrumental in cooling the growing warmth of some would-be friends of China.

* * *

An Opportunity.

CAN our literary missionaries not take time to write articles to the native press that will show there is another side? And may we not all do what we can to help our fellow-countrymen to understand and sympathise somewhat with the view-point of our Chinese brethren and sisters? All honor to Dr. Gilbert Reid who has rendered such excellent service in the series of lectures he has delivered on "Friendly Intercourse." In his endeavors to bridge the gulf he has made clear that harmony is not a matter of one side but two sides (and one of these sides has eighteen different shades). The foreigner as well as the native has a duty to perform in striving after harmony, and apart from the higher Christian incentives, he should learn the

words of Mencius, "Love others and others will love you, respect others and others will respect you."

* * *

Chinese Study of others.

It is a great pleasure to be able, in view of the above, to draw attention to a new work by the indefatigable book-maker, Mr. Wang Hang-tong, which aims at giving his fellow-countrymen, including their little ones, a true idea of other countries. He mentions how disgusted a fellow-countryman of his was on being excluded from a gentleman's waiting room in Europe "because he was a lady." To be deceived by his long gown and general appearance the traveller considered inexcusable ignorance. Mr. Wang wishes his countrymen to know that they are quite as ignorant themselves, and the longing to correct many foolish notions now current among his own people has impelled him to prepare his "World-wide Geography for young people" as an antidote for some of their strange misconceptions.

* * *

A Timely Work.

It is worthy of note that Mr. Wang's latest work is an illustrated Girls' Reader. We have just seen the preface, and quote some of the sentences. After referring to the fact that of the two hundred millions of women in China very few have any knowledge of the written character, and still fewer can read, and how the vast majority may be likened to prisoners, shut in by the strong bars of ignorance and superstition, their darkened minds having no opportunity to gain the light which education makes possible, he says:

"We all should realize that the education of the women of a country is really of more importance than the education of her men—for, as has been said by one of our sages, "a good girl makes a good wife; a good wife makes a good mother; a good mother makes a good son." If the mothers have not been trained from childhood, where are we to have the strong men for our nation? . . .

If then, we say, as China has said for so long: "Let the men be educated; let the women remain in ignorance," one-half at least of the nation can never be as useful as it should. It is as if one-half of a man's body were paralyzed; those members not only being helpless, but proving a weight and hindrance to those not affected . . . .

Because in the past education has been so nearly limited to the boys, there were no books for use in girls' schools, and appreciating this lack I have prepared this Girls' Reader, in the hope that it may be of use in these schools that are to train the mothers of our nation."

* * *

A Correction.

We much regret that the little word "one" was left out of our editorial paragraph on page 648 (December issue). We were quoting from Dr. Faber's paper on the use of the Classics in mission schools, and as the quotation is worthy of reproducing, we give it with the corrected sentence in small capitals.

"This then is the task which belongs to those who undertake to teach the Chinese: The Chinese classics, literature and history have to be thoroughly digested and put into a form *suitable both for teachers and students.* NO ONE FOREIGNER CAN ACCOMPLISH THIS GIGANTIC WORK. Still it has to be done. *There* is the strong-hold of Chinese heathenism, which *must be taken*, if the battle is to be won."

Missionary News.

Gleams from Lien-chow.

Two or three gleams of light shine out of the darkness of that sad October 28th.

A Chinese Christian, who was near her, tells us that after Mrs. Machle was brought out of the cave she sat down under a large tree, and during the few moments of earthly life that remained was explaining to the rough crowd the folly of idolatry and the necessity of seeking something better, until one of the ruffians with a large stone crushed in her brain. Her last Gospel message had been given. Her earthly work was ended. The crown was waiting.

A little boy from the Mission school showed two of the missionaries who went to Lien-chow a long scar on his head. He said he had followed the missionaries to the cave and that after Dr. Chesnut was brought out one of the crowd had with a knife inflicted this cruel cut. He said that Dr. Chesnut tore off a part of the skirt of her dress and bound up his wound. He was the last patient she treated of the thousands she ministered to at Lien-chow. She was ever thoughtful of others rather than herself.

A man, Lo Cheung-shing, not a professing Christian, found Miss Patterson in the darkness of the cave and whispered, "I am a believer in Jesus; follow me and I will save you." He then led her to a deep pit, like a well with a shelving rock, and helped her down the steep side to the bottom and remained with her till rescuers had come, when he found Dr. Machle and told him where she was. While in the pit she asked him if he was really a believer in Jesus. He said: "No." "Then why did you tell me you were?" "I feared if I did not say that you would not trust me and I could not save you." A brave hero was this man. The assistance he gave was at the risk of his own life, and it was given to a stranger. He will have his reward.—*Extract of letter from Dr. Noyes.*

C. I. M. Conference at Chian.

Twenty-eight of the foreign workers (fifteen men and thirteen women) of the Inland Mission, laboring in South and West Kiangsi, met in conference at Chian, from October 25th to 31st, 1905.

The following subjects were presented in ten minute papers and then discussed:—

Itineration.
Opening out-stations.
Dealing with enquirers.
Our relation to litigation.
Instructing candidates.
Form of church service most helpful.
Methods of encouraging Bible study.
Chinese helpers—their (a) training, (b) treatment, (c) work, and (d) wages.
Sunday observance.
Marriage and burial customs.
Giving and self-support.
Schools.
Women's work.

The proposals of the Pei-tai-ho Committee on Union were discussed and generally approved. The compilation of 50 to 100 hymns, to be issued as a supplement to existing hymn-books, was preferred to the issuing of a new union hymn-book. The use of the common designations for all Protestant churches and preaching places was approved, with the suggestion that the characters be written horizontally, not perpendicularly.

It was decided to hold a Conference for Chinese workers at Kanchow in March, 1906, D. V. Will readers of the RECORDER kindly remember this coming conference in prayer?

W. T.

Revival at Soochow.

The annual conference and mission meeting of the Southern Methodist Mission was held in Soochow, October 4-9. The reports from the workers in various parts of the field, in Southern Kiangsu and Northern Chekiang, showed progress along all lines. The country is open to the preaching of the Gospel in a way that we have never known before.

Our meeting was one of spiritual power. The Holy Spirit was manifestly present from the beginning. Some weeks before the date set for the

conference the brethren in Soochow had sent out a circular letter to all the workers in the mission, native and foreign, calling for a concert of prayer for God's special blessing upon the meeting. The answer came in wonderful power and spiritual quickening. In addition to the regular business sessions, meetings were held in the afternoon for devotional Bible study and at night for preaching. Meetings for special prayer and testimony were held at other times. We were made conscious of the manifest presence of God's Spirit at the very first of the meeting for Bible study, and during the days that we were together many of the foreign and native workers were graciously blessed.

Our mission prayer meeting Saturday night was a time of blessing. After a stirring address from the leader, Brother Hendry, the meeting was thrown open, and one after another of the missionaries arose and testified to blessings received, or made confession of failures and shortcomings and asked for prayer. After nearly two hours of this blessed fellowship, Brother Hendry called on some one to make the closing prayer. But the meeting was not closed. Others who had not spoken told their heart experiences. Thus the meeting went on for another hour or more and the doxology was sung and the meeting brought to a close. But it would not stay closed. There were others still who felt that they must speak, and again the meeting went on until nearly midnight, when we felt that we must separate, as a sun-rise prayer meeting had been appointed for the next morning, and it was necessary to get a little rest in preparation for the work of the Sabbath.

The Sabbath was a full and a blessed day-preaching in Chinese in the forenoon, Sunday-school mass meeting in the afternoon, preaching in English at 4 o'clock and a baptismal and communion service at night, followed by a testimony meeting. The church was crowded with Christians and outsiders, students from the university, etc. The testimony meeting was a wonderful time. Preachers and laymen, men and women, boys and girls, rose to their feet, often two or three at a time, and told of what God had done for them in giving them clearer views of the Christian life, convicting them of failures and sins, in renewing their spiritual life and filling their hearts with joy, etc., etc. This meeting went on till nearly 12 o'clock, and even then it was with much reluctance that we separated. It was good to be there. Truly our Lord Jesus can save the Chinese and manifest Himself to them.

The Holy Spirit has used two Li brothers as His chief instruments in doing this gracious work. One is a member of the conference and the pastor of the church where the conference met. The other, his younger brother, was formerly in the Tientsin University, where he had gone to study medicine. He was there brought under the special power of the Holy Spirit through the instrumentality of Mr. Woodberry, and he decided to give up the study of medicine and devote his life to working for the salvation of his fellow-countrymen. These two brothers have had wonderful experiences of the deep things of God, and their hearts have been set on fire for the salvation of souls. God has been graciously pleased to use them for the deepening of

the spiritual life of many of the Chinese Christians and for the conversion of many unbelievers.

We have been praying for a revival in China. This meeting at Soochow is an answer, in part, to our prayers. We have also been praying that God would raise up leaders for this work. God is answering this prayer also in raising up such men as these two Li brothers. Let us continue to pray that such scenes as we have witnessed in Soochow and other places may be witnessed soon all over China and the great revival for which we all are longing may come in reality over the whole country.

A. P. PARKER.

A New Departure in Shantung.

A very interesting series of functions has just been held in connection with our Mission in Chi-nan-fu, the occasion being the opening of the new buildings to be used as the Museum and Lecture Hall of our Christian Institute for the Provincial Capital. The Lecture Hall is just at present temporarily used as a museum till the other buildings, still to be erected, can be completed.

The first of the ceremonies took place on the 2nd inst., and the governor of the province and all the high officials in the capital attended in state dress in honour of the occasion. The British, American and German Consuls also attended in full uniform with all the members of the missionary and foreign community then present in the city. The guests numbered in all about eighty persons, but as the Chinese officials had numerous retainers the total number present might have been counted in hundreds with thousands outside as spectators.

The governor arrived about 2.30 in the afternoon, and after tea drinking and a chat for a few minutes a procession was formed, headed by Master Allen Whitewright, who led the way to the door of the Lecture Hall and there presented the key for the governor to open the buildings.

The Hall is about eighty feet long by about forty feet broad, and contains a number of zoological specimens with maps, charts, diagrams, electrical and other apparatus, and these were all duly inspected and admired by the multitude who filled the building.

After some time spent in this way the invited guests retired to the side room, and short speeches were made by the governor declaring the buildings open, by Mr. Harmon on behalf of the Mission, and Mr. Whitewright with special reference to the English-speaking guests. Then the company was photographed and the ceremony ended.

The following day (Sunday) special services were held in the Presbyterian Mission chapel in the morning, which was conducted by Rev. J. P. Bruce, B.A., of our Mission, and in the afternoon in the Institute Buildings, conducted by the Rev. W. B. Hamilton, of the American Presbyterian Mission. This meeting was followed by a special meeting for the missionaries, conducted by Rev. F. Harmon and addressed by Rev. J. S. Whitewright, and the dedicatory prayers offered by Dr. Jas. B. Neal, of the American Pres. Mission, and the present writer.

The following day was held as ladies' day, and the wives of the officials and gentry and all the ladies of the community, who were specially invited, fitly celebrated the occasion.

All this indicates the immense change which has come about in the last few years in the attitude of the classes and masses to our missionary work.

Never before in the history of missions in this province has there been such open and hearty recognition of our presence and interest taken in our proceedings.

Never before have all ranks and classes been brought together in so harmonious and friendly relations, and this augurs well for the work which has now commenced so auspiciously.

Mr. and Mrs. Whitewright are most heartily to be congratulated on the triumphant success of their well planned schemes and the patent adaptability of the handsome buildings to the purposes for which they were designed.

There has thus begun a work of which none can foretell the possibilities; never before has there been such an "open door" and so friendly a people waiting apparently to be led into the ways of peace and the path of truth and righteousness.

It is with full hearts and abounding thankfuness to our Heavenly Father that these proceedings terminated and to the Triune Jehovah do we ascribe all the praise.

R. C. FORSYTH.

Diary of Events in the Far East.

December, 1905.

The Mixed Court Complications.

8th.—Unfortunate squabble in the Mixed Court, Shanghai, in connection with the disposal of several persons implicated in a supposed kidnapping case. The Chinese magistrate wished to retain the prisoners at the Mixed Court; the British Assessor felt that, being already in the hands of the police, they ought to be kept in custody at the Municipal gaol. The Mixed Court runners attempted to forcibly obtain possession of the prisoners, blows were struck, an unseemly fracas resulted, and the Court broke up in great confusion.

This case assumed grave importance in view of the long previous difference of opinion and assertion of different standpoints on the part of the Municipal Council and the Chinese authorities. The latter considered it their right to deal personally with cases in which both parties were Chinese, apart from the dictum of the foreign assessor who, they claimed, was only entitled to sit with the magistrate in cases where foreigners were concerned. The Council's action was taken in the interests of the native community and in hope of remedying the more flagrant of the abuses which had given the Mixed Court an unenviable reputation.

The closing of the Mixed Court to business until the Taotai's demands for the dismissal of the British Assessor and police inspector in charge had been carried out; the dissemination of inflammatory and imaginative accounts of the fracas; the meetings of Chinese Chamber of Commerce and several of the principal guilds; the call for a general strike to assert so-called Chinese rights, with boycott agitation, were some of the causes of

The Riot of December 18th.

Two bands of rowdies, evidently organized and apparently subsidised by persons unknown, forcibly stopping the Hongkew market and calling all rice shop keepers to put up their shutters in Nanking Road district, formed the nucleus of movements which went on from the assaulting of foreigners to the burning of Louza police station and the Hotel Metropole annexe. The attacks on foreigners and destruction of property were so serious that the volunteers were called out and bluejackets and marines landed from three British men-of-war. Other nationalities helped as their vessels arrived, and order was restored with a Chinese loss of about thirty killed or wounded. We understand that no foreigners were killed, although we hear that one Sikh has since died.

Missionary Journal.

BIRTHS.

AT Tuh-shan, Kuei-cheo, October 25th, the wife of B. CURTIS WATERS, C. I. M., of a daughter (Katherine Lydia).

AT Shanghai, December 1st, the wife of Dr. C. F. S. LINCOLN, A. P. E. C. M., of a daughter (Marcia).

AT Shun-teh, Chihli, December 1st, the wife of M. L. GRIFFITH, C. I. M., of a son.

AT Wei-hui-fu, Honan, December 4th, the wife of Rev. W. H. GRANT, C. P. M., of a son.

MARRIAGES.

AT Chen-cheo, September 20th, C. J. JENSEN, and Miss F. Y. KOHBERG, both C. I. M.

AT Hankow, October 21st, H. J. MASON and Miss HANNAH PARKER, both C. I. M.

AT Ichang, November 3rd, H. WUPPERFELD and Miss RUTH CROUCHER, both C. I. M.

AT Shanghai, November 30th, Mr. WM. C. BOOTH, Anglo-Chinese School, Chefoo, and Miss ELSIE HARROD.

AT Chungking, December 5th, H. McLEAN and Miss S. BENGSTON, both C. I. M.

AT Hankow, December 15th, F. K. SHOPPE and Miss J. ARNDTZ, both C. I. M.

ARRIVALS.

AT SHANGHAI :—

November 4th, Mr. and Mrs. A. BLAND (ret.), Misses LELA C. BUTTON, B.A., L. F. M. JACKSON, J. L. TURNER, G. LINOM, J. MACLAREN, M. BIGGAM, E. M. YARD, M. PEARSON and M. E. MAUN, from England, also Misses M. C. PETERSON (ret.), A. CZACH, M. W. JOHANNSEN and A. GRIEB, from Germany, Misses A. SELLEBERG, O. G. W. AHLMAN and J. GUSTAFSSON, from Sweden, all for C. I. M.

November 12th, Mr. and Mrs. R. RÖHN and three children (ret.), from Germany, for C. I. M.

November 15th, Mrs. A. E. ARNOTT and child, Misses F. E. McCULLOCH and LILIAS REID (ret.), E. L. GILES and J. SARGEANT, from Australia, all C. I. M.

November 17th, Rev. E. SOVIK, Misses CHRISTINE JOHANSEN and MARIE FREDRIKSON, A. L. M., Honan.

November 19th, Mr. JAMES LAWSON (ret.), from England, Dr. C. C. ELLIOTT, from N. A. for C. I. M.

November 26th, Miss D. LAMPE, for N. L. M., Lao-ho-keo, Messrs. A. STANISLAW and E. O. SCHILD, from Germany, for C. I. M.

November 30th, Rev. and Mrs. W. B. BURKE and three children (ret.), M. E. S.; Rev. and Mrs. W. H. LINGLE and two children (ret.), A. P. M., Siang-tan; Dr. and Mrs. W. E. MACKLIN and four children (ret.), F. C. M. S., Nanking; MARY V. GLENTON, M.D. (ret.), and Miss S. H. HIGGINS, trained nurse, A. P. E. C. M., Wu-chang; Miss ELSIE B. HARROD.

December 7th, P. E. and Mrs. EHN, from Sweden, for C. I. M.

December 9th, Mrs. G. STOTT, W. W. and Mrs. ROBERTSON and child, W. GRUNDY, Miss EMILY BLACK, all (ret.), from England. for C. I. M.; Rev. C. F. SYMONS, C. M. S., Shanghai; Miss E. M. READ, C. M. S., Chu-ki; Rev. A. R. CRAWFORD and wife (ret.), I. P. M., Manchuria.

December 16th, Rev. WM. DEANS (ret.), Ch. S. M., Ichang; Miss E. P. BARBER, A. P. E. C. M., Hankow.

December 18th, Mr. E. J. CLINTON and family, Mr. MOORE GORDON and Miss BARKER, So. Chihli M.

December 21st, Rev. A. A. TALBOT and wife and Miss CATHERINE WILLIAMS, S. P. M.

December 23rd, Rev. J. M. ESPEY, A. P. M., Shanghai.

Secretaries for Intl. Com. Y. M. C. A. arrived this fall :—

Mr. and Mrs. F. S. BROCKMAN (ret.), Shanghai; Mr. FRANK M. BROCKMAN, Seoul, Korea; G. H. COLE R. M. HERSEY, Tientsin; F. B. WHITMORE and wife, J. H. WALLACE, Nanking; W. E. TAYLOR and wife, Hankow; R. R. SERVICE and wife, Chen-tu.

DEPARTURES.

FROM SHANGHAI :—

November 4th, Mr. D. E. HOSTE, for England, Miss TORA HATTREM, for Norway, and Miss S. LARGERGREN, for Sweden, all C. I. M.

December 2nd, J. CHRISTENSEN, for Norway, via America, Miss GERTRUDE COLE, for England, both C. I. M.

December 18th, Miss K. E. KAUFFMAN, M. E. M., Foochow.

December 23rd, CHARLES FAIRCLOUGH, for England, via America, C. I. M.

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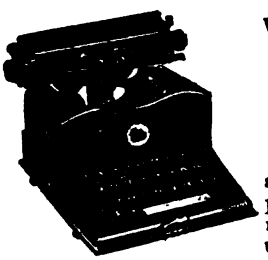

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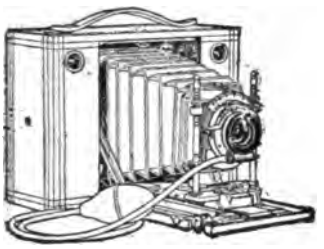

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Independence and Co-operation in the Church of Christ in Japan.

BY REV. A. OLTMANS, TOKYO.

THE two things in the above title are not identical, but they are very closely related, at least in this present instance. Neither of the two ideas are new in Japan. The question of an entirely independent Japanese church is said to have been broached already in the very early days of Christianity in this land. It may seem somewhat ungracious to say so, but one cannot help thinking that had this question been rightly settled in those early days, it would never have become the very vexing question which it is at present. Still I dare say none of us would have acted more wisely in their place than did our noble and venerated predecessors. Hence rather than casting any blame upon them, we had better set ourselves to the task of solving as satisfactorily as is possible the question as it confronts us to-day.

Let me also say that this two-fold question of independence and co-operation is by no means confined to what is called the "Nihon Kirisuto Kyōkwai" ("Church of Christ in Japan"). It confronts all the Christian bodies in this country, though the condition and constitution of some of these bodies make the question either less pressing just now, or more difficult of being taken in hand than is the case with some other bodies. But for the sake of clearness and brevity I will confine my present remarks to the "Church of Christ in Japan."

Let me first outline the general attitude of the missionaries, working with the "Church of Christ in Japan," on the subject. As far as independence of the Japanese church is concerned in all matters ecclesiastical I think the missionaries almost, if not wholly, without an exception, have always taken the stand that it should be a purely Japanese church; the missionaries simply giving advice, and that for the most part only when asked to do so. True, some foreign missionaries have been, and are now, connected as members with the Japanese Presbyteries, but I believe that in every instance this was done at the urgent request of the Japanese themselves. The writer himself was strongly urged by Japanese brethren to take this step, and would have taken it had not his Home Board advised against it. The number of missionaries at present so connected is, I believe, comparatively very small. As for our advisory membership in Presbyteries, this was freely granted by the Japanese, and does not carry with it the right to vote on any question, though at one time, many years back, it did include such a right. A similar membership in the "Daikwai" (Synod) is entirely at the option of the Presbyteries, where such advisory members have to be chosen. It is not too much to say that the foreign missionary body *as a whole*, working with the "Nihon Kirisuto Kyōkwai," stands outside of its ecclesiastical boundaries, and, as far as I know, has no desire whatever to get inside. We strongly believe that the Japanese brethren should wholly control their own ecclesiastical affairs.

But, one may ask, where then is the difficulty of co-operation with the church? It lies largely in some features of the evangelistic work connected with the church. Where the money is wholly, or to a great extent, supplied by the missions, the missionaries—some more, some less—have felt thus far that in matters such as the choice of evangelist, his location and the nature of his work, the missionary should have a voice, which in many cases would practically amount to a controlling voice. The idea has been general, I think, that the missionary was expected by his Home Board to assume this responsibility, because of the funds which the Home churches are putting into this work. The oft-heard phrase of the missionary in reply to questions of our Japanese brethren on this point was, 'just as far as you pay for the work you may control it.' I do not mean to say, however, that this rule has always been strictly adhered to by all the missions. It is simply the expression of a general

principle. For a number of years the Japanese had half control of evangelistic work, into which they put one-fourth of the funds expended. In school work, by the way, much is carried on under joint control of equal numbers from the Japanese and the missionaries without regard to the amount of money going into it from Japanese or foreign sources. A similar plan was recently proposed by some of the Japanese brethren for all the evangelistic work. But this found no favor with the Missions at their recent meetings of Council, and it is almost certain that it would not have been acceptable to a large number of Japanese, especially not to the radical wing of the so-called "independence party." These latter plead for an entire control of all evangelistic work in all its details by the Japanese church itself, regardless of the sources of the funds, by means of which the work is carried on. In a word, these brethren want self-control, pure and simple, in every part of the work belonging to the "Church of Christ in Japan." The question before us is, "Are we ready to give this to them, either with or without the supply of Mission funds?" Of course if the funds for the work should be withheld by the missions, then there could be no question of any control by them over this work unless the Japanese church should request them to exercise such control. But the more pertinent part of this question is, "Can the missionaries relinquish all such control and at the same time advise their Home Boards to continue their financial assistance to the work?" If they could, and the Home Boards saw their way clear to consent to this, one great step would be gained in making clear the status of the missionary in relation to the Japanese church. He would then purely be a helper, and that only in so far as the Japanese church might ask for his help.

But the serious question here arises whether the continuance of financial assistance under such circumstances would not be a hindrance, rather than a help, to the attainment of financial independence by the church. And as such independence is also one of the main objects for which the Japanese themselves are striving, we may well doubt whether they would be willing to accept financial assistance to any great extent. But whether they would or not, another grave question would at once arise, namely, "What to do with the foreign missionaries that had been thus far engaged in this evangelistic work?" Supposing that the church as such should feel but little or no need of their services and hence make no demands on them,

what then should they do? Clearly one of two things, namely, work outside and independent of the church, or leave the country. Some would perhaps choose the one, and others the other of these two alternatives. How soon the necessity for making such a choice will come, is difficult to say, but we hope that when the time does come, wisdom may be given to each one to make the right choice.

Some speak, others think, of still another possible alternative, namely, a split in the Japanese church itself. This is based upon the incontrovertible fact that on more than one important point connected with the present question the Japanese brethren do not think at all alike. But it seems to the writer that such a split would be, of all things, the most deplorable for the future welfare of the church itself and for the cause of Christianity at large in this land. Let us hope that this will not be necessary and may never come to pass.

Many other points of more or less importance call for attention in connection with the present subject, but fear of becoming too lengthy causes me to refrain from mentioning them. Let me say in conclusion that the question, when applied to educational work, is both more simple and less pressing up to this time. The carrying on of educational work such as is now carried on in Japan almost exclusively by mission funds beyond the income from fees, seems as yet so far beyond the reach of our Japanese brethren, financially at least, that independence here cannot really be a live question with them unless they should secure endowments for such institutions; nevertheless it is inevitable that the same laws of reasoning will be applied to schools that are now applied to evangelistic work, just as soon as the carrying them into effect falls at all within the bounds of practicability. And I am sure that no one will rejoice more than the missionaries on the field when the "Church of Christ in Japan" shall really be able to carry on and maintain all its work by its own forces of men and women and by its own funds. We missionaries are here mainly now to help them in the attaining of this great object, and it is our privilege to rejoice at every real step which our Japanese brethren make towards this goal.

AN ANCIENT PORTRAIT OF LAO TZŬ.

Lao Tzŭ Redivivus.*

BY REV. W. ARTHUR CORNABY.

THE Chinese philosophers K'ung Ch'iu and Mêng K'o are comparatively well known to Western scholars by their Latinised names Confucius and Mencius, and their works have long been accessible to English readers in the standard translations of Professor Legge; but the name of Lao Tzŭ can hardly be said to be known outside the special circle of students in China, or those specially interested in Chinese literature at home. So that those familiar with the man and his message will allow me to begin at the beginning by explaining that the two words *Lao Tzŭ* simply mean "Venerable Philosopher"—unless we are inclined to take a Taoist fairy tale as our authority, and translate the words "Old Boy"—one who was born old—as Professor Giles seems to do.

Lao Tzŭ was born 604 B. C., fifty-three years before the birth of Confucius, and two hundred and thirty-two years before the birth of Mencius. Apart from the classic attributed to him, the Tao Teh King, we are indebted for all that is known about him to China's great historian and biographer Ssŭ-ma Ch'ien (born about 145 B.C.). He tells us that Lao Tzu's surname was Li (so that on the analogy of the names Confucius and Mencius he may be called Lifucius or Licius), his personal name was Erh ("Ear," probably from his having long-lobed ears), and that he held office as keeper of the state records at Lo-yang, the capital of the Chou dynasty. The biographer proceeds to say:

> Confucius went to the state of Chou (from the state of Lu; *i.e.*, from south Shantung to north Honan) to consult Lao Tzŭ on the principles of propriety. Lao Tzŭ said: "The men of antiquity, of whom you speak, Sir, have long since mouldered in their graves. Only their words remain. If a noble character finds his time he rises to the occasion, but if his time has not come he goes on his way like a wisp of wind-blown straw. The wise merchant hides his treasures as though he were poor, the man of refined virtue assumes the attitude of being a stupid. You, Sir, should abandon your proud airs, your many desires, your affectation, and your exaggerated programme. These things are useless. That is all I have to say to you."

* The Tao Teh King. By C. Spurgeon Medhurst. Chicago Theosophical Book Concern, 1905.

Confucius departed, and said to his disciples: "I know of the flight of birds, the swimming of fishes, and the running of beasts. They may be caught with nooses, nets, and arrows. But the dragon! I know not how he rides on the wind and strides the clouds when he soars aloft. I have seen Lao Tzŭ to-day; I seem to have seen the dragon!"

Lao Tzŭ practised Tao and virtue. His doctrine is one of self-concealment and namelessness. He resided in the state of Chou most of his life; when he foresaw the decay of the dynasty, he withdrew from office to the frontier. The officer of customs said to him: "Since it pleases you to retire, I request you to write a book for me." Thereupon Lao Tzŭ wrote a work of over five thousand words, upon the principles of Tao and virtue. Then he departed. No one knows where he died.

From these personal particulars, let us glance at the times in which Lao Tzŭ lived. The Chou dynasty began in the year 1122 B.C. The Martial Monarch won his way to the throne by defeating a tryant of unspeakable infamy, but having gained the throne he was more generous than prudent, for he divided the realm among his relatives and friends in such wise as to invite much rivalry among the various states and their rulers from the second generation onwards. The Chou dynasty really meant a cluster of rival states around the state of Chou, on the bend of the Yellow River. The state of Chou being situated in the middle was called the Middle Realm—a term gradually applied to the whole of the states considered as a unity. These rival states resembled the kingdoms of Europe in the Middle Ages, and the sovereignty of the Middle Realm of Chou was somewhat like the influence of the Papal See over the various kingdoms of mediæval Europe. It was certainly not more than that, and often less. The throne of Chou was occupied by rulers who knew less and less how to rule.

In 878-826 B.C. there was the "Cruel Monarch," who "gagged the people's mouths," and was driven from his palace; next the "Manifest Monarch" (827-780), who refused to set a patriarchal example by handling the plough, whereupon his consort stripped herself of her jewels and went to prison; and on the king's coming to ask the reason, explained herself as Tennyson's Enid: fearing that she was "no true wife" now that her lord was "melted into mere effeminacy." Then the king within the husband awoke, and was "manifest" as his title implies. But like David he committed one offence against Heaven's protective and uncalculating benevolence, for he numbered the people, and Heaven's face was turned from

the land for a while. His successor, the "Occult Monarch" (781-771), became ere long bewitched by the fairy charms of a woman born in an altogether weird fashion, and nurtured in secret. For her he broke the law of Heaven as recorded in Deut. xxi. 15-16, for he "made the son of the beloved the firstborn before the son of the hated, which was the firstborn." He drove out the first-born and made him an alien. And to gain a smile from the woman who had bewitched him he lit the beacon-fires when there was no danger; at which the chieftains assembled in hot haste. When, lo! the woman laughed. But anon the aliens among whom he had driven his firstborn prepared war against him. Then were the beacon-fires lit in earnest, but no chieftains came this time.

The firstborn gained the throne, but only as a debtor both to chieftains and barbarians, so that he had to confer favours upon both. Fearing that the aliens who had helped him might menace the land, he removed his capital from near their frontier, surrendering that post with all its bracing necessities of vigilance, to the chieftain of Ts'in. Then a favoured chieftain in the north-east usurped the royal prerogatives of sacrificial ceremonies. Others were insurgent, and there arose a socialistic talker, one Mo Tzŭ, who proclaimed the doctrine of indiscriminate regard, to the loosening of the bonds between prince and statesman, father and son, husband and wife, elder and younger brother, friend and companion. At length the "Placid Monarch" died, and his widow was fain to beg funeral expenses of the state of Lu,—and the boon was denied her. Thus low had royalty fallen in the year 718 B.C.

Nor did national affairs improve during the lifetime of Lao Tzŭ; it was a period of upset and confusion, of plots and intrigues, of attempted Peace Congresses and soon-forgotten oaths. "Lao Tzŭ foresaw the fall of the Chou dynasty," we read. Living in the capital he could hardly but foresee it. The State was rotten, and he retired from office to meditate among the hills and valleys, in the solitudes of nature. Here we presume he produced the work that nearly every Chinese writer attributes to him, the Classic of Tao and virtue. Professor Giles pronounces that book "a clumsy forgery," but a careful examination of its contents seem to indicate a master-mind, which, for our present purpose, we will assume to have been that of Lao Tzŭ.

In the city of unkingly kings and of unsubstantial make-believe, he had his initial lesson of the vanity of many things

mundane, and was much impressed by the ineffectiveness of governing by greed and officiousness. He says: "The people suffer from famine because of the multitude of taxes consumed by their superiors. The people are difficult to govern because of the officiousness of their superiors." (XX); and so he proceeded to form his own theory of right government as a rebound from the forceful and fussy misrule he saw around. He lived in the midst of internicine strife, when the spirit of militarism was rampant, and so he formed his own theory on covetousness and war. He was oppressed with the materialistic outlook of the age, and so he took refuge in the spiritual. The thoughtlessness of the generality saddened him into philosophy, and he felt the loneliness of the thoughtful life. He soliloquises thus:

> The multitude are joyful and merry—as though feasting on a day of sacrifice . . . I alone am without indications from the sensuous world. My homeless heart wanders among the things of sense as if it had nowhere to stay. The multitude have enough and to spare—I alone am as one who has lost something. Have I then the mind of a fool? Am I very confused? Ordinary men are bright enough. I alone so am dull. Ordinary men are full of excitement. I alone am heavy-hearted. (I am as one) on a boundless sea, drifting to and fro, without a place of rest . . . I am alone—differing from others, in that I reverence and seek the Nursing Mother. (XX).

Here are words which all deep-souled thinkers know something about, and upon which his latest interpreter remarks: "Experience had made him wise, but how had he attained that wisdom? By contemplation of the Tao, which for him took the place of the Christ, who had not then come. He saw the promise, greeted it from afar, and confessed himself a stranger and a pilgrim on the earth."

What he meant by the Tao we will consider very soon (the word *Infinity* will serve our purpose for the moment), but there were elements in his loneliness which made it unique as regards China, aud other lands too. As far as we can gather, he had no special disciple during his lifetime; the Taoist cult which has claimed him as founder has certainly never grasped or embodied his teaching, substituting a system of alchemy, of search for the elixir of life, of magic and mystery, of demon-driving and hocus-pocus; his numerous Chinese commentators have grasped but the "skin and hairs" (as the Chinese phrase goes) of isolated passages, they have not seen into his heart;

and what concerns the West most, he cannot be said to have had one fully sympathetic translator and exponent until the year 1905.

As to his verbal teaching, which of course was far more copious than the collection of cryptogrammatic utterances of his book, he says:

> It is easy to comprehend my teachings and to put them into practice. Yet there is no one in the world who seems able either to comprehend or to practise them. Words have an ancestor; affairs a ruler (which may almost mean "My madness has a method"), but because this knowledge is lacking I am unknown. Those who understand me are few . . . Hence the Sage dresses in coarse robes while hiding a jewel in his bosom. (LXX).

Then with any work of genius, as Carl Vosmaer has said: "One must surrender one's self by its influence, no buts, no obstinacy, no self-conceit; it must be a free frank surrender, or the beautiful refuses to be grasped." And Lao Tzŭ requires far more self-abandonment and intuitive sympathy in the translator than most have been prepared to give him. In his book "we have but the higher peaks of a submerged continent, not the entire map of the old Mystic's scheme. The thought of the book is a buried thought, the connections of the sentences spiritual rather than grammatical," says his latest interpreter and "disciple".

Europe's first knowledge of Lao Tzŭ's work was derived from the Latin versions of the Jesuit fathers (Couplet, 1667; Du Halde, 1736; Premaire, 1808), but he would probably have rejected his Western translators as well as his Chinese commentators, and preferred to remain comparatively unknown until he found one who could enter into the depths of his mind and heart. Various sinologues have produced translations of Lao Tzŭ—the list of books, or important articles upon his work, besides Latin versions, totals up to fourteen French, thirteen German, one Dutch, one Russian, and about thirty-five English; Legge, Balfour, Giles, Carus, Kingsmill, Maclagan, and Old, being the chief translators in the latter language. But it has been reserved for Mr. Spurgeon Medhurst to produce a translation with notes that comes near to entirely satisfying those who have most desired to understand Lao Tzŭ. In those notes the world of literature—from the Bhagavad Gita to Thomas à Kempis, from Emerson to Herbert Spencer, from Chinese authors to the New Testament, from mediæval mystics to

modern theosophists—seems to have been ransacked for illuminative quotations. And the translator puts forth his work not so much as "a specimen of scholarship as the humble offering of a disciple", who seeks to "distribute to others some of the quiet peace which the study of Lao Tzŭ has brought to himself". Here surely is an absorption in the work, and a surrender of soul to its message, a price paid by one who has been "for twenty years a missionary in China" which—whatever we may think of the personal cost to the translator—ought surely to produce an interpretation which would satisfy Lao Tzŭ himself.

Mr. Medhurst's book is one to be safely recommended to all except (may we say?) amateur theosophists on the one hand, and professional heresy-hunters on the other. It will still need study and the power to systematise, on the part of the reader, but will be likely to become a treasured hand-book, serving, among other things, to increase his reverence for "a greater than Lao Tzŭ".

An ancient disciple of Confucius, who wrote the classic of the Golden Mean, says of an enlightened sovereign: "He sets his institutions up before heaven and earth, and finds nothing in them contrary to their mode of operation . . . He is prepared to wait for the rise of a sage, a hundred years after, with no misgivings (xxix, 3) and Emerson says: "Let the soul be assured that somewhere in the universe it should rejoin its friend, and it would be content and cheerful alone for a thousand years" ("Friendship"). Lao Tzŭ has waited 2,500 years, but seems to have found his friend and interpreter at last, in the person of an Englishman. And the very fact of the long waiting adds one more element of sublimity to the personality whose opening sentence has sounded down the ages like the distant booming of the great bell of eternity:—

> *Tao k'o tao fei ch'ang Tao; Ming k'o ming fei ch'ang Ming.*
> The Tao which can be expressed is not the unchanging Tao;
> The Name which can be named is not the unchanging Name.

Confucius is comparatively easy to translate, and to translate him is to interpret him; his home was among the cities of men, he deals with the every-day principles of morality in practice, a morality which consists in the fulfilment of earthly relations, among which the filial relation is supreme; he disdains originality and describes himself as "a transmitter, not a maker". Lao Tzŭ's lodgment was on the high hills, among

the trees and flowers, overlooking the valleys and rivers; he deals with the philosophy of Nature, and with the mystic forces of unfocussed Infinity. Confucius gave his nation something to quote; Lao Tzŭ gave his nation something to provoke unfathomable thought.

Lao Tzŭ would have agreed with Seneca (Epis. xxxviii) when he says:

> The mind arrives at the highest pitch of human happiness when it soars aloft, and enters into the privacies of Nature, trampling all that is evil and vulgar under its feet . . . The scene of all the important actions here below, where we tug and scuffle for dominion and wealth, is but a wretched point of earth; whereas the dominions of the soul above are boundless. This very contemplation gives us force, liberty, and nourishment; the mind is there at home, and it has this argument of its divinity, that it takes delight in what is divine.

Lao Tzŭ is overawed with an enwrapping Infinity, whose silent repose and apparent inaction is shot through and through with mighty forces, and for this infinity and its forces, and its mode of operation, too, in some passages, he uses the word Tao. The word is literally "path" whether for the feet, for the thought, or the character and conduct; hence it may often be translated "road", "way of truth", "doctrine" "course of conduct", "path of virtue". But Lao Tzŭ uses the word Tao, either in its highest classical sense as "the mode of Heaven's working",—as we should say, "the path of Providence"; or else in his own sense as "the infinite entity of force in quiescence which is the source and sustenance of all things". That is to him "the Tao that cannot he expressed", and its Name that which cannot be named. Mr. Medhurst does not translate the word Tao; he says that Tao equals x, but a close comparison of passages shows this to have been Lao Tzŭ's meaning in the use of the term.

The first sentence of Lao Tzŭ, then, brings us to the portals of infinity; it reminds us that though our outward life is an accumulation of material facts, the inner source of all our life-energy stretches forth, vast and boundless, away beyond the utmost range of our most far-reaching words. And so he exclaims:

> Supreme is the Tao! All pervasive; on the left hand and on the right; all things depend upon it for life, and it denies (itself to) none. (xxxiv.)
>
> What is not the Tao soon ends. (xxx.)

Like transcient guests music and dainties pass away. The Tao is insipid and without flavour . . . yet its operations are interminable. (xxxv.)

The men who are great live with that which is substantial, they do not stay with that which is superficial; they abide with realities, they do not remain with what is showy. (xxxviii.)

Using the word Tao in the sense of "the Way of Heaven" he says:

The true student hears of the Tao; he is diligent and practices it. The average student hears of it; sometimes he appears to be attentive, then again he is inattentive. The half-hearted student hears of it; he loudly derides it. If it did not provoke ridicule it would not be worthy of the name—Tao. (xli.)

(To be continued.)

Bishop Westcott on Missions.

IV.

BY REV. ARNOLD FOSTER, L. M. S., HANKOW.

"It is no disloyalty to the past to maintain that the view of the Incarnation which was gained in the 4th or 5th or 13th or 16th century was not final. Our fathers, by the teaching of the Holy Spirit saw the Truth, but they did not see all the Truth. And it is, I think, impossible to look at modern writings without perceiving that the teaching on Christ's Person which is current in the most reverent schools, falls short in many ways of the living fulness of the Bible."—*Christus Consummator*, p. 102.

IN one of the most characteristic and suggestive of Bishop Westcott's books—*The Revelation of the Father*—a series of 'Short Lectures on the Titles of the Lord in the Gospel of St. John'—he opens up, as I believe, depths of meaning in certain aspects of the person and Divine glory of the Saviour of the world, which are too often overlooked by Christian teachers to the great impoverishment of the popular understanding of 'Truth as it is in Jesus.' His expositions have a very important bearing on questions that in one form or another must be always exercising the minds of missionaries and of all who reflect upon the faiths, the history, and the moral, spiritual and religious condition of mankind at large. "We have, we cannot doubt, still much to learn. The treasures of the Son of Man are not yet exhausted." "There is an order in the apprehension of the truth. The scope of the Gospel is not grasped at once. As our thoughts grow we feel its larger lessons."

The preaching of the Incarnation, the setting forth of Jesus as 'the Christ,' 'the Word' who in the beginning was with

God and was God, 'the Son'—apart from whom no adequate meaning can ever attach to the title 'the Father' as applied to God—all this was the constant burden of Dr. Westcott's ministry. A few extracts from the book referred to above, and supplemented by other quotations from others of his writings that deal with the same questions more fully, will be felt by many of my readers to throw light on difficulties over which they have often brooded.

"Every thoughtful reader of the Bible must have been struck by the importance which is attached to the Divine names in the different books. When Jacob wrestled with the angel till the break of day and prevailed, his last prayer to his heavenly antagonist was, *Tell me, I pray Thee, Thy name.* When Moses received the commission to deliver Israel from Egypt, the found his credentials in the new name of God: 'God spake unto Moses and said unto him: *I am the LORD (Jehovah); and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them.*' When Zechariah looked out beyond the darkness of the exile and saw the dawning glory of the day of the Lord, he gathered up in one sentence the consummation of all hope: '*In that day there shall be one Lord, and His name one.*' It is indeed not too much to say that the three chief stages in the History of the Old Testament are characterized in broad outline by the names under which God was pleased to make Himself known in each. First He was known as *El-Shaddai*, the God of might, rich in blessing and powerful in judgment, when He sought to create and cherish in the patriarchs the sense of personal dependence upon a strong helper. Then He was known as *Jehovah*, the Eternal who makes Himself known in time, one and unchangeable, when a sacred people had to be fashioned out of a host of fugitive slaves by ennobling relationship with an infinite spiritual power. Then at last He was known as the Lord of Hosts, *Jehovah Sabâoth*, when the vicissitudes of national life had given to the people some experience of the wider providential government of the world."

"The Divine names receive and reflect scattered rays of heavenly truth as men can bear their effulgence; and when they have been set in our spiritual firmament they burn for ever. Thus each name authoritatively given to God is, so to speak, a fresh and lasting revelation of His nature. Now in one title

and now in another we catch glimpses of His ineffable glory. Each one in turn becomes a beacon to guide us, a pathway of light traversing the world of thought. And if we would penetrate at all to the deeper meanings of Scripture we must watch heedfully for the interchange of the Divine names in which long trains of argument or reflection are contained. To take one example only. Throughout the book of the Psalms there is a marked contrast between two names—God, *Elohim*, the God of Nature, and the LORD, *Jehovah*, the God of the Covenant. When we bear this in mind familiar words gain a new force. We then know, and not till then, how it is that David can begin a Psalm with the stirring words 'The heavens declare the glory of God,' while his eyes are fixed on the magnificence of creation; and how it is that at last, conscious of weakness and sin, he closes it with a trustful prayer to the LORD, his strength and his Redeemer."

The aim of the lectures from which I am quoting, is to show that as under the Old Testament dispensation each of the names by which God was known and worshipped, was an implicit revelation of some one aspect of the Divine glory, so in the New Testament, starting from our Lord's word, 'I am come in my Father's name,' and viewing all His teaching concerning the Father in the light of His later word 'He that hath seen Me hath seen the Father,' we are led to find in every title which our Lord assumes or receives from men a distinct revelation of some aspect of God's glory. But in the developing of this purpose, each of these titles is examined and expounded separately, and it is to this exposition which Bishop Westcott gives, either in these lectures or elsewhere in his writings, of the three titles of our Lord—'The Christ,' 'The Word,' 'the Son'—that I desire now to call attention. Each contains in itself a wealth of meaning, a fund of consolation, a revelation of glory which is not found in any one of the three taken alone. If in our presentation of the Gospel to our own minds or to the minds of any who are capable of receiving more than the most rudimentary conception of 'Truth in Jesus,' we use these various titles indiscriminately, as all having about the same general meaning, we get only a one-sided and altogether inadequate view of the Gospel. Still more is this the case if for all three titles, we habitually substitute the human name of our Lord, i.e., 'Jesus,' as if that were in itself a sufficient designation for Him. The present paper

will be almost entirely taken up with a transcription of what Dr. Westcott says on the title 'the Christ.' The other two titles will be dealt with in a subsequent paper or papers.

"It is remarkable that the title 'Messiah' ('Christ') which the Lord first definitely accepted as describing His office, belonged in this sense especially to the post-Biblical age. In the Scriptures of the Old Testament the title of 'the Messiah,' 'the Christ,' 'the Anointed' had a wide application, but it was not the special title of the promised Deliverer. It marked generally one who had been endowed with a Divine gift for the fulfilment of a Divine office. The High Priest and the King were thus characteristically spoken of as 'the Anointed.' This wider application of the word Messiah witnesses to a manifold action of God, fitting men for the accomplishment of His purpose in regard to humanity. All limited offices, all partial endowments of earlier 'Christs' were so presented as to become preparatory foreshadowings of 'the Christ,' in whom every work of prophet, priest and king found complete and harmonious consummation.*

"The force of the title [the Christ] is seen most clearly when it is contrasted with that of 'the Word' which St. John himself chooses to express his own thought. By speaking of the Lord as 'the Word,' the 'Logos,' he opens to us such a view as we are able to bear of the diversity of Persons in the timeless, absolute existence of the Godhead; he teaches us to regard all creation as springing directly from the Divine will and all life as centreing in the Divine presence: he encourages us to embrace the great truth that in all ages and in all lands God holds converse with His children, and that through all darkness and all desolation a light shineth which lighteneth every man.

"This title 'the Word' presents the Person of the Lord to us, if I may so express it, spiritually, as corresponding to the highest thoughts of man, from its Divine side. The title, the *Messiah*, 'the Christ,' gives the converse picture, and presents the Person of the Lord to us historically, as corresponding to the outward life of man, from its human side. 'The Word' describes One who is co-eternal and co-essential with God; 'the Christ' describes One who has been invested by God with a special character. The conception of 'the Word' rises beyond

* The use of the term 'the Christ' in the O. T. is worked out at length in Bishop Westcott's edition of the Epistles of St. John in a separate note on Chapter v. 1.

time; the conception of 'the Christ' is definitely realized in time. The doctrine of 'the Word' answers in a certain sense to the very constitution of man and belongs to all humanity; the doctrine of the Christ is slowly shaped by revelation and belongs to the chosen people.

"But while we recognize, and dwell upon, and strive to give a practical reality to these differences, we must remember that the two natures, the two conceptions, the two doctrines are reconciled and fulfilled in one Person. They stand side by side in the first confession of personal faith which St. John has recorded—when Nathanael said to Him who had read his inmost thoughts: 'Rabbi, thou art the Son of God, thou art King of Israel'; and they are united for ever in the one phrase in which the evangelist sums up our Creed: 'The Word became flesh.'

"Bearing this in mind we can now turn our thoughts to the familiar title 'Christ.' The doctrine of the Messiah, the Christ, the Anointed One was, as I have said, wrought out little by little in many parts and in many fashions under the Old Covenant. And it is in this fact that we find the most precious lesson which the doctrine still contains for us. If the thought of Christ, as the Word, fills us with courage, the thought of the Word as Christ fills us with patience. It cannot have been for nothing that God was pleased to disclose His counsels, fragment by fragment,* through long intervals of silence and disappointment and disaster. In that slow preparation for the perfect revelation of Himself to men, which was most inadequately apprehended till it was finally given, we discern the pattern of His ways. As it was in the case of the first Advent, even so now He is guiding the course of the world to the second Advent. We can see enough in the past, to find a vantage ground for faith; and, when the night is deepest and all sight fails, shall we not still 'endure,' like the men of old time, 'as seeing the invisible'?

"This priceless lesson of Divine patience which flows from the scriptural revelation of the Christ cannot, I think, be missed if we bear in mind the epochs and the general character of the rare and dark Messianic prophecies. By combining isolated passages of the Old Testament we commonly get a very false impression of the extent to which the hope of a personal Messiah is spread through them. By throwing back the light of the Truth which

* Hebrew i. 1.

we know, upon dark riddles, we dissipate the mystery in which they were at first shrouded. For indeed the teaching of the Law, the Psalms, and the Prophets in this respect is strangely different from what we should have expected. A few scattered hints here and there are sufficient to witness to the continuity of the Divine purpose, but not to display it; promises suited to support faith but not to satisfy it; types intelligible only as they answered to real cravings of the soul; such were the means by which God disciplined His ancient people for the coming Saviour; such are the means by which He disciplines us.

"This will be clear if we recall in briefest outline the history of the Old Testament. The first distinct intimation of future blessing for mankind is found in the call of Abraham, for the dim, general prospect of victory, opened after the record of the Fall, cannot come into account here. That call is the starting point of the history of the Church, through which, as time flows on, God is pleased to make Himself known. In Abraham a people was marked out to stand among the nations of the world as representatives of faith in a present accessible God. The sign by which it was sealed was self-sacrifice. This primal revelation made to Abraham was solemnly repeated to Isaac and to Jacob. And these patriarchs, contented to remain strangers and pilgrims in a land which they knew to be their own by a heavenly title, 'looked for the city which hath the foundations,' and so fulfilled their work.

"The age of the patriarchs was followed by the age of the Law. A bondage of two hundred years uncheered, as far as we know, and unenlightened by any fresh promise, could not destroy altogether what had been taught to Israel by God's covenant with their fathers. A nation had grown up, to whom the name of the God of Abraham and Isaac and Jacob was still a spell of sacred power. But when they received the Law, they received as yet no clear revelation of a personal Saviour. They were indeed to look for a prophet, some greater Moses, who should teach what Moses had left unsaid, but they were themselves to be the messengers of God, and God Himself was to be their king. In them all the nations of the earth were to find blessing, that is, in the obedience, the purity, the faith, which were the springs of their common life.

"We all know the sad story of the Jewish Theocracy. The law made clear the weakness and the sinfulness of man. The people refused to rest under the protection of an unseen

Ruler. In terrible reverses, in signal victories, they realized the anger and the mercy of Jehovah; but as they did so, they came to feel the need of some one who should stand between them and that supreme Majesty. They asked for an earthly king. The function of the Messianic nation,* so to speak, was devolved on a personal Messiah. The age of the law was followed by the age of the kingdom.

"At this point then, the Divine promises take a new form. The blessing which had before been connected with a people was now connected with a Prince. The reign of David created new hopes which it could not fulfil. The service of the fixed Temple, which naturally followed, brought the offices and the thoughts of religion into nearer connexion with civil life. Men felt, by the help of these earthly images, as they had not done before, the power of a divine government and a divine presence. And the Holy Spirit speaking through the prophets used these symbols to give distinctness to their pictures of the future triumph of Jehovah. The very name Messiah†—the Lord's Anointed—which was now used in this sense for the first time, was the common title of the temporal monarch. And so the glory which was assured to the seed of Abraham was at length concentrated in a Son of David.

"The Jewish kingdom was not more stable than the Jewish Theocracy. The first conquests of David were lost. The peaceful sovereignty of Solomon was transitory. Idolatry was established under the shadow of the Temple. But the people had seen the figure of a divine monarchy and never lost what that had taught them. Soon, however, tyranny, disaster, defeat, captivity, taught them yet more. The spiritual aspect of the bright future to which they looked became more prominent. The great Deliverer was portrayed not only under the guise of the Son of David, who should reign for ever in majesty, but also as the servant of God, 'without form or comeliness, a man of sorrows and acquainted with grief.'‡ Messiah, the Son of David, was at last regarded as Messiah, the Son of Man.

"With this last revelation the inspired prophecies of Messiah the Prophet, the King, the Priest came to an end. Hope, as

* [Cp. Ps. 105. 15. Hab. 3. 13.]

† Ps. 2. 2. [Cp. '*The Psalms translated with Notes*' by Dr. E. G. King. "If God can say 'Israel is My son, My first-born (Ex. iv. 22) the Christian need not fear to confess that the Messianic psalms have a relation to Israel as well as to Christ; indeed the application to Christ will often best be seen by first considering the application to the Messiah-nation.']

‡ Isaiah 53. 2, 3.

we see, was gradually concentrated and intensified. Nothing was lost which the past had ever promised, but the sum of all fell infinitely short of that which God was preparing. And then for about four hundred years the Jews were left to ponder over the divine teaching which they had received, unaided by any further voices from heaven. As they listened to the word during that dreary interval the past became more clear to simple and loving hearts; but at the same time it was not so clear that selfishness could not misread it.

"We see the end of this discipline of two thousand years in the Gospels. Some there were 'just and devout who waited for the consolation of Israel,' like Simeon and Anna; some, like Nathanael, who could yield their prejudices to the influence of a presence recognized as Divine; some, like St. Andrew and St. John, who could at once follow Him who was made known to them as 'the Lamb of GOD,' as the fulfiller of mysterious thoughts stirred by the teaching of sacrifice; some, like Martha, who in the bitterness of bereavement could still say to Him, who had seemed to disregard her prayer: 'I have believed'—yea I still believe—'that Thou art the Christ the Son of GOD which should come into the world.'

"And on the other side there were those who had suffered their own fancies to rise like a cloud between them and the vision of GOD'S love: those who would thrust aside what yet they could not but honour, because it did not fall in with their own wishes; a Herod who could look on Christ as a spectacle; a Caiaphas who could offer Him as a sacrifice for political safety; a Judas who could betray him, as it seems, to hasten the accomplishment of his selfish ambition.

"The Gospel of St. John, from first to last, is a record of the conflict between men's thoughts of Christ, and Christ's revelations of Himself. Partial knowledge, when it was maintained by selfishness, was hardened into unbelief; partial knowledge, when it was inspired by love, was quickened into Faith.

"The Son of Man came to fulfil all the teaching of past history, to illuminate all the teaching of future history; and therefore He first revealed Himself by this title 'Christ,' the seal of the fulfilment of the Divine will through the slow processes of life.

"And all this is 'written for our learning.' By that title 'Christ,' if we will give heed to it, GOD teaches us to find the true meaning of history; by that title so slowly defined, so

variously interpreted, so gloriously fulfilled, He teaches us at all times, and in these times, to wait, to watch, and to hope.

"By that title 'Christ' GOD teaches us to wait. 'I believe in one Lord Jesus Christ. . . . who shall come again with glory . . . . ' That is our profession; but do we attach any real significance to the word? Do we not rather assume that all things will go on as they have gone on for eighteen hundred years? And yet are not these centuries as full of Divine warnings, of signs of judgment, of movements towards a kingdom of Heaven, as the ages which preceded the first Advent? Without hasting, without resting, let us move forward with our faces toward the light to meet the Lord. 'In your patience ye shall win your souls;' here is His promise.

"By that title 'Christ' GOD teaches us to watch. There is the danger now which there was in old time, lest we mistake the reflection of our own imaginings for the shape of GOD'S promises. We see a little and forthwith we are tempted to make it all. We yield to the temptation, and become blind to the larger designs of Providence. . . . Our faith, our wisdom, our safety, lie in keeping ourselves open to every sign of His coming, and then that last lightning flash will reveal to us workings of His about us, influences of His within us, which we could not have been able, could not have dared to recognize before.

"For once again, by that title 'Christ,' GOD teaches us to hope. It is the pledge of His personal love shown through all the ages. It is the pledge of the final establishment of His Kingdom, of which the sure foundations are already laid. False hopes, selfish fancies, earthly ambitions were scattered by Christ's first coming. But He brought that into the world which gives their only reality to all the emblems of power. 'Thy throne, O God, is ever and ever; a sceptre of righteousness is the sceptre of Thy Kingdom.' Life, if we look at it in Christ, is transfigured; death, if we look at it in Christ, is conquered. When we interpret what He has done through the Church in preparation for His second Coming, by the light of what He did through Israel in preparation for His first Coming, we can wait and watch and hope, certain of this in all checks and storms and griefs that He shall reign 'till all enemies are put under His feet.'

"This and far more than this, which I cannot strive to express, which I cannot hope to understand, lies in that one

word 'Christ.' That one word is a historic Gospel hallowing all time. We may grasp but little of its meaning, but if we hold humbly, firmly, lovingly, with a sense of our own great need, what we do know, Christ will reveal Himself to us even as He did aforetime through our imperfect knowledge."

Such are some of the thoughts that Bishop Westcott dwells on in his exposition of the term 'the Christ' which I have quoted from one of his books. There is, I am persuaded, much other teaching, some of which he refers to or hints at elsewhere that we may all discern for ourselves if we follow out prayerfully, and with the Scriptures in our hands, the words of our Lord Himself and of His apostles that bear upon His Messiahship; much teaching in the title 'the Christ' which is commonly almost entirely overlooked. Dr. Westcott in his preface to Dr. Hort's 1st Ep. of St. Peter, speaks approvingly of his friend's 'sharp condemnation of the dream of a Christianity without Judaism, which though it could make appeal to a genuine zeal for the purity of the Gospel, was in effect an abnegation of Apostolic Christianity.' The 'Christianity without Judaism' which Dr. Hort deprecated was not, as any one who has studied his *Judaistic Christianity* knows, a Christianity in which purely Jewish ceremonies were discarded, and commands of God that had been given only as *ad interim* rules of conduct to the Jews, were no longer quoted as of binding obligation on Christians. What he deprecated was a Christianity that either claimed a philosophical basis independent of Judaism, or that on the other hand, denied to Gentile converts their full share in the inheritance of God's ancient people. "Endlessly misinterpreted and misused as the Old Testament has been in all ages, its mere presence at the head of the sacred book of the Church has remained throughout a priceless safeguard against the tendency to falsify Christianity by detaching it from the history of the Divine office of the earlier Israel. From that erroneous point of view Judaism and Christianity are two distinct religions. . . . According to the apostles on the other hand, the faith of Christians is but the ripening and perfection of the Old Covenant, and the Church or assembly of Christians is but the expansion of the original Israel of God, constituted by faith in Him who was Israel's Messiah."*

"To Israel belongs our Lord's primary title of Christ or Messiah; this original relation to Israel is the starting point of

* Hort's *Judaistic Christianity*, pp. 4, 5.

His relation to mankind generally, and His universal church does not supersede Israel, but is its expansion."*

In another paper, I propose to say something of Dr. Westcott's teaching on our Lord's title 'The Word' and on the work of 'the Word,' even where the name of Christ has not been named.

Some Recent Contributions to Theological Literature.†

BY REV. H. W. OLDHAM, E. P. MISSION, CHANG-PU.

I SUPPOSE we all find it more difficult on the mission field than at home to keep up our reading, for a variety of obvious reasons. Not only is it more difficult to hear of good books, and to obtain them, but also at home one is incited to read by the fact that others round about are reading. Again, if one is a preacher or teacher at home one's hearers demand that their teacher shall know what is being written on important subjects. In the mission field it is otherwise. By mere recourse to knowledge previously acquired one can keep in advance of the attainments of at least the majority of those to whom we minister.

Yet it is important to keep up one's reading. A minor reason is that we shall make a better impression when we are at home on furlough if we are up to date in our reading. Again, in the mission field, if one is to keep abreast of the thought of the day at all, one must do it by reading. At home one can learn a certain amount from sermons, addresses, lectures, conversation, etc.; in the mission field one is largely cut off from these advantages. If we fail to read, our capacity for thought, through lack of stimulant, will tend to diminish, and our minds, through running in the grooves of past knowledge, will tend to lose flexibility. But there is another reason for keeping up reading, perhaps the most important of all. At home, if we do not ourselves read, others will do so, and the church will not materially suffer. In the mission field we are in a position of greater responsibility. The church in China is young, rapidly growing in its formative period. Do we not owe it to the church to communicate to it the best

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* 1st Epistle of St. Peter, 2. 6.

† Address given at a meeting in connection with the library at Moh-kan-shan.

thought of the home lands where the church is stronger? If we do not do it who will take our place? *We* are the representatives to the Chinese of the long established churches with their stores of experience and knowledge.

I propose to confine myself to books of a theological character, and shall mention three lines of thought along which our reading might profitably run, bringing forward one or two interesting books relating to each of these subjects.

Enquiry has in the last few years been directed to discover more accurately the conditions and circumstances under which the men and women of Bible times lived. For example the records and monuments of Palestine, Egypt, Assyria, and Babylon are being discovered and deciphered, and compared with the Biblical narrative, that we may have a truer understanding of the latter in its original setting. Again, every scrap of literature that can throw a ray of light upon Jewish life at the time of Christ has been subjected to minute scrutiny, so that we are now able to understand and to picture the earthly life of Jesus perhaps better than any age since that of the Apostles. One of those who have contributed most to our understanding of the conditions of life in the Apostolic age is Professor William Ramsay, of Aberdeen. His interest in the study of the New Testament was greatly quickened by a careful study of the Book of the Acts in relation to contemporary secular history. He was at first inclined to regard the Acts as a second century composition of little historical importance, but as he studied it his opinion altered, and he came to regard it as an historical document of the first rank. All Professor Ramsay's books on New Testament subjects are unusually suggestive and are written in a fresh unconventional style, which enhances the pleasure of reading them. Perhaps the one of most general interest is "St. Paul, the Traveller and Roman Citizen." It would take too long to attempt even a brief summary of this illuminating book. Let me mention only two matters, in regard to which Ramsay gives his readers new light. Until recently it was practically unanimously held that the churches of Galatia were certain churches in Ancyra and other places, whose founding is not mentioned in the Book of the Acts. Another suggestion had indeed been made, namely, that the Galatians to whom St. Paul wrote his Epistle were the Christians of Antioch, Iconium, Lystra and Derbe; but the question was, Were these towns in Galatia? and it was generally

answered in the negative. Ramsay, however, has gone far to prove that these towns were included at that time within the Roman province of Galatia. If you have not done so before, read the story of the Acts and the Epistle to the Galatians from the standpoint that the latter was written to the Christians of Antioch, Iconium, Lystra, and Derbe, and see if it does not add interest and suggestion to your reading. Another fruitful idea is the influence which St. Paul's Roman citizenship had upon his life and thought. Ramsay holds that Paul made use of the Roman organisation to facilitate the spread of the Gospel, that he conceived the idea of evangelising the Roman Empire, and that that great Empire had a profound influence upon his conception of the Kingdom of God. For us who are working in another great heathen empire suggestions such as these are particularly valuable and stimulating. Amongst other books which Professor Ramsay has written are Commentaries on the Epistles to the Galatians and Corinthians, and quite recently a Commentary on the Epistles to the Seven Churches.

But now to pass on to the second line of thought, namely, the restatement of theology. A period of transition of thought, such as that through which our age has passed, must inevitably lead to new modes of expression. Old questions have again been raised, and must be answered anew, not in the dogmas of a past age so much as in the language of the present. Each age has its own idioms, so to speak. Just as it is vain to attempt to convey one's meaning intelligently to a Chinaman if one does not know the idiom of his language, so it is vain to attempt to convey theological truth to a modern mind by using the idiom of a bygone day. It is not that the truth which the dogma expresses alters; the change is only one of expression. Is not the reason of the great popularity of Henry Drummond's writings that they express truth freshly in terms with which the modern mind is familiar?

Now the first step towards a new expression of our faith is a thorough understanding of the theology of the Bible. The Bible is the spring whence comes all our knowledge of heavenly truth. Let me mention in connection with this subject the name of one writer, whose authority is unquestioned, the late Professor A. B. Davidson. He was very retiring and very modest, and during his life-time published little, concentrating his energies upon his lecture class. But his students knew him to be a master of the Old Testament, one who had so imbibed

the spirit of the prophets that at times he seemed to be one of them as he spoke out and interpreted their message. Since his death such materials as were at hand were collated and have been issued in book form. The most important of these books are two: one on Old Testament Theology, the other on Old Testament Prophecy. On a first reading they may seem a little disappointing, and doubtless they have suffered from the fact that they have not been compiled by Professor Davidson himself, yet go back to them and ponder them, and you will find, as one of his old students has said, "a wealth of mature and refined thinking which you will not easily exhaust." The same might be said of the two volumes of sermons by Professor Davidson which have been issued, namely, the Called of God, and Waiting upon God. I have read few sermons more profoundly suggestive than these.

I should like to mention two other books on theology, which are important as giving expression in modern terminology to the personal faith of their writers. The one is by the Rev. W. L. Walker, a minister of the Congregational Church in Scotland. Mr. Walker has had an interesting religious experience, characteristic of the unrest of many earnest minds at the present day. After beginning work as a Congregational minister, he was attracted by Unitarianism, thought that he had found in it the true Gospel for men, and began to preach Unitarian doctrine. He found, however, that the results of his preaching were barren. His message did not seem to be effective in redeeming men. He resolved therefore to enter upon a fresh study of the New Testament to see where the expansive power of the infant church lay. He found that it lay in what the New Testament calls the Coming of the Spirit. Closer study led him to see that the Unitarian position does not explain the Coming of the Spirit, and slowly and painfully he worked his way back to the evangelical position. He gives the result of his thinking in a book entitled "The Spirit and the Incarnation." The first part of the book is largely a study of the Holy Spirit, the second part a study of the Person of Christ and of the Incarnation. The closing chapters discuss the practical application to the church of to-day of the Coming of the Spirit. The other book I shall mention is a smaller and more recent work called "The Faith of a Christian." It, too, is an expression in modern language of the personal faith of the writer. I have heard that the author, who writes anonymously,

is a missionary in India. The chapters of the book are as follows: Man's Knowledge of God; The Relation of God to the Universe; The Problem of Moral Evil; The Ideal Man; The Restoration of Man; Conversion to Type; The Theory of the Trinity; and The Ideal Kingdom. The title, Conversion to Type, is an instance of what I mean by modern language. Reversion to type is a scientific phrase, and the author calls his chapter Conversion to Type.

I hardly know what to call the third line of thought which I wish to mention, unless it be the Development of Missionary Science. In other sciences laws and principles are deduced from the facts of experience. Now in connection with the enterprise of missions there is already a vast array of experimental facts ready to hand, and it would seem to be time to set apart men to study them with a view to deducing from them missionary principles. I suppose Professor Warneck's name is known to all. He is now an old man, but carries on his missionary lectures in the University of Halle with unabated enthusiasm. He has published the results of years of arduous study of missions in his important work Die Evangelische Missions-lehre. It is a comprehensive survey of the whole subject of foreign missions. Germany has not sent out so many missionaries as some other countries, but Germany has been the first country to appoint a professor to give his whole time to the study of missions, and the first to issue a comprehensive work taking up the missionary enterprise in all its aspects. Part of the development of missionary science must necessarily be a study of the great missionary epochs of the past, especially of the expansion of Christianity in the first three centuries. A book has recently been issued on that subject by perhaps the most learned and brilliant church historian living, Professor Adolf Harnack, of Berlin. It is true that one chapter of the book attempts to show that missions never came within the horizon of Jesus, but were an after-thought of the Apostles, or rather a necessity urged upon them by the expansion of the church. It is not necessary, however, to agree with any such opinion, and it would be a pity to ignore this book with its masterly historical survey of the spread of Christianity because it contanis a chapter of this kind.

In conclusion let me mention two books which ought to be specially useful to us as teachers of others. They are "Christian Character," by Illingworth, and "Pastor Pastorum," by Latham.

The former is a very suggestive discussion of the essential features of Christian character, the latter (an older book) is an illuminative exposition of the methods used by Jesus Christ in training His own disciples. One other book, which is a library in itself, I need hardly recommend, as we all must know it, at least by report; I mean Hastings' Bible Dictionary, which represents the best knowledge of the day upon all subjects in the Bible. It is indeed a treasure house for the missionary. I might say of it what Dr. Whyte, of Edinburgh, said on another book, If you have not got it, sell your bed and buy it.

List of Books recommended.

The Spirit and the Incarnation	by W. L. Walker, 9s.	By T. & T. Clark, Edinburgh.
Old Testament Theology Old Testament Prophecy The Called of God Waiting upon God	by A. B. Davidson, 10s. 6d. 6s. 6s.	By T. & T. Clark, Edinburgh.
Hastings' Bible Dictionary (5 vols.), 28s. per vol.		By T. & T. Clark, Edinburgh.
St. Paul the Traveller and Roman Citizen	by W. M. Ramsay, 10s. 6d.	Hodder and Stoughton, London.
Christian Character ..	by J. R. Illingworth, 7s. 6d.	Macmillan & Co.
The Faith of a Christian	by A. Disciple, 6d.	Macmillan & Co.
Pastor Pastorum	by Latham, 6s. 6d.	Deighton Bell & Co., Cambridge, England.
Evangelische Missionslehre	by Warneck	Friedrich Andreas Perthes, Gotha, Germany.
The Expansion of Christianity (2 vols.), by Adolf Harnack	(translated by Moffatt) at 10s. 6d. each	T. & T. Clark, Edinburgh.

"The Term Question."

I HAVE read with much interest the article by "S." in the November RECORDER on the above subject. I am in full sympathy with him in his suggestion as to the use of Jehovah in Chinese versions wherever it occurs in the Hebrew Scriptures. It is the name chosen by God Himself and should be retained in every translation.

I am also in full accord with him in his desire for union. But real and true union can only be secured when it is based on sound principles—compromise of truth only ends in worse confusion. This is amply shown by what S. says regarding Shang-ti (上帝); "it is a term imbedded in idolatry." Much time and erudition has been spent in the attempt to show that in ancient times the Chinese were a monetheistic people and

worshipped God under the title "Shang-ti." Granting what has not been, and cannot be, proven, it has no bearing on the question to-day, which is, Do the Chinese *now* attach such ideas to the name as render it suitable for translating Elohim (אלהים) and Theos (θεὸς)? Facts are against any such conclusion; instead, it has fallen into the same category as Baal (meaning Lord, my Lord) once applied to God, but later prohibited from such use because it had been prostituted to the name of an idol; "Thou shalt call me no more Baali." Hosea ii. 16-17. Self-existence and creatorship, specially referred to in Isaiah xlii. 8 and xlviii. 11 (see connection) "My glory will I not give to another," are never mentioned in connection with any Shang-ti. To illustrate: "In the winter of 1844-5 a missionary living in a Taoist monastery at Ningpo, where was an idol called Shang-ti, notwithstanding explanations and expostulations, was constantly pointed out by the priests to the devout Chinese worshippers as a fellow-worshipper of their idol, and on its birthday received a special card of invitation 'to be present with offerings,' as being a devout worshipper from afar."

Again, "in the winter of 1845-6, when almost all the missionaries were using Shang-ti, an inquirer presented himself to a missionary at Shanghai, and was taken under instruction as a candidate for baptism. The missionary impressed upon him the importance of daily prayer to God (Shang-ti); but what was his grief, after some three weeks had elapsed, to find that his inquirer had so misapprehended what was intended by the missionary's exhortations to worship Shang-ti that he had for three weeks been going daily to worship an idol in a temple in the city, supposing it to be the Shang-ti meant by the missionary." An advocate of Shang-ti, writing in the sixties in defence of the term, makes the admission that it is a "*fact* that when Shang-ti is used in preaching, if it is not explained as not referring to Yü Hwang many people who have not been taught better will suppose that it does refer to him;" and he confirms his own experience by the testimony of a "native preacher of good abilities who has preached the Gospel to his countrymen for six years." A number of years ago two missionaries went to a temple of Kwan-ti to witness the start of the procession which escorted him on his annual round through the city. While waiting for the procession to start they occupied the time in preaching. As one of them urged the worship of, and repentance

towards Shang-ti, some in the crowd replied that they worshipped Shang-ti. "But I preach the true Shang-ti, not the one you worship;" to which they answered, "It is all the same, we also worship the true Shang-ti"; and no amount of explanation made any difference in their opinion. Seeing this the other missionary went to another part of the court and began preaching, using the term Shen (神). The question was soon asked, "What Shen do you mean?" to which it was easy to reply, "the Creator of heaven, earth and all things, the self-existent, omnipotent, omniscient and omnipresent, the One living and true Shen." "That is good," they said; "tell us more," and there was no further interruption. Such incidents and facts—and they could easily be multiplied—illustrate the confusion which will always attend the use of the name of an idol—of a heathen divinity—to represent God. More, it is teaching untruth.

Shang-ti stands at the head of the nature cult, which is first among the systems of worship in China, and is the equivalent of, and interchangeable with, T'ien, Heaven (天). It is the name of an idol, and the image is found in temples with the inscription over the door, Shang-ti miao (廟), as I have seen. Every object of worship is an Elohim (Hebrew); a Theos (Greek); a God (English); a Shen (Chinese). Shang-ti occupies quite the same position among the Chinese that Theos did among the Greeks—the highest among many gods. The Seventy and the Apostles used Theos, not Zeus; why should not their example be followed in China? as it was by the translators of the English Bible. It is the only term possible for god, gods, prefixing true or false as in English or Greek would be necessary for clear distinction, but for the capital letter. Mateer has clearly shown that its essential meaning is god, gods. It never meant Spirit, save by accommodation or appropriation, as "god-like," "the divinity within us," in English. Shen, God, Theos, Elohim, carry with them the idea of power, spirit-power, spirituality; hence the ease of degenerated thought. Every Shen is a ling; every god is a spirit; every theos is a pneuma (Πνεῦμα); every Elohim is a ruach (רוח); but it is impossible to say the reverse. Hence the drift now towards clear thought and distinction—towards Shen for God and Sheng Ling for Holy Spirit—is both a happy and a hopeful omen making towards union. In view of the fact, which comes to me on good authority, that the Korean and Japanese Christians who understand Chinese

literature and usage have adopted the terms Shen and Sheng Ling respectively for God and Holy Spirit, would it not be well for the foreigner to stop trying to legislate; study and investigate, get facts and truth, use such terms as this study indicates are true to the facts and leave the rest to the Chinese Christians to settle when they become more thoroughly imbued with the full significance of the Christian idea of God? Such study and restraint will be good for us; it will bring us nearer together. To this end have I presented these facts, hoping thereby to incite others to investigate. C.

Church Praise Department.

NOTE BY COMPOSER.

The accompanying tunes are settings of well-known hymns, specially written for use by Chinese Christians, as, in my opinion, the melodies generally set to these hymns are not suitable for use here on account of their containing certain notes difficult to be sung by the Chinese.

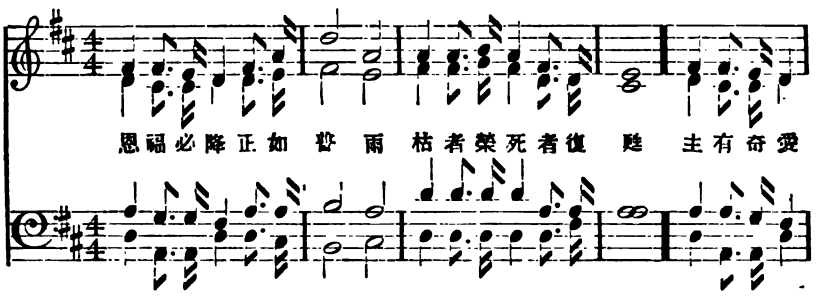
This is especially true of the tune usually sung to the hymn "Showers of Blessing," which in its second line contains the seventh of the scale repeated six times. The tune "Gabriel' is not quite pentatonic, as it has a seventh in the last line, but as this comes upon an unaccented note, and is at the close followed by the keynote, it does not matter.

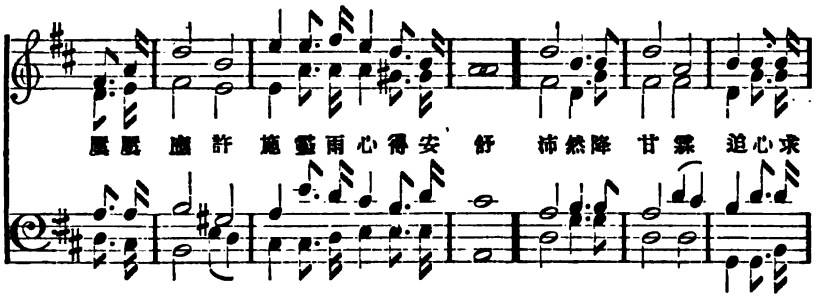
For the benefit of those who may think it wrong to substitute new tunes to old favourite hymns, let me point out that the inspiration of the Scriptures does not extend to tunes.

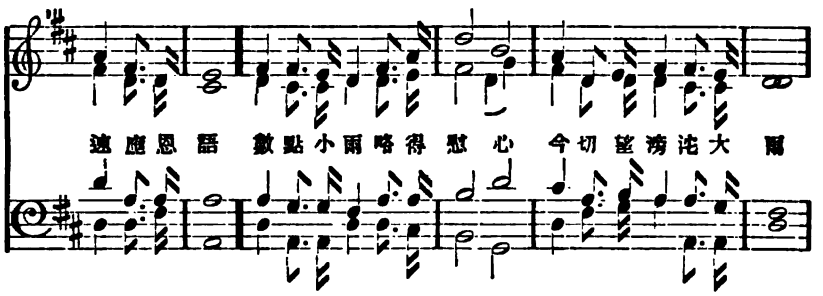
"Showers of Blessing" does not lay claim to great originality. Part of it resembles our old favourite school song, "Ring the Bell, Watchman." But it will be found useful and a tune that "goes," perhaps all the better for the old melody being utilised. C. S. C.

SHOWERS OF BLESSING.

"There shall be showers of blessing." C. S. CHAMPNESS.

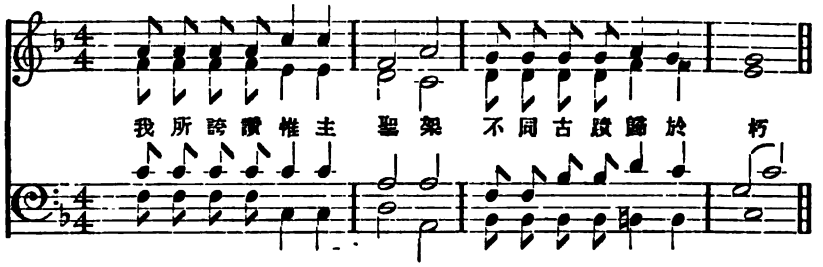


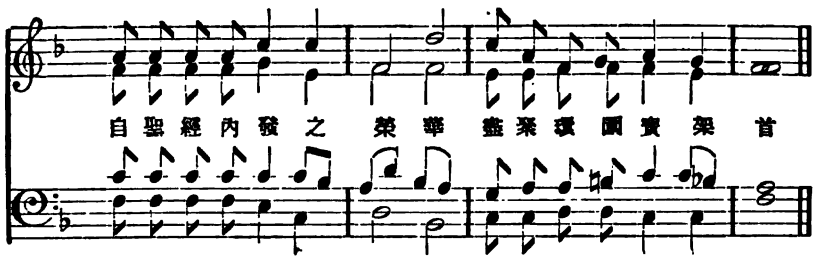




GLORIA IN CRUCE.

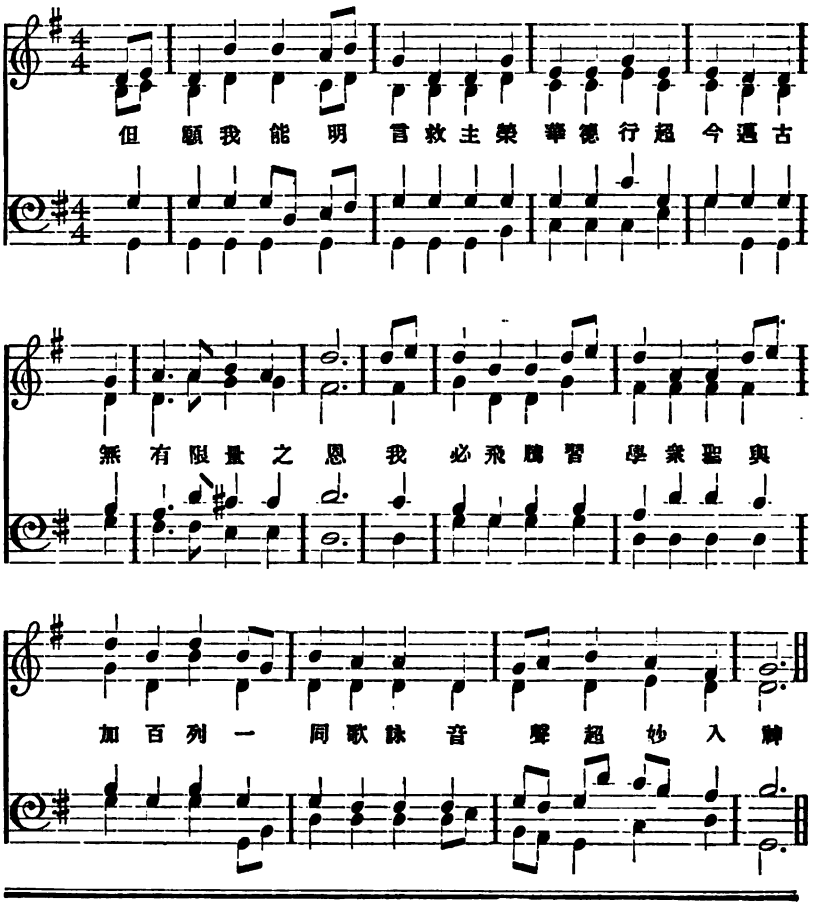
"In the cross of Christ I glory." C. S. CHAMPNESS.





GABRIEL.

"O could I speak the matchless worth." C. S. CHAMPNESS.



Romish Testimony to Evangelical Effort.

A remarkable testimony to the real worth of the Christian literature work done by the Religious Tract Society in Japan is furnished by the English organ of Roman Catholicism, *The Tablet.* Father Claudius Ferrand, the director of the Roman Catholic "Works for Young Men" at Tokio, says:—"The Protestants flood the country with their reviews and their opuscules, and one must recognise that it is well due to their works of the press that ideas of Christianity, unhappily false, have soaked the Japanese intellect. To-day there is nobody who has not read something about Christ and His doctrine."

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

The Shantung Union College. 廣文學堂

(LOCATED AT WEIHSIEN, SHANTUNG PROVINCE.)

THIS college has been formed by a union of the well-known Tengchow College and the Ching-chow-fu High School, the former under the care of the American Presbyterian Mission, and the latter of the English Baptist Mission. The college is governed by a joint board of six directors—three from each Mission—and has upon its teaching staff also two representatives from each of the two missions and eight Chinese assistants. One hundred and twenty students are in attendance, all being enrolled in the college classes proper with six exceptions.

The frontispiece in this issue gives a view of the main building, which has been lately completed. It is 156 feet long, 38 feet deep at the wings and 22.8 in the centre. It contains class and study rooms, assembly hall for devotional meetings, and the chemical, physical and biological laboratories. It is heated by steam, lighted by electricity, and furnished with a liberal water supply, largely through the energy, skill and generosity of Dr. Mateer, who has spared no pains to make this part of the equipment a success.

In the rear of the main building are dormitory and dining accommodation for 150 students, the buildings being one story and in Chinese style, also eight very neat houses for Chinese teachers and their families. The college possesses an observatory equipped with a ten-inch equatorially mounted telescope. There are also the beginnings of a library and reading room, museum and athletic field.

Three dwellings for foreign members of the faculty have been completed, and a fourth is planned for.

The names of the foreign members of the faculty, as given in the Educational Directory, are as follows :—

Rev. P. D. Bergen, M.A., D.D., president. Department of Chinese Language and Literature.

Rev. S. Couling, M.A. (Edinburgh.) Department of Natural Science.

Rev. E. W. Burt, M.A. (Oxford and London.) Department of History and Philosophy.

Rev. H. W. Luce, B.A. (Yale.) Department of Mathematical Sciences.

The Recognition of the Mission Schools by the Chinese Government.

BY REV. LINDENMEYER, BASEL MISSION, KIA-YING-CHOU.

IT was with great interest that I read the very able paper of Bishop J. W. Bashford, entitled "The Educational Outlook in China," which gives an excellent account of the real state of our school work in China at the present time. The paper of Dr. Elliot J. Osgood on "The Mission Day-school" was still more interesting to me, and I hope all missionaries that have opened schools will take to heart the most excellent advice which he gives in this paper. We really have to regulate our schools according to the national plan of instruction and have to open such modern schools in every place we may reach. Now we find everywhere in China the opportunity to do so, and as we do not know how long it will last, we ought at once to seize it. "The harvest truly is plenteous, but the laborers are few ; pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

But as now the Chinese government schools—elementary, middle, normal and high—are growing up everywhere in the country I think it is time that we begin strenuously to discuss the important question : How can we meet the competition of Chinese state schools and private institutions with our mission colleges ? Speaking of mission colleges I do not mean so much the schools and seminaries which prepare students for service in the church as institutions preparing non-Christians as well as Christians for secular occupations.

Certainly the first way to overcome this competition is the advice given by Bishop Bashford to make efforts that our mission

schools shall always stay on the top in everything. But there remain two difficulties which will hinder us from attaining this object.

First. The students in the national and in many of the private schools need not pay fees and have food free. Most of our schools are, of course, not in the position to allow them the same. Thus we will lose many of our students who will prefer to study without cost.

Except by the better attainments of our schools there will be only one way to meet with this difficulty, i. e., we must get more contributions from home. But I think the Chinese government will change this policy of free instruction as soon as it gets enough students for its institutions. Thus the students in the national schools in Tientsin, the standard place for all reform movements in China to-day, already have to pay fees.

The second difficulty is much greater than the one just noticed. The national schools give their students security for being granted degrees and for getting employment in the government service or elsewhere. Our institutions cannot give the same security as long as they are not recognized by the Chinese government. This fact will, of course, withdraw a good many of the young men, Christians as well as heathens, from our schools, as most of them anxiously seek for official recognition and employment in the state service. And for the sake of the Christianization of China the way to the government service must be opened to our Christian students. Thus we see: The recognition of our mission schools by the Chinese government is the *sine qua non* of their prosperity and success in the future.

Our mission in Kia-ying-chou has opened a middle and secondary school for non-Christians, as well as Christians, entirely regulated according to the government's plan of instruction with the single exception that the Bible is taught in the place of the "Ethics," which is prescribed by the government. From the beginning we have made efforts to obtain recognition by the government. We were successful, at least in some measure, so that our institution is registered (立案) by the Board of Education in Canton and the local mandarin is obliged to attend the annual examinations. But for the future of our students, we have as yet no security at all. Applying to the Viceroy at Canton we got the following answer: "If your school in its plan of instruction and in its whole character

and spirit, is equal to the national institutions and if it will from time to time be visited and examined by the local mandarin your students will be allowed to pass the examinations of the government." This answer was no answer, for we were as ignorant as before. What does "the whole character and spirit" mean? How may a Christian be the same as a Confucian school in its whole character and spirit? No, what we want is a promissory security in writing that after having finished their course in our Christian school our students shall be allowed to take the examinations of the government. And I think that all missions that have opened such schools also want it and are working for this aim.

But how shall we attain it? I think all missions ought to unite and all together to apply to the Chinese government for the recognition of their schools. But how is this to be done? I think there are two ways by which we might come to this end :—

1. The Educational Association of China should apply in the name of all the missions of China to the Chinese government.

2. The different missions, according to their nationalities, apply to their respective governments, who in their turn should put the matter before the Chinese government.

Which of these two ways to choose I leave to those to judge who are more competent than I am. I think it would be best first to try the one, and if without any result, then to try the other. I do not think that there will be any hindrance on the part of our respective governments, as they themselves are very anxious to promote the diffusion of the civilization of their countries in China. As the Chinese government is strictly forbidding any religious instruction and influence in the national schools, and as we again want a Christian education for our students, we for the very sake of our Christians are really forced to open our own colleges, and the recognition of these mission schools of ours is thus really an inseparable part of religious liberty in China. For this reason we may hope that even Japan, which has recognised the mission schools in her country and which always likes to show her interest in religious liberty, will go hand in hand with the other governments in this matter.

In conclusion, I should like to place before you the following news in relation to this question, which I saw the other day in a Chinese paper :—

"The Educational Board in Peking, on account of the fact that the mission schools in China have many Chinese students and are giving them a very thorough education, judges that these institutions may easily conform to the national plan of instruction. So it intends, as soon as the ministry of education is reformed, to ask the foreign ministers in Peking, through the Board of Foreign Affairs, to tell the missionaries who have opened schools that they ought to regulate their schools according to the government's plan of instruction. They may differ from it somewhat, but not very much. Then their students will be examined by the Chinese authorities and be allowed to enter on the same career as those of the national schools."

I think this news will be of great interest to us and show us the way how we may realize our desire. In any case our schools have to differ in one thing from the national institution, i.e., that we give our students a religious, a Christian education. For we are not willing to deny Jesus Christ, but what we fight for, when asking the recognition of our schools, is room for Him in this country that He may obtain the victory over the powers of darkness, for the kingdom of this world is to become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever.

Notes.

CHINA New Year with its usual crop of commencement exercises is here once more. Perhaps the old-style commencement is declining in popularity in the United States, but here in China it surely takes its place as a valuable institution. It affords us a better opportunity than anything else we can do to gain the attention of the educated Chinese and give them a knowledge of our work. From the student's point of view too it affords excellent opportunity for practice in addressing a large gathering on a serious occasion, and a single chance of this kind may well leave its stamp on a man's whole career.

But perhaps its chief value lies in the fact that it continues the tradition of honor and dignity attached to learning which has done so much to make our path easy in China. It would be a mistake for us to surrender any elements of ceremonial and stateliness which can attach to the occasion. Democracy does not mean the surrender of dignity as those of us who are American are ready enough to assert when we inaugurate a president. It does not destroy office or power or respect for position, but only seeks that the prize shall be to the worthy. Let us then throw around learning all the halo of

dignity which we can command, and at commencement time seek to impress the imagination as well as to command the respect of guest and student.

One practical suggestion may be found useful. It has long been a difficulty of educators that Chinese essays cannot be read, since the Wên-li is orally unintelligible. Why not substitute then for the written essay an oration in Mandarin or even the colloquial? By a judicious use of antithesis and a literary form of expression the artistic effect need not be sacrificed, and we may thus assist in producing what is felt to be needed here, a spoken style not vulgar and yet understandable.

The Anglo-Chinese College, Shanghai (M. E. C., S.), closed on January 12th. At this time Dr. A. P. Parker announced his resignation from the presidency of the College, in order that he may engage in other forms of missionary work. He is to be succeeded by the Rev. J. W. Cline.

A prominent feature of the program was an address by Mr. R. E. Lewis on "A Lesson of the Time." Mr. Lewis spoke of the relationship between China and foreign nations in a most frank and open way. He confessed some of the faults of foreigners, and then went on to warn the Chinese student of the duties demanded of him, and that he must assume the responsibilities which devolved upon him if he wished to assert himself as a part of the brotherhood of man.

Medhurst College of the L. M. S. closed on January 15th. This school is now but two years old, yet it has its building and grounds in perfect condition, and its students, who number seventy, are divided into five forms. Its president, Mr. Bevan, spoke of great assistance which had been received from friends during the year and of the satisfactory progress of the institution. The chief speaker was Dr. Gilbert Reid, who addressed the students in Mandarin in such an easy and familiar, yet forceful and emphatic style that his lessons must have sunk deeply in. His subject was the vices which accompany learning—pride, jealousy, and self-assertion, and the virtues of modesty and self-restraint that distinguish the true scholar.

Another recently established institution in Shanghai is the Chinese Public School of the foreign municipality. This is a day-school offering instruction in English and Chinese with a charge of $30.00 Mexican a year. It has a fine new building, consisting of recitation rooms and an assembly hall seating 400, but its attendance at present has only reached 130. A plea was made by the head-master, Mr. Ridge, for all friends to do their best to increase the attendance. Distinguished guests present were Sir Havilland de Sausmarez, Judge of the British Court, and H.E. Lu Hai-huan, the Minister of War. Prizes were conferred and several addresses made. The chairman, Dr. F. L. Hawks Pott, said in Chinese to the students that they must not look on a school as a republic where the governed also ruled, but they must look on it as a family where the head and masters were the father and mother. Dr. Pott did

not mention it in his speech, but report says there was one school established in China where the republic form of government was carried so far that the names of the teachers were posted on the board with the demerits that they had received from the students.

Our leading article in this department introduces a most important subject of the present day in an interesting fashion. This, however, is only the first word to be said on this subject, which can be viewed in several lights. We hope to follow up this paper, and would be glad to receive contributions from those who take either side of the question.

Correspondence.

DISCRIMINATING TERMS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the January No. (1906) of the RECORDER, where "Union" from Two Standpoints is discussed, there is an assertion made with reference to the matter of *Terms* (see A, p. 21) which it seems to us is certainly quite misleading. The writer says: "None of the terms proposed—Shangti for God, Sheng Ling for Holy Spirit, Chen Shen for True God—are without objections. They are all polluted. They reek with heathen suggestions."

Now what we object to in this statement is the placing of Sheng Ling and Chen Shen in the same category with Shangti as "polluted terms," reeking "with heathen suggestions." It is perfectly true that Shangti and Sheng Shen "are polluted" and "reek with heathen suggestions," for these are ready-made heathen terms used by idolaters in idolatrous worship only. But not so with the two other terms quoted—Sheng Ling and Chen Shen—which have been compiled by missionaries to express Christian truths, and have never been used, so far as we are aware, by idolaters in their worship.

These terms ought not therefore to be put together in the same category without discrimination.

There is a term commonly applied to the local idols (福德正神) that *sounds*, in many places, like Chen Shen, but which, as seen from the written character, is different.

A. SYDENSTRICKER.

Chinkiang, January 15, 1906.

WANTED—A PARAPHRASED BIBLE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The debt which we interior missionaries owe the various Bible societies can never be paid. Through their agency we are able to purchase finely printed and handsomely bound translations of our Scriptures at a merely nominal figure, and the good thereby done to the cause of Christ is incalculable. In the church we need and prize all such translations. But the present editions, as we receive them from the press, have their limita-

tions, and while invaluable to our native Christians, are not acceptable to outsiders, and especially if they be educated men. Our missionaries here have given away many taels worth of copies to the scholars attending the examination in this city, and in my medical work, as I have had opportunity, I have given copies to all the officials and educated men I have visited and treated as patients, and the result of all this broadcast distribution of the Word has, I fear, been very trivial, and just for one simple reason that the copies we give are literal translations of a foreign tongue, and the consequent literary style (文氣) is intolerable to the educated classes. In an old volume of the RECORDER (1897) no less an authority than Dr. Edkins, speaking of the Delegates' version, says: "It is inexceptionable in style and acceptable to the well informed Chinese reader." One is very diffident to deny such a statement emanating from so distinguished a sinologue, but every educated Chinese I have questioned on the matter has given an exactly opposite testimony. The remarks and criticism which follow are not my own, but are the testimony of the most highly educated man in our church. He says in effect: "We who have been long in the church have come to love the Scriptures, but our taste for them has been acquired. The style even of the Delegates' version is altogether foreign, and I dare not give copies to my literary friends. Many copies were given away at the last examinations and all the students I came across threw them aside after reading a few sentences. One laughingly said to me "If I wrote my examination essay in a style like that I should never become a *hsio-ts'ai*" (秀才). Some years ago we scholars had to study universal history, and the only book on the subject was a literal translation of a foreign work, and the book was consequently thoroughly detested, but now a native scholar has paraphrased the meaning and given it a truly Chinese setting, and that same book is now a thing of beauty and will be a joy for ever. I have read most of the different editions of the Bible, and of them all the Delegates' version must rank highest, and just for this reason that it is a braver and a bolder translation than the others, and sometimes is not afraid to leave the original. But every page, even of the Delegates' version, is calculated to offend a native scholar's ear. He reads for example the first chapter of John's Gospel, and at the end of the second verse you hear him muttering 重複, for the meaning of the second verse has already been expressed in the first. And the two halves of the third verse are practically identical, and he will refer to them as the "vain repetitions of the foreigners." He turns to another favourite passage, the fifth chapter of Matthew, and in the second verse the words 啟口 have a similar fault. He says: "How could He teach them without opening His mouth?" And again in Acts xii. 1, 希律王(下手)困苦教會中幾個人. The characters in brackets are not wanted. And Christ's oft-recurring phrase, 我實在告訴你們, may be very good Aramaic, but is very poor Chinese. Everywhere we turn we find such errors in style. Like a boy's essay the present editions are full of 重複 and 累贅, for the simple reason that they are such faithful translations. Take the

strange way of expressing relationships (西庇太的兒子的母親和他兩個兒子). This is an example of impedimenta (累贅). Fifteen characters instead of eight (西氏和他兩個兒子). The publications of one society have further the fault of having no annotations whatsoever. What is the use of handing books to outsiders which contain such unexplained expressions as "eating locusts," "taking up the cross and following," "a camel going through a needle's eye" and very many others. Instead also of having four very similar Gospels we want a harmony of the four, giving consecutively the life and discourses of Christ. And we want the whole book boldly paraphrased by highly educated Christian natives who understand the sense and can give it a purely Chinese dress."

This is this native gentleman's opinion, and he feels the need of such a book, for he is a 廩生 and has constant intercourse with literary men. As he is unable to write English I am writing this letter for him, for I have experienced something of these difficulties myself in my own work. We are to be "fishers of men," but very few fish will take the bait we at present offer them. We must have our Bible in a more truly native dress if they are to be attracted to it. This is not saying a word against the present translations; they are all wanted, for they are invaluable to our native Christians who have become trained to the style. But I do trust there will be found someone brave enough to produce a paraphrased Bible, some man of high scholastic attainments who will guide his native helpers into the full sense and then give them a free hand how they shall clothe that sense. Unbind them and let them go, and the result will be worth reading. "Be not given to bibliolatry," said the greatest of modern preachers; "the truth, not the translation, is inspired," and again in another place, "God has chosen that His revelation shall accept the limitations of a book."

I am, Sir,

Yours very truly,

GEORGE F. STOOKE.

Church of Scotland Mission Hospital, Ichang, Hupeh.

Our Book Table.

A Chinese Bible Dictionary, published by the Chinese Tract Society. For sale by the Presbyterian Mission Press. Price $1.00.

We have often wondered how our Chinese Christians, with all their disadvantages, yet manage to get such an insight into the sacred Word as they do. It shows that the Holy Spirit has been their supreme teacher and that no one that leaneth on Him for light and understanding will be disappointed. Nevertheless, Commentaries, Concordances and Bible Dictionaries are just as indispensable to them as to us. We would all feel very much handicapped without any of these helps.

The Chinese Tract Society is therefore worthy of our warmest thanks, who has given us this most needed dictionary, a translation from the American Tract Society's able work. This is the second revised edition.

Doctor and Mrs. Farnham's

names are a guarantee for the value of the work.

The illustrations are all very good, the text in easy Wên-li and the book has also an English index. *Every missionary and all our more advanced Christians ought to have this book.*

It is also most suitable to give away as a prize in theological schools or as a present to some valued co-worker. I bought a copy, intending to give it away to a Chinese friend, but fell so in love with it that he will have to wait till I have secured another copy.

In conclusion I would quote the late Mr. Spurgeon's word, recommending some standard work:

"If you don't have it, pawn your coat and buy it."

A. B.

ACKNOWLEDGMENTS.

Directory of Protestant Missionaries in China, Japan and Corea for the year 1906. *Hongkong Daily Press.*

Foreign Missions: a paper read at the Church Congress, Weymouth, by the Right Rev. J. C. Hoare, D.D., Bishop of Victoria. See reference in Editorial Comment.

The East of Asia. Vol. IV. Part 4. *North-China Daily News.* A review of this attractive number will appear in next issue.

Macmillan and Co., Ltd.

Stories from the History of Rome. By Mrs. Beesly. Price 1/6.

The authoress, believing that it was quite possible to put portions of Livy and Plutarch into language which should need little or no explanation, even to children of four or six years old, has selected the stories in the neat volume before us with a view to illustrate the two sentiments most characteristic of Roman manners—duty to parents and duty to country.

Easy Mathematics, chiefly Arithmetic, being a collection of hints to teachers, parents, self-taught students and adults, and containing a summary or indication of most things in elementary mathematics useful to be known. By Sir Oliver Lodge, F.R.S. Price 4/6.

No more need hardly be added to the above description, especially seeing that the author is already so widely famed. Many teachers will welcome this volume, which is bound to effect an improvement in the method of teaching. We very much wish that when we were young there had been such a lively and interesting exposition of a study that seemed destitute of these attractive qualities.

Macmillan's New Globe Readers. Book V. Price 1/6.

The list of authors includes English, French, and American writers of prose and poetry from Drayton in Queen Elizabeth's days to the present time. The high character of the selections is calculated to foster a love of literature in the scholars using this book.

The Talisman. Price 1/6.

This abridged edition of Sir Walter Scott's brilliant story of the third crusade has been edited, with introduction, notes, etc., by Miss Fanny Johnson, formerly head mistress of Dalton High School.

The following from Macmillan and Co., have just come to hand:

Macaulay's Essay on Addison. Edited with notes, glossary, index of proper names, etc., by R. F. Winch, M.A. Price 1/.

The Heroes of Asgard. Tales from Scandinavian Mythology, by A. and E. Keary; adapted for the use of schools, with new introduction and glossaries, etc., by M. R. Earle. Price 1/6.

Editorial Comment.

Independence in Japan.

THE opening contribution in this month's issue has been supplied in response to our desire to learn to what extent the ideas of independence and co-operation have taken a hold of our native and foreign brethren in Japan, so that, from the manner in which the questions involved in the carrying out of these ideas are being solved in the neighboring empire, we may learn something that will help in the solution of like problems in China. We heartily sympathise with our brethren in Japan in the perplexities that have arisen from the longing for independence on the part of the Japanese churches, but no doubt the spirit is a healthy one, and we believe the development is welcomed in Japan as being an evidence of real progress in the direction of attainment of the goal to which all foreign missionaries are working—a self-supporting, self-governing and self-propagating native church. As has been pointed out by a close student of missions in Japan, it is natural and fitting that—in view of the wide recognition which Japan has received as one of the great powers and as the natural leader of the Oriental nations—the Christian leaders of Japan should wish to secure to their countrymen an independent religious life, free from even the semblance of foreign dictation. We sincerely trust, however, that these leaders will be alive to the danger of the peace and unity of the Church being imperilled by unwise urging of extreme measures.

* * *

Independence in China.

WHILST in China the conditions are different, and no one would suggest that the day for foreign missionaries was over, and so discourage the coming of recruits, we cannot shut our eyes to the fact that the change which has so rapidly come over the native mind in many parts of China, and especially in connection with the growth of confidence and birth of patriotism, is affecting some leaders in the native Christian ranks. From the *Chinese Christian Intelligencer* of January 10th, we learn that a society has been formed in Shanghai called 中國耶穌教自立會, or The Chinese Christian Independent Association. The main object of this Association is to evoke enthusiasm and promote union and independence among Chinese Christians. The Association will also endeavor to prevent lawsuits and will request the officials to issue proclamations in regard to the aims of the work.

* * *

Attempts at Self-locomotion.

AS the public spirit of the Chinese so long dormant becomes awakened, we may expect move-

ments of this kind among the Christians. The Church is growing in numbers and in influence, and the spirit of independence should be encouraged rather than dampened. The Church is hardly out of its infancy. To secure self-locomotion the infant is practically, at least, first quadruped then biped. This desirable result is secured by numerous tumbles and failures which rouse the determination and insure success. But we should advise our Chinese brethren to let this spirit of independence develop along the line of established work. The Association mentioned above proposes to be independent of foreigners (we trust it will shoulder the financial burdens), but it will be much better to become Independent Baptists or Methodists or Presbyterians, or any thing else, rather than Independent Ecclesiastical Anarchists. The movement needs direction and a study of the minutes of the meeting published in the *Intelligencer* will afford food for thought and an incentive to prayer.

* * *

The Chinese Christian Union.

IN this connection we are glad to refer to the progress made by the Chinese Christian Union. Three years ago, in drawing attention to this native work for Chinese, we said it would hardly be matter for surprise if in the beginning of such work there were elementary crudities, mistaken ideals, and possibly mistakes. We are glad to report that the movement, so far as we have seen, has been very wisely conducted. We understand that there are branches in Hong-kong, and in the provinces of Szchuen, Kiangsi, Shansi, and Chihli. The members of the Union comprise Methodists, Baptists, Episcopalians and Presbyterians. We have been assured that the members are proud of their loyalty to the denominations to which they belong, and keep ever before them as their first duty the preaching of the Gospel to their own people. Such preaching, they say, ought to be easier to them than to foreigners when preaching to Chinese, as language and habits are common to them, and expenses are less.

* * *

Bishop Hoare's Experience.

ANOTHER aspect of this subject is brought to our notice in Bishop Hoare's paper on Foreign Missions, referred to in book acknowledgments on page 104. He says :—

"There are districts in China in which Protestant missions have been carried on for more than half a century, and in which very real and very solid progress has been made. When it is possible in a section of one province to confirm on an average 1,000 converts annually, and to admit, as I have been privileged to do, ten Chinese to Holy Orders in a single year, one cannot but feel that the time ought to be very near when we might expect to see the native church in that part of China established on its own independent footing, and carrying on its own pastoral and evangelistic work, thus taking its proper place as the great instrument for the spread of the Gospel throughout the land, whilst the European missionaries move on to plant the church in unevangelized parts. But

as a matter of fact it seems to me that in this respect our modern missions signally fail, and a church in which the members are numbered by thousands is frequently further removed from independence than it was in the earlier stages of its growth."

* * *

Obstacles to Independence.

OF the causes which tend to retard the development of independence, Bishop Hoare specifies two: sectarian differences, and the fact that

"the standard of church organization, which we endeavour to establish, is a modern rather than a primitive one. We aim at a twentieth century, not a first century, standard. Accustomed as we are in the home-lands to our church buildings and schools, and hospitals, and various charitable institutions, we carry these ideas into the mission field, and endeavour to reproduce the organization which is the outcome of centuries of Christian life, under conditions which approximate to those of the church of the first century. The result is that a modern mission is a complex mass of machinery."

* * *

Ecclesiastical Relations.

ANOTHER danger of complicated institutional work was pointed out by Rev. C. R. Watson in his paper on "The Relation of Missions to the Native Church and its Leaders" at the twelfth conference of Foreign Missions Boards. The conviction was expressed then that institutional work has destroyed much of personal contact of the missionary with the native. We do not see why developed organizations, such as were referred to, should prevent the new missionary from mingling with the natives; but we draw attention to this and other reasons which have been brought forward in advocacy of the policy of committing the ecclesiastical administration of the native church to native hands, in the hope that our readers will frankly tell us, as the result of their study and experience, what they consider the most satisfactory ecclesiastical relation between the mission and missionary and the native church.

* * *

What is the Best Policy?

BISHOP SELWYN once remarked: "You can brace your disciples with responsibility." If this treatment was satisfactory with those he was specially referring to, "black disciples, drawn from wild islands," it ought not to fail with the more advanced races. There seems to be a disposition to more and more relegate power to the native church as the leaders are ready; but to put clearly the two main lines followed by the workers of the principal Boards referred to by Mr. Watson we will quote from his paper the paragraph referring to the question: Should the missionary be a member of the native church, or should he retain membership in the home church?

"We then have 647 ordained missionaries holding membership in native churches as against 680 holding membership in America. From this it will be seen that neither policy can claim much of an advantage in the matter of a following. In the same way we find a host of arguments and counter arguments. One side builds up a very elaborate figure of the Mission and the missionaries constituting the scaffolding for the erection of the native church; and all agree that a scaf-

folding should not become a part of the wall, but should be kept separate. Just then comes one who advocates the policy of an ordained missionary holding membership in the native church, and he demolishes the 'scaffolding' theory and says that he holds to the 'vine' theory in which there is neither Jew nor Gentile, barbarian, Scythian, bond nor free. Again one will hark back to the early church and build up an argument on the analogy between the missionary and the 'apostle:' when another refuses to accept the parallel and with Warneck says, 'The comparison with apostolic missions is deceptive owing to the total difference, in character, of the conditions.'"

* * *

Native Brotherhood.

As what we have said applies to independence rather than to co-operation, we would like to draw attention to another aim of the Chinese Christian Union: that of promoting interdenominational brotherhood among the native Christians. In last month's issue we referred to the subject of union, but the many-sidedness of the question is illustrated as we look at the aims and efforts of our native brethren in this direction. After all, the great question at issue is not so much what the home churches and the missions desire or can effect, but what the Chinese Christians themselves shall work out. That will be done by the Holy Spirit in the church; and the widespread call for union in many fields is an evidence that the Holy Spirit is moving toward the union pleasing to Him. There is a distinct willingness in the churches at home to allow the newly-founded Christian communities to grow into the divinely-intended form, which is most hopeful. Men who see little hope of church union in America or England, are eagerly awaiting the results of the attempts at union on mission ground.

* * *

Union and Polity.

It would appear that differences of doctrine among denominations to-day present less difficulty than differences of polity. Without yielding an iota of loyalty to their various creeds, men are able to recognize those under other standards as brethren beloved. A federation, even an organic union, can be imagined, in which there should be room for those holding to various statements of truth. Controversy between denominations has almost disappeared; nor is it the fact that there was more purity of doctrine in the ages of controversy. Controversy was caused by the presence of heresies, and ceases between denominations when we recognize in a supposed enemy a brother dearly-beloved.

On the other hand, a compact of union would necessitate modifications in church government and polity which would startle the home churches and be difficult of adjustment here. At one extreme stands the Episcopal system, at the other the Independent, with the Methodist and the Presbyterian polities between. The growth of the church in Korea has been thus far so flexible that it is practicable to modify and adjust the matters of gov-

ernment and discipline to the satisfaction of all. This is not so easy a matter in most fields; and our conservative Chinese brethren will stand aghast at the problems which will confront them in any decided effort toward union. Yet they should be given the opportunity of working out these problems before present differences belonging to our Western history, and meaningless in Asia, shall have become too stereotyped here.

* * *

Our Duty.

As we have seen, the day is coming when all these questions will be taken up by Asiatic Christians; and we shall do well to decrease as far as possible the bewildering differences between us by solving some of these problems ourselves. That the synod of the Church of Christ in Japan is on the point of declaring itself self-supporting and self-governing, and proposes to leave out of its ranks the churches which accept mission aid; and that the missionaries will possibly be accepted as coadjutors, fellow-workers, on their individual merits rather than officially, indicates a significant willingness on the part of this branch of the Japanese church to shoulder unaided the task of working out its own future, its relation to other bodies of Christians, and its solution of the problems of union. That a solution will be attempted there can be no doubt. That the missionary should not stand in the way of a solution, but should rather give most earnest and conscientious help toward it, is manifest.

* * *

Rev. Thos. Champness.

As in this issue we are able to give in our Church Praise Department some more tunes by Rev. C. S. Champness, it is only appropriate that we refer to the death of his well-known and highly honoured father, Rev. Thomas Champness, so long identified with the *Joyful News* and its mission. The departed veteran, who has been described as the best-loved man in Methodism, commenced work as an open-air preacher in 1857; later on he spent three years at Sierra Leone and other three at Abeokata, and returned with shattered health; but rendered long and valiant service in preaching, teaching and editing. Of the hundreds of evangelists trained by Thomas Champness for work at home and abroad at least forty have entered the Christian ministry, and one, William Argent, gained the martyr's crown in the Yangtze riots of 1891. Whilst never appealing for subscriptions, and relying on answers to prayer, Mr. Champness received in all not less than £85,000 for the support of his training homes and evangelists.

* * *

Lao Tzu Redivivus.

OPPOSITE page 67 will be found an ancient portrait of Lao Tzŭ. It is a photo reproduction of a tablet of Lao Tzŭ purchased in Hankow some ten years back. The inscrip-

tion is headed "The Praises of Hsüan Tsung," and bears the signature of Yen Chên-ch'ing as the writer. Hsüan Tsung, also known as T'ang Ming-huang, was seventh Emperor of the T'ang dynasty, reigning from 713 to 755. Yen Chên-ch'ing was a famous official and noted caligraphist, born 709, died 785. If the inscription be genuine the tablet dates back to those years. The inscription, as translated by Mr. Cornaby, reads:—

"Of exalted virtue; born and bred obscurely; white hair depending over the face; purple aura floating to the heavens; restrained passions and deepest meditation; unceasing perpetuity (is his); instructing elders in the east; transforming the tribes of the west; a law for a hundred monarchs; propagated by a succession of sages; lord of the myriad religions; first and original upon earth; embracing the valleys and barring back the rocks; leaving behind him a five thousand (word) classic; 'Tao is not the perpetual Tao'; mystery upon mystery!"

Missionary News.

English Baptist Mission,

SHANTUNG PROVINCE.

Statistics for 1905.

Church members		3,961
Baptized in 1905...		370
Pastors in charge		17
Evangelists in Mission employ		19
Village schools (boys and girls)		106
Do. scholars do.		1,185
Places for worship		275
Foreign-manned stations ...		5
B. M. S. Missionaries:—		
Ordained	10	
Lay	1	
Absent	2	23
Medical men 2, women 2 =	4	
Z. M. S. missionaries	6	
Boarding-schools, boys'...	2	
Scholars	90	
Girls' boarding-school ...	1	
Scholars	40	
Students in Union College (Arts)		29
Do. Theological College		60

R. C. FORSYTH.

Presbyterian Church of England.

STATISTICS OF THE FORMOSA MISSION FOR THE YEAR 1904–1905.

Communicants on the roll at 31st October, 1904 ...		2,703
Additions:—		
Adults baptised	308	
Baptised in infancy, received to communion...	32	
Restored from suspension	14	
Come from elsewhere ...	1	
Total additions..	355	
Deductions:—		
Deaths	81	
Suspensions	35	
Total deductions..	116	
Net increase in number of communicants		239
Total communicants on roll at 31st October, 1905		2,942
Members under suspension ...		151
Children on roll at 31st October, 1904		2,104
Do. baptised during year, 227; net increase		107
Total baptised children		2,211
Total church membership at 31st October, 1905 ...		5,304

Total native Christian offerings during 1904, $10,817.57

Foreign Staff.—Ordained, 5; Medical, 3; Educational, 1; Lady Missionaries, 4.

Native Staff.—Ordained, 5; Unordained Preachers, 45; College, 1; High-school, 1; Girls' School, 1; Women's School, 1; Hospitals, 3.

Monthly Magazine (Romanized) circulation, 1,150.

CHINESE MISSION—SINGAPORE, JOHORE & MUAR.

I.—Membership—

	Adults.	Children.	Totals.
Members 1904	291	187	478
Baptised 1905	8	23	31
Received 1905	53	5	58—567
Less 1905 Removals: adults 40; children, 21 =			61
	Men.	Women.	Children.
1905.	211	101	194 —506

II.—Contributions—

	Men.	Women.		1904.	1905.
1. Bukit Timah	46	29 =	75	$211.82	$455.71
2. Seranggong	25	10 =	35	150 35	100 27
3. Tek Kha	18	8 =	26	260.03	146.72
Pastorate	89	47 =	136	622.20	702.70

	Men.	Women.		1904.	1905.
4. Tanjong Pagar					
5. Paya Lebar Pastorate	39	12	= 51	$961.40	$1,082.56
6. Prinsep St. Straits Chinese	15	26	= 41	376.02	370.48
7. Gaylang	3	1	= 4	4 30	10 40
8. Johore	39	8	= 47	242.00	320.13
9. Muar	26	7	= 33	622.05	542 46
Totals	211	101	=312	2,836.97	3,028.73

J. A. B. COOK.

The Young People's Missionary Conference at Silver Bay.

BY MISS ELIZABETH GOUCHER

(Baltimore).

The Young People's Missionary Movement is an interdenominational organization to promote and guide individual responsibility in the world's evangelization in this generation. It realizes that there are men enough, that there is money enough and that through God there is power enough. This responsibility is felt only where there is an interest in missions, and a sure method of arousing this interest is through a knowledge of missions—what has been done, what remains to be done, against what obstacles and with what prospects and co-operation. A study of the lives of missionaries shows what has been done, and missionaries are apt to tell us what remains to be done. The geographical, governmental, social, intellectual, medical and religious status of a country shows the obstacles. Devotional study of the Bible and power in prayer give the faith and assure the co-operation of The Mighty to Save.

Why.

Along these lines the Young People's Missionary Movement conducts summer conferences, where to many come ideals, purposes and power.

The second conference of this summer was held July 21-31 in New York State on Lake George. This is the fourth annual one at this place; surely an ideal place for coming apart to be with God. Nature here is superb. Silver Bay is a cove where the lake is two miles wide and surrounded by hills thickly wooded with white birches, chestnuts and pines. Among these hills tumble brooks fed by springs in the rocks, and beds of fragrant pine needles or moss and ferns run rival attractions with the higher cliffs and broader views of the lake and surrounding mountains.

Where.

This summer 603 delegates represented 16 denominations and came from 24 States of the Union, Canada, Philippine Islands, Japan, China and India. Among these were 12 missionaries, 61 pastors, 13 Board secretaries, many secretaries of Woman's Home and Foreign Missionary Societies, district leaders of Young People's Societies, and chairmen of missionary committees and local societies.

Lack of space prevents the insertion of the programme of Bible classes, conferences, mission study classes, etc.

How.

The speakers are earnest, consecrated men, who from experience and specialization along the lines of their topics, speak to the conference with authority. A study of the whole program will show that the influence about the delegates is a sane, yet clear, lofty and focussed one. The missionaries bring an uplift and encouragement to the delegates who, by their unity and enthusiasm, are an inspiration and encouragement to the missionaries. Some of the results of these conferences are lives pledged to the mission

Results.

field, increase of the missionary offerings by systematic giving, effectual missionary societies planned, leaders for missionary study and Bible study classes, trained and commissioned, with thousands of young people systematically studying missions under them the following months.

It is for us who have been to Silver Bay to remember the men — leaders and speakers — that spake unto us the Word of God and, considering the issue of their life, to imitate their faith; while in the spirit of prayer, the spirit of the conference, we give to God the gratitude and glory for the success and mighty power of these conferences.

Missionary Home.

It will interest our friends in the interior to learn that hereafter the rates charged to guests at the Missionary Home in Shanghai have been reduced to Two Dollars per day and upward. Considering the high price of coal now and the constant advance on the cost of living, we feel assured that this effort to meet the requirements of those whose incomes are limited, or subject to heavy demands on other items, will be met by a generous support.

"A Little Child Shall Lead Them."

By T. A. P. Clinton, C. I. M.

The officials and people of Chen-cheo-fu, Hunan, have shown such a wealth of affectionate sympathy with Dr. and Mrs. William Kelly, of the Reformed Church in U. S. A. Mission, in their recent bereavement that it forms a remarkable evidence of the wonderful change coming over the Chinese Empire.

Only three years ago, within a stone's-throw of the Mission compound, a frenzied mob gathered and did to death the English missionaries—Messrs. Bruce and Lowis, of the China Inland Mission; almost as soon as the deed was perpetrated the people were struck with their terrible crime, and as the aims of the missionaries have been better understood a kindlier feeling has come over them, and this has expressed itself in many ways.

As the China Inland Mission could not see its way clear to immediately reoccupy the station a most hearty welcome was extended to Dr. and Mrs. Kelly as they began work, giving also a slight evidence of the harmony that exists between the missionaries of different countries and societies on the same field. A trip on the Yuen River will bring the traveller in contact with Americans, Britons, Germans and Australians who, with their chapels, hospitals and schools, work harmoniously together, serving one Master and seeking to extend the knowledge of His name in these long-neglected regions.

Dr. and Mrs. Kelly look upon the Mission property as God's gift, so wonderfully was everything arranged; fully a score of property owners willingly transferred their rights, thus giving adequate accommodation for the many buildings required for a fully-equipped evangelistic, medical and educational mission.

The site is indescribably beautiful, the old city wall forms its northern and eastern boundary, the city lies at its feet and the hill slopes gently down to the transparent waters of the lovely Yuen; across the river the wooded hills rise tier upon tier, with a white pagoda or pavilion here and there crowning their summits.

A great variety of beautiful old trees and shrubs fills the compound and the heavily laden orange trees and pumeloes with their golden fruits and autumn tinted leaves give such a fragrance to the air and add such charm to the scene that thoughts go back to Eden, and one wonders whether it could have been more lovely.

It seems almost incredible that such changes should have taken place in so short a time, but to the glory of God, be it said, He has set such grace upon His servants and His love through them has shed such fragrance all around, and the simplicity and beauty of their characters have had such an influence, that the Chinese who are quick to appreciate true worth have more than once expressed

their admiration, and the chief mandarin, recently, when leaving for another appointment left on record that he was now "fully convinced that only good to the people was the object of the Christian teachers from the West."

As Dr. and Mrs. Kelly were returning from their summer rest it pleased the Lord to call their little son to Himself, and though it meant many days' journey, it was decided to inter his remains at Chen-cheo, for it would have been a great disappointment to the people to bury him elsewhere; they called him "Our little master" and loved him, and he reciprocated that love, for even in his last short sickness he preferred the Chinese to his foreign nurses. The writer joined Dr. and Mrs. Kelly on their boat as they passed Chang-teh, and a week's sailing up river amidst some of the grandest scenery to be found in China, brought us to our destination.

On the way up two messengers hailed us and said they had been sent to express their sympathy, and from the moment we landed till after the funeral a constant stream of visitors came. "Lao Wang," the faithful, as he is called, said, "Ah! little master, we had all planned to meet you, but we didn't expect you would come back in this way." The two messengers made enquiries as to the correct way to express their sympathy, and on being informed that in Christian countries flowers were considered appropriate to present on calling, they evidently had made it their business to tell everyone what the "correct custom" was, for old men, women, children and even babies-in-arms brought flowers.

The prefect, who is a relative of the Imperial House, was very sympathetic, and sent a beautiful wreath of pink flowers entwined with the feathery bamboo; the Chinese love of emblems was thus displayed, for it was explained that the pink represented "crushed life." but it was entwined with the delicate "evergreen" bamboo, signifying "constant life;" the sentiment being almost identical with the Christian idea of life being laid down here for entrance into life more abundant beyond.

The District Magistrate also called, and later sent a wreath; the three military mandarins did the same, and perhaps the most touching of all was the tribute from the Buddhist nuns, whose convent is close by; they had known and loved "the little master." Besides the many beautiful cut flowers no less than fifty-six pots of flowering plants were received, and these, placed round the casket, almost hid it from view; the quiet yet pretty effect seemed to impress everyone who came to see.

It was decided, in view of the crowds expected, to have the service outside the chapel, and it was well it had been so arranged, for it would have taken a building many times the size to accommodate those who came.

When everything was arranged for the service to proceed a "peh-hoh" (a crane), the emblem of longevity, flew over the chapel and glided on to a cypress tree; for a moment the people standing near were struck with amazement, and if there had been any doubt in their minds it was now dispelled, for from ancient times the coming of a "peh-hoh" means "Heaven's messenger of felicity." This is such a rare occurrence that when great mandarins or wealthy people die in China they have a model of the "peh-hoh" set up on the bier, and in making arrangements for the funeral some of the Chinese had suggested that one should be procured, but this was considered by us unnecessary; great was their delight then when a living one appeared. "Our little master is blessed! Our little master is blessed!" they said, and as the word went instantly round the compound, even the teachers hurried as fast as their dignity would allow them to see such a "good omen."

A simple service was held; then the procession was formed; first in order was the military guard in full uniform, but instead of their weapons of war each soldier carried a flower, then followed the junior school boys wearing white turbans, the emblem of mourning, and the four corner boys carried white scrolls with the following text inscribed:—

(1). Jesus said: "Suffer the little children to come unto Me and forbid them not, for of such is the Kingdom of God."

(2). Except ye be converted and become as little children, ye shall not enter the Kingdom of Heaven.

(3). Jesus said: "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live."

(4). And we know that all things work together for good to them that love God, to them who are the called according to His purpose.

These texts were read, no doubt, by hundreds along the route, and we hope will lead many to serious thought.

The venerable Mr. Chang was next in the procession, and he carried the beautiful wreath sent by the prefect; he was followed by Mr. K'ong, who carried the wreath from the District Magistrate. Mr. Liu carried a cross of white camellias from Miss Whitmore, and Mr. Ho a white wreath from Mrs. Clinton, of the China Inland Mission.

The "Bed-of-peace," the very appropriate designation of the funeral bier with a canopy of red, was borne by sixteen men and followed immediately by Dr. Kelly and the writer, who led the service. Friends followed on foot, and the ladies in four-bearer chairs provided by sympathetic friends, brought up the rear with an escort sent by the Police Magistrate. Hundreds lined the route and all were most respectful; as we passed through the north gate and up the "Centipede" hill (appropriately named with its hundred steps) everything looked so calm and beautiful; the day was perfect and the very peace and benediction of God seemed to rest upon us We laid our little friend to sleep in the beautiful "God's-acre" on the slope of the hill, where also rest from their labours our beloved martyr-brethren Bruce and Lowis in the full and certain hope of the Resurrection morn, and as we sang "Safe in the arms of Jesus," we felt "it is well with the child."

As the evening shadows were falling we gathered in the chapel and rendered thanks to the Giver of all and an appropriate address on the text "A little child shall lead them" quickened our hopes for the gladder and fuller day "when He shall appear and we shall be like Him."

Missionary Journal.

BIRTH.

AT Wenchow, January 18th, to the Rev. and Mrs. GEO. H. SEVILLE, C. I. M., a daughter (Janet Elizabeth).

MARRIAGES.

AT Shanghai, January 10th, Dr. A. A. MCFADYEN and Miss CATHERINE WILLIAMS, both S. P. M.

AT Shanghai, January 24th, LILLIE M. R. WARE, eldest daughter of Rev. and Mrs. James Ware, F. C. M., and Mr. GEORGE R. ARTHUR, of Shanghai.

DEATH.

AT Hamilton, Ontario. January 11th, SIGRID, only child of Rev. and Mrs. F. E. Lund, A. P. E. C. M., Wuhu.

ARRIVALS.

AT SHANGHAI:—

December 7th, Mr. and Mrs. P. EHN, S. A. M.

December 9th, Messrs. E. CASPERSEN and D. GULBRANDSEN, N. M. S.

December 23rd, OWEN and Mrs. STEVENSON and two children C. I. M. (ret.) from England.

January 7th, Bishop and Mrs. CASSELS and four children, Misses EMILY CULVERWELL and H. M. KOLKENBECK (ret.); Misses A. M. RUSSELL, J. B. PEARSE, M. BAXTER, E. MAUD MANDEVILLE, for C. I. M.; Rev. and Mrs. K. ENGDAHL (ret.), S. M. S., Ichang.

January 12th, Mr. and Mrs. CLIFFORD A. FUNK, FRANK A. BAER, Misses ANNA E. GALBRAITH, IDA HALDEMAN, ELIZABETH HILTZ and ELLA N. RUHL, C. and M. A.

January 22nd, Misses C. M. JENKINS and MARY WOOD, F. M. NANKING, Miss E. ETCHELLS (uncon.).

January 23rd, E. and Mrs. MURRAY and one child, Mrs. CAMERON, ARTHUR HAMMOND (ret.) and H. W. SPARKS, C. I. M., from England.

January 26th, Rev. and Mrs. H. R. CALDWELL and child, M. E. M. (ret.); Rev. and Mrs. J. C. GARRITT, D.D., and two children, A. P. M. (ret.).

DEPARTURES.

FROM SHANGHAI:—

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December 16th, Miss WEDICSON, S. A. M., for Sweden.

December 31st, Rev. and Mrs. S. H. LITTELL and two children, A. E. C. M., Hankow for U. S. A.

January 13th, G. F. STOOKE, L.R.C.P., and family, Ch. Scot. M., Ichang, for England.

January 27th, Miss A. STRAND, S. A. M., for U. S. A.

January 29th, Rev. W. A. MCKINNEY and wife, A. B. M. U., West China; Dr. T. AYERS and Miss AYERS, Rev. and Miss J. W. LOWE and child, S. B. C., for U. S. A.

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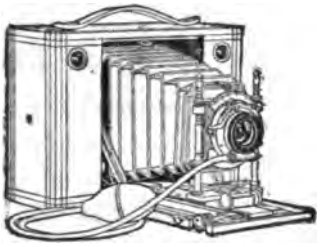

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What Caused the Lien-chow Massacre?

BY REV. H. V. NOYES, D.D., CANTON.

THE main facts of the tragedy have been so widely published that only a very brief synopsis is necessary here.

Near the hospitals in Lien-chow was a small temple owned by the village "Tsoi-un-pa," which contains forty or fifty families. Last year, when the "Ta-tsiu" festival was held at this temple, two matsheds were erected for it on the adjoining mission premises. As the people were not willing to vacate, an appeal was made to the officials, and it was arranged that the trespass would not be repeated. It was repeated this year, and when the protest was repeated it was met by mob violence.

In discussing what led to this violence it may be said:—

(1). It was not a hostile attitude on the part of the people generally. As a whole they were friendly. Years of patient, kind and tactful conduct had overcome their opposition and won their favor. They had visited the chapels of the Mission, had sent their children to its schools, and thousands of them had found relief at its hospitals established by Dr. Machle and Dr. Chesnut and carried on by them so long and faithfully. We have the testimony of the Taotai who was at the head of the Judicial Commission sent by the Viceroy to Lien-chow, and who while there went incognito about the streets to learn what he could, that "Dr. Machle was held in high esteem by the gentry and the officials and was popular with the people."

(2). It was not the picking up by Dr. Machle of three small cannon, some six inches long, in order to secure a conference with the village elders and after the conference was satisfactorily finished giving the cannon back again. He had explained to them that their forms of worship and objects of worship were different from ours, and that if they would not wish us to put up a chapel on their premises, they ought not to erect structures for their worship on our premises. The elders said this was reasonable, but asked that the building might not be disturbed this year, as it would be taken down the next day, to which Dr. Machle consented, and the elders on their part said they would not put their sheds on the place hereafter. The whole matter had been properly settled.

There were only a few men around the temple at the time, and there was not the shadow of an excuse for any farther trouble. Not even in China is an attempt to remove from one's own premises structures which have no right there, and especially which are objectionable, a legitimate cause or any excuse for arson and murder ; nor certainly considered a good reason for murdering people who had no connection with the business, even women and children, and breaking down the tombstones of the dead.

WHAT WERE THE REAL CAUSES ?

(1). The ringleaders were in the village of "Tsoi-un-pa" and two other villages. The proof of this is from those acquainted with the situation, from the testimony given before the Judicial Court and the telling fact that when the U. S. Commission reached Lien-chow they found these three villages and these alone deserted.

To understand all we must know a little of the history of the occupation of Lien-chow. About 1880 a small chapel was rented in the city, but the gentry and the officials placed themselves in such an attitude of opposition that for years after no building could be rented or property bought for mission purposes. Dr. Machle and his associates who afterwards came, located themselves ten miles away at the large town Sam-kong. Twelve years ago a piece of land, with a small building on it, was purchased at Lien-chow. The man who sold it was imprisoned and cruelly beaten. The missionary who attempted to occupy it first was driven away by a mob and his servant and

a Chinese preacher who was with him were taken to the Yamên and each beaten 500 blows. That mob came from this village "Tsoi-un-pa". Dr. Machle succeeded afterwards in gaining the goodwill of a majority of the village, built a wall around the land and opened a dispensary. Eight years ago he was able to build his hospital. A woman's hospital followed; more land was purchased and two residences were erected, then a memorial hall for women, and early in 1905 a fine church building.

But the disgruntled party no doubt held in their hearts a root of bitterness on account of their failure to keep out the missionaries. Claims were made for some of the land bought, and to avoid trouble Dr. Machle paid for it a second time. Then last year when they put some of the "Ta-tsiu" sheds on Mission property and their right was questioned they made evident their deadly animosity. Some villains ran out from the temple and threatened Dr. Machle's life. One ringleader, who was also the chief ringleader this year, and executed for his share in the murders, shook his spear and angrily shouted, "We will kill you and destroy your buildings". The officials knew this, for it was said and done in their presence.

In the light of what has happened we cannot now doubt that the "Ta-tsiu" sheds were this year placed on the same spot with the deliberate purpose of defying both Dr. Machle and the officials and using violence should opposition be made. The plotters knew perfectly well where to look for help in carrying out their wicked purpose. In Lien-chow, and the country round about, there is a regular nest of "unclean birds," opium smokers, gamblers, smugglers, bandits, murderers—an organized gang. With enmity to all that is good, and a ready desire to loot, well mixed together in their hearts, they were ready for any desperate deed on demand. For more than a year they had been brow-beating the officials who stood in dread of them, and doing their own pleasure. A goodly portion of the village of "Tsoi-un-pa" belonged to this gang. They had a store house for receiving and distributing smuggled goods. A while ago Dr. Machle had remarked to them, while passing it, that it was a bad business and they were liable to be arrested for it. It so happened that not long after some of them were arrested and were incensed against him, suspecting him to have caused the arrest whereas he had nothing to do with it.

Now on the morning of the massacre what did these people do? They tried to kill Dr. Machle, although the village elders told them that everything had been satisfactorily settled and urged them to desist. They struck him on the arm with a sword, they hit him on the head with a stone, and one of them from behind tried to thrust him through with a spear, which fortunately was turned aside by one of the Christians. One of the elders pushed him inside the hospital door and the work of that preliminary mob was ended.

As matters seemed quieting down the doctor went a five minutes walk to his residence and sent a note to the officials, who came and did what they could, but with only about thirty soldiers at their disposal their efforts were vain.

Meanwhile what had the roughs been doing? First, they beat their gongs, the well known signal for calling together the "whole band." It was noted that those who actually took part in the burning of the buildings, the looting and the massacre were from 150 to 200. The next thing was to inflame the populace and get together a crowd sufficient to baffle the officials. To do this they went into both the hospitals and took the anatomical specimens that had been used by the doctors in teaching medical classes, and which there is therefore every probability the ruffians knew beforehand were there. They placed these specimens on a bamboo tray and paraded them through the city, proclaiming that the missionary doctors were in the habit of putting children to death. This had the desired effect, getting together five or six thousand people, and enabled the murderers to carry out their deadly purpose without molestation.

Did those rascals in that little village of "Tsoi-un-pa" and their accomplices have any other backing? Let the following facts speak for themselves. Let those who know the conditions which obtain in some localities in China judge for themselves.

The man who last year threatened to kill Dr. Machle said more than we have quoted above. He said: "We are Catholics; we are not afraid." This was the man to whom for the sake of peace Dr. Machle paid money for the land a second time, though he had no title to it.

A leading Chinese Catholic in Lien-chow is in the employ of the priest there, and it is a matter of common fame, borne out by testimony, that this man, who is a noted gambler, has been

enrolling his own class of men as belonging to the Catholic church, each paying, as agreed upon, from fifty cents to a hundred dollars for being thus enrolled. He had been doing this notably for a few months before the riot. Those who know the situation in Lien-chow know well enough that these opium smokers, and gamblers, and smugglers, were not registering their names for any religious purpose. They were relying on this connection to make the rulers fear to punish them for their lawlessness, and some of them at least had not relied in vain. One does not need to go far to find the reason why, when after hours of effort the officials had failed to quell the mob, those who composed it dispersed as soon as the man mentioned above, who had registered many of their names, ordered them to do so.

The "boycott" probably had its influence in a general way. On account of this movement, which it is well known is encouraged by the Viceroy, the people almost anywhere in the province would feel less fear of punishment on account of injury done to Americans. Not very long before the outbreak requests had been received by the boycott organization in Canton from Lien-chow to send there boycott agitators and boycott literature. So far as known agitators were not sent, but doubtless the literature was sent. On the walls of a temple close to where the trouble occurred, were found these inscriptions: "China is not friendly to America, does not buy American goods."

The Viceroy is thought to have a responsibility in the matter in not having a larger force in Lien-chow when he must have known the lawlessness that has existed there during the past two years. It is a damaging fact to him that he forbade the sub-prefect, who was there last year, to testify before the Investigating Commission. It is reported that this sub-prefect had to hire guards at a large expense to himself in attempting to keep the city in order, and that the Viceroy refused to reimburse him.

One fact more may be mentioned as having a possible bearing. We have learned recently that a widespread dissatisfaction has existed in the province of Kwong-si on account of the officials having prohibited this year the celebration of the "Ta-tsiu" festival, and also taking some of the temples for government schools. The people blame this not only on the officials but the missionaries and say the former are following the lead of the latter. That there is quite a close connection

between Lien-chow and the neighboring portion of Kwong-si appears from the fact that when the leaders of the massacre heard that a military force was coming from Canton they first proposed to resist them, and sent to their triad friends in Kwong-si to come over the mountains and help them. The request was prudently declined.

Some or all of the above influences combined to bring about that sad catastrophe which took from us those who were of the "excellent of the earth." We would need to go far to find any more devoted, faithful missionaries than were Mrs. Machle and Dr. Chesnut, or more promising young missionaries than Mr. and Mrs. Peale. We mourn our loss, but can pray and assuredly believe that God will "cause the wrath of man to praise him and the remainder of wrath restrain."

CANTON, January 18th, 1905.

On the Use of 'Ni' in Prayer.

BY REV. W. H. GILLESPIE, I. P. MISSION, MANCHURIA.

IN these days when we are happily beginning to feel the advantages of giving expression to our unity as ambassadors of a common king by some approximation to uniformity in the language we use it may be well to consider carefully some habits of speech that have been peculiar to the Chinese church or certain sections of it, their origin and explanation, and whether they are of permanent or temporary value or none. I would suggest the opening of the pages of the RECORDER, not indeed to controversy on these questions—at least not in the objectionable sense of that word—but to friendly discussion with a view to ultimate agreement on the sanest possible lines. To take the question of the use of '*ni*' in prayer as an example of what I mean I myself am altogether unaware to what extent it is considered proper in other parts of China to use it. I can only speak for Manchuria with any degree of confidence, and here at least there is a very strong feeling, especially among the older missionaries, against the use of the term, so strong indeed that for any man to raise his voice in its favour would be almost tantamount to subscribing himself a heretic or a blasphemer. In Pei-tai-ho this summer I had the privilege of hearing some

non-Manchurians conduct Chinese services, and to me it was an agreeable surprise to find that some of them at least did not scruple to use the dreaded word in their address to the Supreme Being. The discovery emboldens me to give expression to my growing conviction that in this one point Manchuria is on wrong lines, and, I would fain hope, the greater part of the eighteen provinces on right. But in any case some discussion of the question should do good and help us to know what is to be said on both sides and how many there are to say it.

My own view of the matter is as follows :—

1. The word 'Ni' *per se* is the simplest and most natural pronoun for direct address to a single person and carries with it no idea of respect or disrespect, reverence or irreverence, whether spoken to a superior, an inferior or an equal. This statement is sure to be challenged by many who know infinitely more about the Chinese language and its usages than I can claim to know, but yet I make it confidently, because I have intelligent and educated Chinese opinion to back me.

2. I frankly admit that I have often heard the word used by ignorant coolies and impudent servants to their masters in circumstances that seemed to me altogether to condemn the speaker on one score or the other. How, it may be asked, can I reconcile this admission with my general statement above, or on the other hand, with my contention that the pronoun '*Ni*' is becoming and proper to use in prayer. My answer is that the assumed disrespect does not inhere in the word itself, and, strictly speaking, is not expressed by it. It is rather the absence of the conventional terms of respect that properly gives offence, not the use of the pronoun, which in itself is colourless as regards respect or disrespect. But certain additions or substitutes for it are usual in certain circumstances, and failing these we regard a man's mode of addressing us as disrespectful. The difference between this view of the matter and that which reckons 'Ni' as in itself a disrespectful or insulting term might be considered one of merely academic interest were human relations all that had to be taken account of. But when the latter is made the basis for a rejection of 'Ni' from the language of prayer and some such word as Fu (Father) or Chu (Lord) is put in its place it becomes a very practical question and it concerns every missionary to consider it well. Think of what the Lord's Prayer would lose to ourselves of its force and directness were the words '*Thy*'

and '*Thine*' cut out. Substitute '*Father's*' or '*the Lord's*' for it in each place where it occurs and see how it strikes us, and then further, imagine, if we can, that we have never known anything more direct, but have been taught from our earliest acquaintance with Christianity that such substitutes are all that can be allowed us in consistency with the reverence that is due to God, and few of us but will feel that the reverence is dearly purchased, even if it be granted that it can be purchased in such a way. Yet this is how the Model Prayer is said in Manchuria and I know not how far beyond its bounds, and we have been taught to consider any departure from this model as the result either of irreverence or at least culpable carelessness. In repeating the Lord's Prayer together in the public congregation it is only quite lately that I have myself made bold to use the word that seems to me to be the one suitable one. In free prayer I have taken greater liberty, though frequently prefixing the word '*Fu*' or '*Chu*' and using the pronoun much more sparingly than in English. But I have done nothing further to change our custom, and would welcome any encouragement from others before embarking on such a crusade.

3. If I am asked to explain how it happens that we have such a strong feeling against the use of '*Ni*' I can only give my theory of the origin of that feeling and let it go for what it is worth. My theory is that the objection to '*Ni*' is of foreign manufacture, adopted by the Chinese Christian on foreign authority. The foreign missionary, finding himself addressed by the ignorant or impudent as '*ni*,' jumped speedily to the conclusion that '*ni*' must be a disrespectful word *in itself*, and accordingly determined that at all costs the Chinese Christian must be taught reverence in addressing God and that reverence was impossible where '*ni*' was used. This may not be the whole account of the matter, for it is quite easy to understand how the Chinese themselves might fall into the same mistake. For when one comes for the first time to determine what language is suitable for prayer one has no closer analogy than that of the words used in addressing superiors among men, and therefore the first thought is, 'Work on the lines of this analogy.' But the analogy is a most imperfect one, and particularly so perhaps in China, where such pains are taken to emphasize superiority in rank by keeping inferiors at arm's length and multiplying the restrictions that may be imposed upon them in their attempts to hold intercourse with those

above them. We know that God's ways in this respect are not as man's ways, for He does not take the distance at which we stand from Him as the true measure of our reverence, but on the contrary encourages us to draw near to Him with boldness, a holy boldness whereby we cry 'Abba, Father'. Nor is this boldness at all allied to arrogance or presumption, though it may, to an outsider, look uncommonly like it. The boldness of the child in presence of his father can quite easily co-exist with the very largest possible idea of that father's greatness. And so in like manner we think no less highly of God when we know that He invites us to speak to Him as Our Father and to speak directly to Him such words as 'Thy Kingdom come.' This nearness of approach and directness of address to God are indeed among the most precious parts of the heritage that is ours in Christ. And therefore we should beware, lest we unwittingly deprive our Chinese brethren of any of their benefits. We should be very jealous of anything that tends to make the worshipper forget that his God is a gracious God, who bows down His ear to hear the prayer of His servant, no matter how lowly that servant may be, or rather all the more graciously where He sees true lowliness of heart and life. It is said, however, that '*Ni*' would not and could not be used by such a worshipper, and it is argued that if it is unsuitable and objectionable on the lips of an inferior to his human master much more must this be so in an address to God. With this I entirely disagree, and of course I must give my reasons. In the first place, I find from Chinese of taste and judgment in the matter of language that the same terms of respect that are used to our fellowmen, such as '*ni-lao*' or '*nin*,' would be altogether out of place in prayer, though one sometimes hears them used by men of less weight. They are far too weak and unworthy to be used as expressions of reverence to the Most High, and indeed the former class of men generally feel that it would be better to have no special terms to express reverence than to adopt these. But suitable terms can, and assuredly will, be found without them as the reverence itself develops. It is no part of my contention that no such terms should be used, but only that they should not be allowed to interfere with the use of '*Ni*', the natural equivalent of our own '*Thou*.'

4. The analogy of other languages might be quoted to satisfy any one who is still dubious about the validity of the above argument. English is not by any means the only

language in which we find the singular personal pronoun of the second person unusual and sometimes offensive when spoken to men and yet at the same time holding its proper and recognized place in prayer. These analogies are not in themselves sufficient argument to satisfy anybody, but they at least make us pause when we are tempted to argue too hastily from the one use of the word to the other. By all means let us have a holy fear and trembling in the presence of our King. But surely the humility that best pleases God is not that which contemplates His grace from a distance, but that which takes Him at His word and comes trustingly and expectantly into His presence with empty hand and full heart, accepting the grace that suits our time of need.

Lao Tzŭ Redivivus.

BY REV. W. ARTHUR CORNABY.

(Concluded from p. 74, February number.)

Among sentences which have passed into national proverbs we have the following :—

> Small faith can be placed in promises lightly made. (LXIII).
>
> Act before necessity arises ; regulate before disorder commences. (LXIV).
>
> This is the way of Heaven : Acting leisurely, but planning effectively. (LXXIII).
>
> The net of Heaven extends everywhere. Its meshes are wide, but nothing ever escapes it. (LXXIII).

Whatever be his subject he seems to view it in the light of the infinite, and what a thought has he given for the thinkers of all the ages in the words : "Birth is an exit, death an entrance" !

Goodness to his mind is conformity to the Tao, and he assumes that the recognition of that enwrapping infinity will pour contempt upon the pride of mortals. He says :—

> Humility is the root of honour ; lowliness is the foundation of loftiness. (XXXIX).
>
> To be lowly is to be filled . . . to be diminished is to be able to receive. (XXII).

And he sees the superiority of humility not only where we are accustomed to recognise it as a virtue for the individual,

but also where we have hardly awakened to its appropriateness,—in the nation that is truly great. He sees that a great man belittles himself by shouting forth his own greatness, and then taking a wider view of things he argues that it is so with nations also, saying: "A great country is lowly" (LXI). Truly he was in advance of his own times and of our own times too! Will the nations ever learn this lesson, we wonder?

For the individual, at any rate, he says: "I would return good for good. I would also return good for evil." (XLIX). Christians have barely learnt this lesson yet, and it must have appeared a startling utterance in the days when vengeance for personal injury was considered a duty.

The motive behind the recompense of good for evil is to be compassion; upon this and other qualities of a great mind Lao Tzŭ says:—

> The true self has three treasures, to which it clings as to inseparables—the first is compassion; the second, self-restraint; the third, nowhere venturing to claim precedence.
>
> Compassionate—therefore irresistible!
>
> Self-restrained—therefore enlarged!
>
> Nowhere venturing to claim precedence—therefore efficient!
>
> Now-a-days men cast compassion on one side, yet expect to be irresistible! They discard self-restraint, yet look for enlargement; they forget to retire, yet demand precedence!—this is death.
>
> Rely upon compassion when you would contend, and you will overcome; rely upon compassion when you would protect, and you will succeed. Heaven is ever ready to deliver because of the protection compassion brings. (LXVII).

From this he passes on to deal with war:—

> The most skilful warriors are not warlike; the best fighters are not wrathful; the mightiest conquerors never strive; the greatest masters are ever lowly. (LXVIII).
>
> Military commanders have a saying: I dare not act as host, but only as a guest; rather than advance an inch I would retire a foot . . . There is no calamity greater than making light of an enemy; to make light of the enemy is to endanger my retention of the treasures. Hence, once the opposing forces have met, it is the pitiful who conquer. (LXIX).

The idea is that the holder of the Tao should always be more ready to yield than to give battle; he is then warned against his seeming passivity becoming careless indifference (Medhurst), and even in the midst of warfare he is to remember his three personal treasures, mentioned above. And further:—

> The magnificence of the army cannot make it an auspicious weapon. It is possible that even inanimate nature detests it. . . . Soldiers are instruments of ill omen. They are not agents for a Master Thinker. Only when it is inevitable will he employ them. What he most prizes is quiet and peace. He will not praise a victory. To do so is to show delight in the slaughter of men. As for those who delight in the slaughter of men the world is too small for the gratification of their desires . . . The slayer of multitudes should bitterly weep and lament. Having fought and won, it is as if he were presiding at a funeral. (XXXI).

Legge remarks that "the concluding sentence will suggest to some readers the words of the Duke of Wellington, after Waterloo, that to gain a battle was the saddest thing next to losing it."

> When one uses the Tao in assisting his sovereign, he will not employ arms to coerce the State. Such methods easily react.
> Where military camps are established briars and thorns flourish. When great armies are moved through the land calamities are sure to follow. (XXX).

It is well to remember that Lao Tzŭ's condemnation of war had behind it the fact that all the wars he referred to were really civil wars between men of the same nationality, men of separate States indeed, but included in the brotherhood of "the black-haired race." He would apply his remarks to our own times when the various nations are linked together by commerce, by post and telegraph, by easy methods of transit and travel, amid the dawning realisation of the brotherhood of man. Yet that his view was based upon his own times is apparent as he describes the State as he would have it, giving a rustic picture of primitive simplicity :—

> A State may be small, and the population sparse, yet the people should be taught not to rely on force; they should be made to comprehend the gravity of death and the futility of emigration. Then, though they had boats and carts, they would have no use of them; though they had armour and weapons, they would not display them. They should be taught to return to the use of the quippo*; to be content with their food, their clothing, their dwellings, and to be happy in their traditions. Though neighbouring States were within sight, and the people should hear the barking of their dogs and the crowing of their cocks, they would grow old and die without visiting them. (LXXX).

It is this Arcadian ideal which helps us to understand Lao Tzŭ's views on government. A normal village district in China

* Knotted cords for assisting the memory.

to this day is practically self-controlling, asking for nothing but to be let alone by the authorities. And so he says :—

> The empire is won by non-concern . . . The more legislation there is the more thieves and robbers increase. It is for these reasons that a sage has said : 'I do nothing, but the people spontaneously reform. I love tranquillity, and the people spontaneously become upright. I have no concerns, and the people naturally grow wealthy. I am without desire, and of their own free will the people revert to primitive simplicity'. (LVII).
>
> When the government is not in evidence the people are honest and loyal. When the government is meddlesome the people are in want. (LVIII).
>
> Govern a great state as you would fry a small fish. (LX).

As this last sentence has puzzled every previous translator, Mr. Medhurst has an illuminating note to the effect that : "As a small fish stewing in the pan will be broken up if it be moved about too much, so will the empire be fatally injured if its natural development be interfered with ;" which seems to be Lao Tzŭ's meaning.

Before leaving the subject of legislation we may note that Lao Tzŭ has his views on capital punishment. He says :—

> Why use death as a deterrent when the people have no fear of death ? Even supposing they shrank from death as from a monster, and by playing on their terror I could slay them,—should I dare ? (LXXIV).

Confucius had a somewhat similar saying :—

> Why when governing depend on capital punishment ? Seek righteousness and the people will be righteous. The relation between the rulers and the ruled is like that between the wind and the grass. The grass must bend when the wind blows across it. (Analects, XII, 19).

Lao Tzŭ has pronounced views on property. He says :—

> None can protect the hall that is filled with gold and jade. Opulence, honours, pride, necessarily bequeath calamity. (IX).

Doubtless the lawlessness of his times helped to emphasize this.

> There is no sin greater than covetousness ; no calamity greater than discontent ; no fault greater than acquisitiveness. Who therefore knows the contentment of content possesses unchanging content. (XLVI).
>
> He who knows others is shrewd ; he who knows himself is enlightened. He who conquers others has strength ; but he who conquers self is mighty. And it is he who knows when he has enough that is rich. (XXXIII).

He is rather difficult to follow in the following sayings :—

> The great Tao faded, and there was benevolence and righteousness. Worldly wisdom and shrewdness appeared, and there was much dissembling. The family relationships no longer harmonious, there was fillial piety and paternal love. The state and the clans in anarchy, there was loyalty and faithfulness.
>
> Abandon knowledge, discard wisdom—the people will gain a hundred-fold. Abandon the humanities, discard righteousness—the people will return to filial love. (XVIII-XIX).

Was he speaking in scorn of Confucius' somewhat fussy advocacy of "benevolence, righteousness, filial piety, loyalty, faithfulness, knowledge and wisdom?" Was his attitude that of those who profess to disbelieve in the whole medical profession as being adepts at killing? Or was his attitude that of Emerson (whom Mr. Medhurst does not quote in this connection) when he says :—

> Nature will not have us fret and fume. She does not like our benevolence or our learning much better than she likes our frauds and wars. When we come out of the caucus, or the bank, or the Abolition convention, or the Temperance meeting or the Transcendental Club, into the fields and woods, she says to us: 'So hot, my little Sir?'

Mr. Medhurst's note on the passage contains the remark that "Virtues and duties are separative, subtle forms of self-assertion, something lower than that ideal of ideals which identifies itself with the All and in the joy of service annihilates self". And his whole translation is consistent with this view, rendering as he does the word *Teh* (in the title of the work, Tao Teh King) by "energy," where it occurs in the text.

The path to the true potency of life, according to Lao Tzŭ, may be sketched by threading together various passages in his exceedingly unarranged book. It begins at the abandonment of all Pharisaism, the favour of men must be disregarded; then self-consciousness must be purged away, and passivity to the Tao, quiescence and spontaneity must be gained. Lao Tzŭ says :—

> Merit established, a name made, then retirement—this is the way of heaven. (IX).
>
> Equally fear favour and disgrace . . . What is meant by 'Equally fear favour and disgrace?' Favour should be disparaged. Gained or lost it arouses apprehension. (XIII).
>
> Good doers leave no tracks. (XXVII).
>
> One conscious of virility, maintaining muliebrity is a world-channel. From a world-channel the unchanging energy never departs. . .

One conscious of brightness, placid in shade, is a world-model. In a world-model the unchanging energy remains undimished. . .

One conscious of merit, content in disgrace, is a world-valley [into which streams of energy may flow as rivers in the valley]. In a world-valley the unchanging energy is sufficient. . . (XXVIII).

Nature continues long. What is the reason that nature continues long ? Because it produces *nothing for itself* it is able to constantly produce.

It is for this reason that the Holy Man puts himself in the background ; yet he comes to the front. He is indifferent to himself ; yet he is preserved. Is it not because he has no interests of his own that he is able to secure his interests ? (VII).

By undivided attention to the soul, rendering it passive, it is possible to become as an infant child. By purifying the mind of phantasms it is possible to become without fault. (X).

Close the doors of the senses, blunt the sharp, unravel the confused, harmonise the dazzling, become one with the all . . . There will then be neither love nor hate, profit nor loss, favour nor disgrace. There is nothing nobler than this in the universe. (LVI).

Practice non-action. Be concerned with non-concern. Taste the flavourless. Account the small as great and the few as many. For hatred return perfection. (LXIII).

Abstraction complete, quiescence maintained unalloyed . . . then all things return again to the root . . . Knowledge of this unchanging rule leads to toleration. Toleration leads to comprehension. Comprehension leads to sovereignty. Sovereignty leads to heaven-likeness, heaven-likeness leads to the Tao. The Tao leads to continuity. Though the body be no more, there will be no danger. (XVI).

In this last passage Lao Tzŭ joins hands with an ancient Hindoo in one of the Upanishads : "When all the bonds of the heart are broken, then the man becomes immortal. Though the body be no more, there is then no danger." And with Plato, who says :—

He who has been earnest in the love of knowledge and of true wisdom, and has exercised his intellect more than any other part of him, must have thoughts immortal and divine if he attain truth, and in so far as human nature is capable of sharing in immortality, he must be altogether immortal. (*Timaeus*. Jowett, Vol. iii, p. 513).

And so Lao Tzŭ says in another place :—

Who never departs from his base endures long ; he dies, but does not perish ; he lives eternally. (XXXIII).

One startling utterance of Lao Tzŭ must be mentioned before we may sum up his system. He says :—

> Yes and yea,—are they not almost alike? Good and evil,—are they not akin? (XX).

He may mean that the so-called virtue of the world is as wide of the mark as its evil, and that there is not goodness but that of an unconscious sort. But it is possible that this and all his utterances may fall into place when we consider what was at the basis of his system. His model was nature as seen around him on the hills. A decade or so back the writer pointed out, in articles for home magazines, that the system of Lao Tzŭ might be understood by reference to the familiar lines of Bishop Heber:—

> . . . every prospect pleases,
> And only man is vile.

Lao Tzŭ saw that trees and flowers grew strong and beautiful not by effort, but by being passive to the great nature-force, and argued that if men only "waited upon" that force with sufficent self-surrender and quietude, they too would grow strong and beautiful in character and conduct. Mr. Medhurst agrees with this, saying:—

> Lao Tzŭ holds that nature provides a perfect example in her inactive activity. The vegetable kingdom is Lao Tzŭ's ideal. It plants without seeking fruit; it never mars by its effort to accomplish; everything is left to develop according to its own nature. (Foreword, p. xii).

Mr. Medhurst calls his work "A Short Study in Comparative Religion." Let us compare the system of Lao Tzŭ with that of others, and then notice its basal assumption.

In ancient Chaldean, Egyptian, Aryan, and (somewhat in) Chinese literature we have foregleams of the doctrine of a Heavenly Father, as might be shown at length. We have also in the Chaldean penitential psalms, and less markedly in some Egyptian, Aryan and Chinese writings of antiquity, a sense of the sin against the Divine. In Lao Tzŭ we have foregleams of the doctrine of the Holy Spirit, on whom to wait is to be "endued with power from on high," but not of sin against a deity conceived as personal. With Lao Tzŭ the supreme source of energy is impersonal and nameless; its energies are to be obtained by passivity rather than prayer; the task needs no reconstruction of heart (reconstruction or destruction was the alternative that Jesus put before Nicodemus), but just the suppression of self-consciousness and the suspension of passion and effort,—man having an inner self so essentially related to the Tao that no radical overturning of a usurper need be contemplated. Neither

the world, the flesh, nor the devil need be reckoned with as an enemy to be subdued. Quiescence will mean self-righting under the potency-in-inaction of the infinite Tao.

The philosophy of Lao Tzŭ is the philosophy of the vegetable world applied to human life. The Tao is described as "Producing, nourishing, developing, without self-consciousness. Acting without seeking the fruit. Progressing without thinking of growth. This is the abyss of energy" (XXXIX). And the assumption of Lao Tzŭ is that the true nature of man is similar to that of the cabbage or the wild rose (which are presumed to perfect themselves without cultivation). Man need not

> Move upward, working out the beast,
> And let the ape and tiger die.

He is essentially of the vegetable order of things, and by recognising his oneness with the vegetable, all will be well. And this doctrine is said to be adequate for all ages. "Lay hold of this ancient doctrine; apply it in controlling the things of the present day," he says (XIV). Let us take him at his word and do so. "The Holy Man promotes the natural development of things without venturing to interfere" (LXIV). Let this principle be applied by mothers to their little ones; they must not reprove or correct; let it be applied to boys and girls in their teens; schools and colleges will be seen to violate the principle of non-interference. Let it be applied to the criminal classes, whose crime seems so natural to them. Let it be applied to disease, remembering that microbes are as much included in the All as are the human bodies wherein they find "natural development." Then, if it succeeds, as Lao Tzŭ promises it will, there arises before the mind a beautiful dream of self-corrected infants growing up into self-educated youths and maidens, of self-rectified criminals becoming too perfect to claim any virtue, and of multitudes healed of self-healing diseases, bowing down before the ancient likeness of Lao Tzŭ and owning him—in the words of the seventh emperor of the T'ang dynasty—"Lord of the myriad religions."*

But in case that dream should not come true in our days, we may perhaps be content to regard Lao Tzŭ as a noble setter-forth of some less-obvious truths rather than a fully-inspired "witness to The Truth."

* Hsuan Tsung, 713-755 A.D.

Bishop Westcott on Missions.

V.

BY REV. ARNOLD FOSTER, L.M.S., WUCHANG.

"The Word was early perceived by that part of the Church which most fully comprehended the completeness of revelation and redemption. There was danger on that side, the danger of the Truth becoming no more than a philosophy, and faith in the Son which was needed to sustain the faith in the Word was in the end substituted for it. But the old faith in the Word must be revived if the Creed is to stand, if Christianity is to be a knowledge. It was the definiteness and personality given to the Word by its identification with the Son that differenced it from previous doctrines of a word or words: and now fifteen centuries have so firmly fixed the idea of Sonship that there can be no risk that the Church itself should ever merge Him in the Word." Dr. HORT, *Hulsean Lectures*, p. 214.

IN my previous paper I gave at length an exposition by Bishop Westcott of our Lord's title 'the Christ.' In presenting the Gospel of the Kingdom of God to the heathen the need for showing it in its connexion with the Divinely ordered history and Messianic hopes of Israel can never cease. 'The power of Judaism lay in the fact that it was not simple deism, but the gradual preparation for the Incarnation.' * 'As often as we repeat the words *I believe in Jesus Christ*, we bear witness to the work of Judaism; we acknowledge how through long ages God was preparing a people as ministers of His will, by the vicissitudes of bondage and victory, of dominion and exile, by isolation and dispersion, by the hard restraints of the Law and by the spiritual enthusiasm of the Prophets; how the hope, which was the foundation of the race, that in them *all the nations of the earth should be blessed*, gained definiteness and power from the changeful fortunes of nearly two thousand years.' † 'Judaism proclaimed most impressively three fundamental facts with which it dealt provisionally; and a sympathetic intelligence of that to which it witnessed and of that which it offered leads to the true understanding of Christianity as the divine accomplishment of the education of the world. (a) Judaism affirmed that the destiny of humanity is the attainment of likeness to God, an end to be reached under the actual conditions of life only through restrictions and painful effort. The holiness of God, to which man has to be conformed, is on the one side love and on the other side righteousness. (b) Judaism again affirmed that man, as he

* St. John iv. 22. Note.
† *The Historic Faith*. Macmillans, pp. 47, 48.

is, cannot at his own pleasure or in his own right draw near to God. The ceremonial law in all its parts deepened the consciousness of sin. (c) And yet again, Judaism affirmed that it was the good pleasure of God to enter into Covenant with man, of which external institutions were the abiding sign and seal, a testimony at once and a promise. The writer of the Epistle [to the Hebrews] shows from the position of the believing Jew how the revelation of the Son of God deals with these facts finally . . . . Under this aspect the significant emphasis which the writer lays upon the præ-Judaic form of Revelation becomes fully intelligible. The Gospel, as he presents it, is the fulfilment of the purposes of creation and not only of the Mosaic system. Melchizedek is a more prominent figure in his treatment of the Old Testament than Abraham. [The office of Christ goes beyond Israel. He fulfils as Priest-king the ethnic type of Melchizedek in whom the highest authorities in civil and religious life is seen united, p. 490.] Thus the work of Judaism is made to appear as a stage in the advance towards a wider work which could not be achieved without a preparatory discipline. So regarded the provisions of the Law can be seen in their full meaning, and by the help of their typical teaching a suffering Messiah can be acknowledged in His Majesty by the true Jew. . . . . That which was an answer to the difficulties of the Hebrew Christian has been made the endowment of the whole Church. For in this Epistle we have what is found in no other book of the New Testament, that which may be called a philosophy of religion, of worship, of priesthood centred in the Person of Christ. The form of the doctrine is determined by the Old Testament foundations, but the doctrine itself is essentially new. In the light of the Gospel the whole teaching of the Old Testament is seen to be a prophecy, unquestionable in the breadth and fulness of its scope.' *

How important a bearing on missionary work the foregoing passages have, will be at once perceived by all who have heard, as I have, even Missionaries classing Judaism with Buddhism, Taoism and other ethnic religions, and Moses with Confucius; or questioning, as I have seen it questioned even in the official organ of a great Missionary Society, whether "the gain or the loss would be greater if native converts were fed entirely in their early years on the New Testament," i.e., to the exclusion of the Old Testament. 'The tendency' of which Dr. Hort

* Ep. to Hebrews. Macmillans, pp. lv-lvii; 490.

speaks 'to falsify Christianity by detaching it from the history of the Divine office of the earlier Israel' is constantly manifesting itself, and its influence will always be specially felt wherever the idea of a redeemed *Church* the firstfruits of a redeemed *Race*, and the idea of a conquering *Kingdom*, 'an elect race, a holy nation, a people for God's own possession,' which are the central ideas of redemption that we meet with in the New Testament, have given way to the idea of 'a plan of salvation' designed merely to enable individuals as units to attain to personal safety and personal sanctification. Very suggestive in this connexion are some of Dr. Westcott's notes in his Commentary on such passages as St. John x. 16; xi. 51, 52; xii. 32. '*Other sheep*. In the case of the Gentiles there was no outward unity. They did not form a "fold" as the Jews, whose work was realized through an outward organization. They were "scattered abroad" (xi. 52).' 'The change in the original from "fold" to "flock" is most striking, and reveals a new thought as to the future relations of Jew and Gentile. Elsewhere stress is laid upon their corporate union (Rom. xi. 17 ff.) and upon the admission of the Gentiles to the Holy City (Is. ii. 3); but here the bond of fellowship is shown to lie in the common [collective] relation to One Lord.'

From Dr. Westcott's teaching in regard to our Lord as 'the Christ' we pass to his teaching on His title as 'the Word' or 'the Logos.' By this term, he says, St. John leads us 'to regard all creation as springing directly from the Divine will and all life as centering in the Divine presence; he encourages us to embrace the great truth that in all ages and in all lands God holds converse with His children, and that through all darkness and all desolation a light shineth which lighteneth every man.' This theme is one to which Dr. Westcott constantly refers in his writings, and that in many aspects of it.* The passages I have selected to quote are chosen chiefly with a view to illustrating both the two points just referred to, viz., (1) the relation of 'the Word' to all created existence, (2) the assertion that He is 'the Light that lighteneth every man.' The term itself, Dr. Westcott points out, has probably a reference to Gen. i. 3 ff. "God said." But 'in considering St. John's teaching on the Logos, it is obvious . . . that it is properly a

* See e.g. Commentary on St. John (Murray), pp. xv.-xviii., pp. 1-16. Notes. 'The Incarnation and Common Life' Preface. 'Christus Consummator,' pp. 99-160. Peterborough Sermons, p. 182, l. 184.

question of doctrine not of nomenclature.' 'The same terms or phrases may be used by schools which have no affinity, and in senses that are essentially distinct.' 'It may be assumed that St. John, when he speaks of 'the Word,' 'the Only-begotten', and of His relations to God and to the world, and to man, employs a vocabulary which refers to modes of thought which were already current when he wrote. . . . When he declares with abrupt emphasis that 'the Word was in the beginning' and that 'the Word became flesh,' it is evident that he is speaking of 'a Word' already known in some degree by the title, though he lays down new truths as to His being. . . . Those whom he addressed knew of Whom he was speaking, and were able to understand that which it was his office to make known about Him.' But 'it is admitted on all hands that his central affirmation 'The Word became flesh,' which underlies all he wrote, is absolutely new and unique. A Greek, an Alexandrine, a Jewish doctor, would have equally refused to admit such a statement as a legitimate deduction from his principles, or as reconcileable with them. The message completes and crowns 'the hope of Israel,' but not as 'the Jews' expected. It gives stability to the aspirations of humanity after fellowship with God, but not as philosophers had supposed, by 'unclothing' the soul. St. John had been enabled to see what Jesus of Nazareth was, 'the Christ' and 'the Son of God;' it remained for him to bring home his convictions to others (xx. 31) . . . [He did so] by using with necessary modifications the current language of the highest religious speculation to interpret a fact, to reveal a Person, to illuminate the fulness of actual life. Accordingly he transferred to the region of history the phrases in which men before him had spoken of 'the Logos'—'the Word,' 'the Reason'—in the region of metaphysics. St. Paul had brought home to believers the divine majesty of the glorified Christ: St. John laid open the unchanged majesty of 'Jesus come in the flesh.' '*

The bearings of the doctrine are essentially practical. 'If the confession of God as the Creator of heaven and earth brings all things very near to us, much more does the confession of our belief in Jesus Christ, the only Son of God [the Word] 'through whom are all things and we through Him.' By this confession we learn to see how that connexion of the Son with Man, which was completed by the Incarnation,

*Commentary on St. John, p. xv.

was prepared by manifold revelations of His power and love from 'the beginning'; how He was ever coming into the world which He had made, as its true light; how He was ever present in the world as its true life. By this confession we learn to see how He Who has redeemed us by taking our nature to Himself is the Author of every noble thought which has been uttered by unconscious prophets, of every fruitful deed of sacrifice which has been wrought by statesmen and heroes, of every triumph of insight and expression by which students and artists have interpreted the harmonies and depths of nature. So we claim for Christ with patient confidence, in spite of every misrepresentation and misunderstanding, 'whatsoever is true, and noble, and just, and pure, and lovely, and gracious,' whatsoever witnesses to man's proper being and rightly demands his praise; we claim for Him 'through whom are all things,' all things which are, all things which abide in the presence of God. In virtue of this our faith we affirm the reality of a dominion of Christ which is often unacknowledged and often denied; we welcome as fellow-subjects and fellow-labourers those who repudiate our greeting.'*

''Apart from Me,' Christ says, 'ye can do nothing.' We dare not limit the force of the words; they are of universal application. However startling they may be, our own experience can tell us that they are true. It is only by the Presence of Christ, of Christ the Word of God, that anything really is . . . . Whatever is, apart from Christ, is nothing; whatever *is*, is in Him. Every act of sacrifice, wherever and however wrought, is an inspiration of the Word. He is obeyed, and may we thank God for the conviction, even where He is not known, and served where He has not openly revealed Himself. There have been in every age those who shall meet the welcome of the Son of Man when He appears in His glory with the cry of wonder, 'Lord, when saw we thee . . . . ?' and hear the voice of fullest benediction, 'Inasmuch as ye did it unto one of the least of my brethren, ye did it unto Me.''†

It was this conviction that 'the Word,' even Christ, has been acting on men's hearts and consciences and producing in their lives effects worthy of His name, even in many cases where His name and personality were not known, that drew from Augustine 'the bold saying,' as it has been called, that

*The Historic Faith. Macmillans, pp. 50, 51.
†Peterborough Sermons. Macmillans, pp. 56, 57.

what we now call the Christian religion existed from the dawn of the human race, though it only began to be named Christian when Christ came in the flesh.* "The Word acts by His presence as well as by His special advent." It was this thought that made Bishop Westcott delight to recall instances of actions performed by men altogether outside the Christian covenant that no Christian who has once heard of them can ever forget. 'Oh, my friends,' he exclaims in a sermon on Col. i. 19, 20, 'what an inexhaustible motive for labour lies in the revelation of one humanity, one in Creation, one in Redemption, one potentially in Christ. We cannot, if we would, gain our happiness alone: we cannot be saved alone. There is a wonderful Indian legend which tells how a Buddhist saint had reached by successive lives of sacrifice the stage next to Nirvâna. At that point he could by one effort of will obtain for himself eternal and untroubled calm. But when the decision had to be made he set aside the tempting prize, and chose rather to live again in the world while conflict could bear fruit. 'Not,' he said, 'till the last soul on every earth and in every hell has found peace can I enter on my rest.' Do we not feel the Christian truth which is enshrined in this splendid story? Not for ourselves only, as some peculiar and private blessing, is the Gospel given, the Gospel of Creation, the Gospel of the Word Incarnate. It is for the world; and it is laid upon us, upon each one of us, to realize what Christ has wrought for men, to claim for Him the fruits of His victory.'† Earlier in the same sermon, which is entitled *The Incarnation and the Fall*, and which should be read in its entirety to give a proper idea of the power of various passages in it, Dr. Westcott says: 'Taught in this great school [the school of human fellowship] we are coming to understand why the human instinct has always rejoiced in the stories of uncalculating self-devotion which brighten the annals of every people: why our hearts respond to the words of a Chinese king, contemporary with Jacob, who said to his people, 'When guilt is found anywhere in you who occupy the myriad regions, let it rest on me the One man,' and faithful to his prayer said again, when a human victim was demanded to avert a drought 'If a man must be the victim, I will be he.' Similarly in his book, 'The Christian Life Manifold and One,' Dr. Westcott points

* Quoted by Bishop Lightfoot from *Aug. Retract*, i. 13.
† Christus Consummator, pp. 126, 127.

out how our Lord in His teaching twice deliberately gives an object lesson to His hearers, drawn not from the lives of devout Jews who had been brought up in the fellowship of the old covenant, but from their despised neighbours the Samaritans, who were strangers and aliens. 'A student of the Law who had rightly penetrated to its meaning and sought by deeds to inherit eternal life, required to be placed face to face with an ideal, *This do and thou shalt live.*' The example which Christ placed before him was given in the parable by which He has immortalized a Samaritan as showing a compassion worthy of Himself. 'We require to be pointed to deeds of heroism and devotion in those from whom we are most widely separated in order that we may feel the bond of the common nature which underlies every difference of class and creed.' In a second sermon in the same book, on St. Luke xvii. 15, he says '[We have seen] in the action of a Samaritan a luminous commentary on the Law of which he was held to be the enemy . . . . In the person of an alien, the Lord then set before us the type of our duty to man. He sets before us again in the person of an alien the type of our duty to God. The coincidence is not to be overlooked. It is as if He would teach us among other things this great lesson, that instinct ratifies the Gospel and forces us to recognize in the deeds of strangers to our covenant the principles which ought to be the necessary spring of all we do or think.' 'A common misery, we read, had brought together men who otherwise had no dealings with one another. As *lepers* the Jew and the Samaritan were equal. In distant isolation they confessed their common uncleanness afar off. They lifted up one voice of prayer. They received one testing command. All alike proved faithful under this trial, and all alike were cleansed. Then appeared the difference which lay deep in their inmost souls, deeper even than the springs of faith. *One*—one only of the ten—*when he saw that he was healed, turned back and with a loud voice glorified God and fell down at Jesus' feet giving Him thanks, and he was a Samaritan.* . . . What, we may ask, did he gain more than his fellows? . . . . They found the blessing, but he found the spring of blessing. They experienced the action of life, but he reached to soul of life. . . . He could not make the prescribed offering in the Temple of God till he had rendered grateful worship to Him, in whom he had found the Presence of God.' Are not the thoughts suggested in these

two sermons thoughts that we need as Missionaries to ponder? Would not Missionary literature be often more helpful and more uplifting in its influence on the Chinese for whom it is written, and especially for Chinese Christian readers, if there were more in it of cordial recognition of the faith of Chinese heroes by which they have wrought deeds, not of brute daring but of noble human bravery in the cause of what conscience—the light of 'the Word' whom *we* know, though they do not, as the Incarnate Lord—told them was right and true? On Heb. xi. 31 Bishop Westcott has the following note: 'The record of the separation of the people of God from Egypt is closed by the incorporation of a stranger. . . . The addition of the title 'the harlot' places in a fuller light the triumph of Faith. The list of champions of Faith whose victories are specially noticed is closed by a woman and a gentile and an outcast. In this there is a significant foreshadowing of its essential universality.'

It remains to quote a few passages illustrative of Dr. Westcott's teaching in regard to 'the Word' in His relation to all creation. That aspect of our Christian faith should be full of inspiration to those of us who in these days of a desire for education amongst the Chinese, are called on to teach Natural Science or any other kind of knowledge to Chinese students. "*In your virtue supply knowledge*. . . . For the Christian knowledge is sacred. As we know anything better in any real sense of the word we know Christ better." These words, which I quoted in full in their context, in the first of the present series of papers, are but an amplification of the words of the Apostle when speaking of Christ he says: 'In Him were all things created in the heavens above and upon the earth, things visible and things invisible . . . . all things have been created through Him and in Him all things hold together,' and again 'In Whom [Christ] are all the treasures of wisdom and knowledge hidden.' I know of hardly any poorer conception of a great office that that of a Christian teacher whose sole idea of 'religious education' is merely the supplementing with a certain amount of Bible teaching a general course of instruction in which the thought of the Divine Word as at the centre of everything has no place. I hope in a later paper of this series to give some of Bishop Westcott's utterances on education, its aim and method, but here I would only draw attention to the way in which he was accustomed to think and speak of all subjects with which

ordinary instruction has to do. For him nature and all its wonders, human life with all its mysteries and all its interests, history, language, art and everything else, was a revelation of life, a manifestation of the purposes of God, to be studied with reverence and in the expectation of seeing in it that which in due time would illuminate and strengthen faith. 'The world is not a great museum of specimens to be arranged with exhaustive knowledge, but a revelation of life, where knowledge is the herald of reverence and the minister of love.'* He had no sympathy with those who would 'attempt to investigate one domain of knowledge by the method which belongs to another,' with those, e. g., on the one hand who assume that nothing can be known of God and of things unseen and eternal which cannot be proved by the methods of physical science, or with those on the other hand, who oppose with foregone conclusions of their own concerning God's method of working in creation or elsewhere, the well ascertained results of scientific research or of literary criticism. 'There is a general tendency to extend the sway of one science into the domain of that which borders upon it. To take only the most general examples, materialism is an invasion of theology by physics; pietism is an invasion of physics by theology. And even if there is no actual trespass, it is as perilous to study a lower subject without regard to the higher, as to study a higher subject without regard to the lower.'† 'We may be amazed and grieved at the haste and onesidedness and intolerance of many popular teachers of physics: we may sympathize with the alarm of those who confound the facts of science with the opinions of the student. But if we are touched by the spirit of this place [Cambridge], we shall be lifted up to a region above all personal conflicts or interests. All Truth is ours; and we are Christ's. For him who believes in the Incarnation it is not too much to say, that wherever something more is made known of the processes whereby GOD works in Nature, something more of the dependence of man on man, something more of the unity of our whole being, there, whether in contention or in sincerity, in ignorance or in knowledge, Christ is preached; and such a one rejoices as he looks onward beyond the storm and tumult—rejoices in the wider vision which he gains of the infinite perfection of the Divine plan—rejoices in the closer sense which he realizes of his fellowship with the

* Christus Consummator, p. 141.
† The Religious Office of the Universities, p. 67.

Saviour in Whom he lives.' * The foregoing quotations should be read in their context and in connexion with much else that will be found in Dr. Westcott's writings if we would fully realize the calm, penetrating faith with which he habitually looked forth on the whole revelation of 'the Word,' whether as uttering the thought of God in Scripture or as gradually discovering itself in Nature, in history and in every other region of the universe of which we have any cognizance. Nowhere perhaps do we get a better glimpse of his general attitude toward such questions than in some of his sermons on the 'Vision of the Prophet', for to him the prophet was not the man who can write history beforehand, but the man whose eyes have been opened to see things as they are in the light of God, and whose heart has been touched to tell forth to others the things that have been revealed to his own inmost spirit. The foresight of the prophet is begotten of his insight. Three chapters on 'The Call of the Prophet' will be found in '*Peterborough Sermons*': the first on 'Isaiah,' the second on 'Jeremiah,' the third on 'Ezekiel.' In the latter the writer says: 'However we may interpret or shrink from interpreting the details of that which [Ezekiel] saw, we feel that the whole complicated imagery suggests to us a conception of the living unity of all created being, instinct with a divine spirit; and obedient to a divine impulse in every part; and high above all, our eyes rest upon *the appearance of a man.* In accordance with this pictured thought the teaching of Ezekiel is predominantly social.' 'If we need to deepen our sense of holiness by the vision of God's Majesty; if we need to deepen our sense of trust by the vision of His Providence; we need also to quicken our courage by the vision of His Presence, of the all-quickening might whereby He binds all things together and yet preserves to each its true freedom. Yes, we need courage to look with unflinching, open-eyed resolution upon the riddles of life; to hold firmly truths which to our feeble powers appear conflicting; to stand patiently even in the darkness, if God shows no way; to welcome the pressure of His hand though it carries us whither we would not.' 'Even now the Spirit is speaking to us . . . speaking in the language of men, of the men of our own generation. But He speaks, as He spoke of old time, in unexpected ways—through history, through criticism, through science, through life. He tries the faith which He enlarges.

* The Religious Office of the Universities, pp. 14, 15.

He may require us to go *in bitterness of soul* for the loss of some fancied good. But our joy must still be to feel the hand of the Lord strong upon us.'

Thus, to take one illustration only, we may be unspeakably thankful, though many have found it a hard lesson, to these strange, unwilling, or at least unconscious prophets, who have taught us, more plainly than ever before, our dependence one on another and upon our environment in nature. St. Paul and St. John taught the same truths, but men could not read their teaching without the commentary of outward experience. 'The creation itself also,' St. Paul has written for our learning, 'shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.' We can feel at length something of what this assurance means. Such a promise makes it possible for us to look into the depths of the starry sky, to look into the form of teeming life disclosed beneath some chance stone, not only without wondering fear, but with thankful joy. Here also God is working. Wheels within wheels, wings touching wings, full of eyes and flashing with fire ; such is, in Ezekiel's view, the image of the universe, and a voice comes even unto us, '*Blessed be the glory of the Lord from His place.*'

NOTE.—I cannot forbear quoting here two noble passages from Bp. Lightfoot on the Ep. to Colossians, pp. 116-118, bearing on the foregoing paper: "How much more hearty would be the sympathy of theologians with the revelations of science and the developments of history, if they habitually connected them with the operation of the same Divine Word who is the centre of all their religious aspirations, it is needless to say. Through the recognition of this idea with all the consequences which flow from it, as a living influence, more than in any other way, may we hope to strike the chords of that 'vaster music,' which results only from the harmony of knowledge and faith, of reverence and research."

"The language of the New Testament is beset with difficulties so long as we conceive of our Lord only in connexion with the Gospel revelation; but, when with the Apostles we realize in Him the same Divine Word who is and ever has been the light of the whole world, who before Christianity wrought first in mankind at large through the avenues of the conscience, and afterwards more particularly in the Jews through a special though still imperfect revelation, then all these difficulties fall away. Then we understand the significance, and we recognize the truth of such passages as these: 'No man cometh unto the Father, but by Me;' 'There is no salvation in any other;' 'He that disbelieveth the Son shall not see life, but the wrath of God abideth upon Him.' The exclusive claims advanced in Christ's name have their full and perfect justification in the doctrine of the Eternal Word."

Statistics of Missions and Churches whose Head-quarters are at Hangchow for the year 乙巳, ending January 24, 1906.

Missionary Societies, Missions, and Churches.			Actual Communicants. M.	Actual Communicants. F.	Adults baptized during the year. M.	Adults baptized during the year. F.	Accepted applicants for baptism. M.	Accepted applicants for baptism. F.	Contributed by Chinese. Church Fund.	Contributed by Chinese. Alms (A) Miss., etc.
CHURCH MISSIONARY SOCIETY. C.M.S.	1864	*Hangchow*	100	78	10	9	12	9	$264.30	$343.35
	1876	*River Hsiens* (B)	30	48	7	9	21	6	56.00	20.90
		Chu-ki, W.	194	73	24	14	70	20	210.00	64.00
		,, *E.*	86	33	30	13	65	35	100.00	64.00
		P'u-kyang (C)	10	4	...	...	6	1	16.00	...
		C.C.M.S. District, 2 Hsiens (D)	10	7	5	...	7	...	26.00	8.00
I.		Totals	673		121		252		$1,172.55	
AMERICAN PRESBYTERIAN MISSION, NORTH. A.P.M.N.	1865	*Hangchow*	98	67	14	8	10	7	$219.00	$100.00
		Sin-z	85	32	18	4	15	7	129.00	114.20
		Tong-yang	43	33	3	5	4	...	20.00	58.00
		Hai-men	8	6	2	...	2	1	...	14.50
		P'u-kyang	6	3	1	...	...	...	...	...
		I-wu, Dzang-loh	12	4	8	...	4	...	...	2.50
II.		Totals	397		63		50		$657.20	
CHINA INLAND MISSION. (E.) C.I.M.	1866	*Hangchow*	27	33	1	...	4	5	$72.42	$28.95
		Fu-yang, Sin-dzen	43	8	11	...	21	10	18.00	354.00
		Yü-'ang, Lin-an	35	17	3	...	20	4	26.80	118.71
		Dong-lü	9	3	...	...	7	3	acts. not rec'd.	
		Chu-ki, P'u-kyang	31	10	...	...	65	7	7.00	...
		Siao-san	12	15	4	2	7	11	acts. not rec'd.	
		An-ts'ang	23	8	3	...	34	16	29.00	23.91
		An-kyih	8	5	1	...	5	3	11.00	2.00
III.		Totals	287		25		222		$691.79	
AMERICAN PRESBYTERIAN MISSION, SOUTH. A.P.M.S.	1868	*Hang-chow* *T'ien-swe Gyao*	21	54	2	16	3	9	$95.93	$24.93
		T'ai-bin Gyao	125	21	2	...	6	1	75.13	107.00
		Tso-kya Gyao	7	8	...	...	10		20 50	...
		Teh-ts'in	156	68	25	10	56		212.43	...
		Lin-an	17	1	9	...	6		15.00	...
										...
IV.		Totals	378		64		91		$550.92	
AMERICAN BAPTIST UNION. A.B.M.		*Hangchow*	46	23	14	6	10	3	$39.90	$78.70
V.		Totals	69		20		13		$118.60	
Totals presented	Jan. 25, 1906		1,804		293		628		$3,191.06	
	Feb. 4, 1905		1,676		243		614		3,056.00	
	,, 16, 1904		1,479		229		377		3,048.58	
	,, 10, 1899		990		115		322		1,493.30	
	,, 6, 1894		685		79		117		707.14	
	Jan. 31, 1889		430		32		75		496.13	
	,, 28, 1884		350		36		41		320.00	

Notes to Table of Statistics.—A. *Alms, etc.* These include, in the case of the C. M. S., contributions to C. C. M. S., English School at Shao-hsing, Alms, Church Repairs, and Gleaners' Union. B. Siao-san and those portions of Fu-yang and Dong-lü which lie on the right bank of the River. C. No returns having been received of C. M. S. work in P'u-kyang, last year's returns are repeated. D. Sin-dzen and that part of Fu-yang which lies on the left bank of the River. E. The work of this Mission is scattered over eleven or twelve *hsiens*.

Notes on the Statistics.

MY DEAR SIR: (1). The general results of the past year in our Hangchow Missions are as follows:—

I. For the C. M. S. are returned *Communicants* 673, or nineteen fewer than last year; *Adults baptized* 121, or thirty-seven more than last year; *Catechumens*, or *accepted applicants for baptism*, 252, or fifty-one more than last year; and *Total Contributions* to the support of the Church, Missions, English School, Alms, etc., $1,172.55, or $4.10 less than last year.

II. For the A. P. M., N.—*Communicants* 397, or twenty-seven more than last year; *Adults baptized* 63, or six more than last year; *Catechumens* 50, or thirty less than last year; and *Total Contributions* $657.20, or $1.40 less than last year.

III. For the C. I. M.—*Communicants* 287, or twenty-seven more than last year (when, however, its returns, as now, were said to be incomplete); *Adults baptized* 25, or five fewer than last year; *Catechumens* 222, or thirty-six less than last year; and *Contributions* $691.79, or $62.78 less than last year.

IV. For the A. P. M., S.—*Communicants* were 378, or twenty-four more than last year; *Adults baptized* 64, or eight fewer than last year; *Catechumens* 91, or sixteen more than last year; and *Contributions* $550.92, or $84.74 more than last year.

V. This year, for the first time, the Baptist Union Mission at Zwen-iu Gyao has kindly sent us statistics as follows: *Communicants* 69, of whom a third are females; *Baptized during the year* 20, of whom six are females; *Catechumens* 13, of whom three are females; and *Contributions* $118.60.

(2). The general estimate of things in the aggregate is not perhaps discouraging, but certain of its features are disquieting. Both the Presbyterian Missions report an increase in the number of Communicants, the Northern Church a considerable one; whilst the latter shews a notable increase in its pecuniary collections.

The returns from the able native head of the C. I. M., both this year and last, were obviously imperfect, and for this reason, as well as in view of the serious difficulty of superintending missionary and pastoral work in not less than eleven counties (hsien), without numerous assistants, it is hard to say whether the report is promising or not. In common with my own Church, the C. I. M. seems usually (shall I say) *burdened* with a redundance of *Catechumens*, or what profess to be such. Last year we reported 201 such persons, of whom 121 were baptized, whilst the C. I. M. reported 255, of whom twenty-five, not

one in ten, have proceeded to baptism. Yet, undeterred, *we* report 252, and the C. I. M. 222, this year.

It is to be feared that the attraction, for many, if not most, of these applicants, is the prestige of our church rather than the grace of our Lord.

(3). Another chronic cause for anxiety is *the paucity of female Christians.* The total number of communicants in five missions is returned as 1,804, or deducting the Baptist Union, now for the first time reported, 1,735, being fifty-nine more than last year's total. Taking, however, the grand total, 1,804, it appears that 1,142 of these communicants are men, only 662 females; that is to say, for each female communicant there are in our Christian communities nearly two males; and a further inference is that not much more than half of our male communicants are husbands of Christian women. Certain districts, however, are even less satisfactory than the average. The two Chuki pastoral districts return between them 280 male communicants to only 106 females, or not far from three to one! And Teh-ts'in Hsien reports 156 male to 68 female communicants, which is but little better.

It is quite true that women and girls are hampered by difficulties from which their husbands and sons are free, such as the care of their children and the sometimes prohibitory distance of the place of worship, especially in the country; but the figures returned from Tong-yang and from the River Hsiens, both of which show a fair proportion, and the latter a majority, of women, suggest that the chief reason for the fewness of women converts is rather the apathy of their husbands and sons. In the River Hsiens no doubt much is due to the work of Lady Missionaries, but that is not the case, it is believed, in Tong-yang.

(4). Some features of the C. M. S. report suggest one or two remarks bearing on the interests of all. Except under the heads of newly baptized persons and catechumens, *our* totals show a falling off as compared with last year; fewer communicants by nineteen, and some $4 smaller contributions. Migration may account for this in part; but the most serious falling off is, beyond doubt, to be attributed to *the weakness of our pastoral and teaching force.* The two Chuki pastorates return this year thirty-one communicants fewer than last year. Between them they comprise more than twenty chapelries, or groups of Christians, to whom two Pastors, with scarcely any assistance, are expected to carry the Word and the Sacraments. One of them indeed was, during the whole of last year, without a fully

qualified Pastor; and the Sacraments could only be administered from time to time by presbyters from Hangchow and Shao-hsing. But even if two efficient pastors had been resident all the year through, it is obviously more than even a very strong shepherd can do to feed, teach, and admonish such widely scattered flocks. We who are ultimately responsible to our Lord, ought to furnish auxiliaries as the Presbyterian Mission at Swatow does, to aid and cheer the Pastors in their unequal task.

It is not wonderful that under these circumstances gifts of money have been less easy to collect, and that the contributions from those two districts have fallen more than $160 short of their last year's total. The gifts in Hangchow city, on the other hand, have produced nearly $250 more than last year. The city parish is single and compact and the parishioners more in touch with their Pastor. None have a stronger claim on our practical sympathy than our Chinese brother clergy, especially those who are set to feed the flocks in the country. In my old age I appeal earnestly to my younger brethren for a liberal outgoing of such sympathy. Our Chinese fellow-presbyters are not all alike. There are "diversities of gifts," and not all are equally faithful to their Chief Shepherd and Lord. But I do not hesitate to say that we have amongst them some who in no sense "need to be ashamed," mighty in the Scriptures and able to "strike a straight furrow" in the Lord's tillage with the best of us foreigners. I have compiled these returns now for twenty odd years; another must soon succeed me in the task, if it is to be continued. This year, for the first time, ill-health kept me from the New Year's Day Meeting, and I had to leave my duties to my dear Chinese pastor, assisted by my son. Ten years ago, you, my dear Sir, encouraged me to send the statement to the RECORDER, and you have kindly printed it annually ever since. It is encouraging certainly on the whole, not only to compare numerical results at the end of successive periods of five years, but also to reflect that whereas in 1884 we had, I think, hardly any, if any, organized Chinese Churches *in this District*, now our most extensive work is done by Chinese Clergy, with their Vestries, District Councils, Departmental Council, and—in concert with Ningpo, T'aichow, Shanghai, and Shao-hsing—their triennial Synod. May they soon become wholly self-supporting, self-governing, and self-propagating to the glory of God.—Yours very faithfully,

G. E. MOULE.

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

Foreign Schools and the Chinese Government.

THE question of the relation of foreign schools to the Chinese government is now in the air and has been much discussed everywhere in missionary circles since the recent announcement of the government's new policy in regard to education. In this number we are able to record an important step taken forward, which, whether it results in definite results or not, yet will be sure either positively or negatively to be of great influence on the future of missionary educational work.

As early as last September inquiries were sent from Soochow University to the Hon. W. W. Rockhill, the American Minister at Peking, asking him about the relationship of foreign schools to the Chinese government. He has investigated the matter, and in a private letter stated what he thought would be the best policy for foreign educators to take and offered them every assistance in his power. His plan is for the Educational Association officially to confer directly with the Board of Education of the Chinese government and to try to reach in that way an agreement satisfactory to both sides.

This matter was taken up at the February meeting of the Executive Committee of the Association, and it was decided to act in accordance with Mr. Rockhill's suggestion. Our readers will therefore find in the minutes of the Executive Committee, published below, a statement of their action. It will be seen that it was decided to appoint a committee of gentlemen located in or near Peking who will be able to take the matter in hand and push it through to immediate action. The committee selected consisted of the Rev. Drs. Sheffield, Lowry, and Hart, and it is hoped that they, as representatives of the Educational Association, will be able to persuade those in authority at Peking to frame their regulation in regard to the civil service examinations and the conferring of degrees, so that students in the Christian colleges will be on an equal footing with those in other private schools or the government institutions. Such requirements as inspection, etc., as might be made by the Chinese government, would undoubtedly be submitted to

each individual school to act on, so that it would be allowed to determine how far it wished to adapt itself to the new scheme.

. . . . . .

Independently of the action of Executive Committee the editor of the department addressed a letter to Mr. Rockhill on the subject, in hopes that in that way we might be able to offer here late and authentic news in regard to the educational situation. Mr. Rockhill very courteously gave a full answer to the questions put to him, and we have the pleasure of publishing his reply here. This reply embodies the suggestions which were made in the letter on which the Executive Committee took action, so our readers can now see the full status of the question at present.

It will be necessary, however, in order fully to understand Mr. Rockhill's reply to refer to the original questions asked of him by the editor in a letter dated January 15th, 1906.

These were five in number, as follows :—

1. What is the new system of control of education adopted by the Chinese government ? Is there a Board of Education, and if so, how is it constituted ? Will it entirely supersede the provincial authorities in the regulation of education ?

2. Has any school system been drawn up, arranging for a series of graded schools ranked according to their standard ?

3. Has any definite plan been made for the conferring of the Chinese degrees, now that the old examinations have been done away with ? Will they still be conferred by examination or will they be conferred on college students on graduation ?

4. What will be the relation of schools outside of the government system ? Will their students be allowed to take the degrees ? If so, on what terms ? Will an examiner be appointed to investigate the work of such schools and report to the government ?

5. Can foreign schools at the present day get any possible advantage by application to the government ? If so, how should that application be made, through the legation of the nationality of that school, or through the offices of a Chinese official ?

MR. ROCKHILL'S REPLY.

American Legation, Peking, China,
January 24th, 1906.

Rev. A. S. MANN,
St. John's College, Shanghai, China.

SIR :—I have the honor to acknowledge the receipt of yours of the 15th inst., and to reply seriatim to the queries contained therein, as follows :—

1. The new national educational system of China is under the control of the newly established Board of Education (學部) which was instituted by Imperial Decree on December 6th, 1905, and

which ranks with other Imperial Boards. The president is H. E. Jungching, a Mongol and a very capable and progressive man. The board will have general control, but will not entirely supersede the provincial authorities, as the latter are responsible for the establishment of the schools, and will assist in the examinations. The provincial chancellors are constituted provincial superintendents of education.

2. Immediately after the signature of the final protocol in September, 1901, the Chinese Government took steps to establish a general system of public schools on modern lines. Later a special commission (學務處) was appointed to consider the question. This was composed of the two chancellors of the Imperial University, Chang Po-hsi and Jungching, and the viceroy of the Hu-kuang provinces, Chang Chih-tung. The latter came to Peking, and after some months' deliberation a set of regulations was drawn up, which on January 13th, 1904, received the sanction of the Throne. The system is modelled on that of Japan, and is very complete, embracing lower primary, upper primary, intermediate, and high schools in the provinces, with a college and university at Peking. Full provision is also made for special schools, such as those of manual training, agriculture, engineering, law, medicine, police training, and normal schools, and each province is expected to maintain one naval academy and one military school. Provincial colleges may also be maintained, as is now the case in some places. Provision is made for the promotion of pupils upon examination from one grade to another. The system of course, exists as yet upon paper only, but good progress is being made toward its realization. The special educational commission is still in existence and takes precedence indeed of the board, since it is the chief council of state for the consideration of all questions affecting educational reform.

3. The regulations to which reference has already been made provided that, beginning with the new year, just at hand, the fixed number of the various degrees allotted to the several provinces should be decreased from year to year, and that in three years the old system should be entirely abolished, after which degrees were to be obtained only by passing the public school examinations. It was found, however, that so long as there was hope of obtaining a degree under the old system, the new had but little chance of success, and in September last it was decided to abolish the old system at once. So far as I am aware, however, no steps have been taken, beyond the adoption of the regulation, just mentioned, to arrange for the conferring of degrees. There are many details which have yet to be worked out, and the board has these matters under discussion. The regulations require the appointment of special examiners. Examinations are not to be conducted by the school authorities alone.

4. The regulations encourage the establishment of schools by private enterprise. These must comply with the regulations, and be subject to inspection and examination by the government authorities, and their students will be upon the same footing as those in the public schools.

It would seem that mission schools might claim the benefit of this provision, if so disposed, but the question has not as yet been brought to the attention of the Chinese government.

5. This question in substance has already been submitted to me by the president and trustees of Soochow University, and I have also discussed it with the president of the North China College, T'ung-chou, and with the board of managers of the Peking University (Methodist).

I am glad to have this opportunity of repeating to you what I have already said to these gentlemen. The missionary educators in China should first of all agree among themselves as to the sort of recognition which they would like to receive from the Chinese government. It is manifestly impossible to ask one thing for one school and another for some other. I have suggested that those concerned should express their willingness to have their schools inspected by the government authorities, and that, in return, they should ask that their pupils, who shall have completed the required course of studies, be allowed to take the examinations for degrees, on an equal footing with the students of the government schools, and that they be allowed to compete in the same way for official posts or other privileges. If your Educational Association can agree upon something of this sort, there is a possibility that something may be done. A representative committee should be sent to Peking to lay the matter before the national Board of Education. In case such action is taken, I shall be happy to approach the Board of Education and ask for such a conference, and I shall count it a privilege to do what I can to assist in making the conference a success.

As for printed matter bearing upon this subject I know of nothing except the Regulations (奏定學堂章程), 8 vols. in one t'ao, and the numerous memorials and rescripts in the *Peking Gazette*.

I have the honor to be, Sir,

Your obedient servant,

W. W. ROCKHILL.

. . . . . .

We owe Mr. Rockhill a debt of gratitude for this comprehensive letter going so thoroughly into the matter, as well as for his offer of assistance to the committee of the Educational Association. If a satisfactory agreement can be reached it will be a marked step forward in the attainment of harmonious relation between the Chinese empire and the foreigners residing within her borders, and we cannot but hope that the effort will be successful. In such a case we should have good reason to congratulate the American Minister on a useful work done toward promoting peace and good-feeling between his own country and this great empire.

F. F. M. A. NEW BOYS' HIGH SCHOOL, CHUNGKING.

The Friends' Foreign Mission Association's New Boys' High School at Chungking.

THE F. F. M. A. have been engaged in educational work for boys in the city of Chungking for over ten years under the superintendence of Mr. Leonard Wigham, B.A. The school has been, however, greatly handicapped by lack of suitable buildings, but as a result of the visit of the deputation sent out by the Board two years ago, a fine new building was formally opened by the present much respected British Consul, W. M. P. M. Russell, Esq., in June last.

The building faces almost directly south-east and north-west amid beautiful surroundings. The front door looks to the south-east across a rich valley to the hills beyond, where most of the foreign bungalows are situated. Standing at the back door you look through a picturesque ravine, bounded by pine trees, down upon the great river Yangtsï and the city of Chungking with range after range of mountains stretching away behind it. The estate is a large one, with plenty of room for football and cricket fields, tennis courts, vegetable and flower gardens. It is rich in trees—candlenut and pine and some bamboo. The Chungking pagoda looks down on the building from the hill just above. Chungking city is only a half an hour's journey away, and the main road leading to Kueicheo province is practically the eastern boundary of the estate.

The building itself is large and commodious, containing in all nineteen rooms. There are two large school rooms with five class rooms adjoining and a capacious hall on the ground floor. On the first floor there are three large dormitories and nine small bedrooms. A stairway leads from the first floor to a bell tower, where there is a fine look out. Two or three other dormitories can be added on the second floor at very little expense, should occasion require it. It is no exaggeration to say that the F. F. M. A. is in possession of one of the best school buildings in the whole of Szchwan province.

WELL WISHER.

Meetings of the Executive Committee.

THE Committee met at the McTyiere Home on Thursday, 23rd November, 1905, at 5 p.m. Present: Dr. Parker (Chairman), the Rev. Messrs. Silsby, Hawks Pott, and Mr. M. P. Walker.

It was decided to ask Prof. B. P. Bowne, of Boston University, U. S. A., to deliver a lecture before the Association.

A report was received from Prof. Cooper that a copy of the Minutes of the Fifth Triennial Meeting had been mailed to every member of the Association.

Dr. Parker reported that the Committee on Scientific Terminology had organized for work, with Rev. W. M. Hayes as Chairman, and work had been assigned to the various members; also, that the Rev. S. Lavington Hart had resigned from the Committee and the Rev. F. Ohlinger had consented to act in his place.

Prof. C. M. Lacey Sites was elected to take the place on the Executive Committee of the Rev. W. P. Bentley, who had left Shanghai.

On motion, the meeting adjourned.

M. P. WALKER, *Secretary.*

The Committee met at the McTyiere Home on Friday, 5th January, 1906, at 5 p m. Present: Dr. Parker (Chairman), the Rev. Messrs. Silsby, Bevan, Rawlinson, Hawks Pott, Profs. Cooper, and Walker.

A letter was read from Prof. C. M. Lacey Sites declining the election to the Committee.

The Secretary reported that arrangements had been completed, and that Prof. B. P. Bowne had delivered a lecture on "The Present Philosophical Outlook with Relation to Religion," on Thursday, 7th December, 1905, at 8.30 p.m., in the Union Church Lecture Hall.

The Rev. J. W. Cline, of Shanghai, was elected to fill the vacant place on the Executive Committee.

Mr. Walker presented a wall chart of the dynasties and kingdoms of China, to be used in connection with teaching the History of China. It was ordered that it should be sent to the Publication Committee, and that the General Editor should get an estimate on 2,000 copies.

It was decided to put the wholesale rate of Mr. Tsu's "Three Character Classic" at $3.50 per hundred.

It was decided that the General Secretary should publish a letter in the RECORDER, stating the need of the Association of a man for Permanent Secretary, and desiring to communicate with any one desirous of undertaking the work.

It was decided that the General Secretary write a letter to the home Boards of the various members of the Association to find out their opinion with regard to a Permanent Secretary and whether they would be willing to help in his support if a suitable man could be found.

On motion, the meeting adjourned.

M. P. WALKER, *Secretary.*

The Committee met at the McTyiere Home on Friday, 9th February, 1906, at 5 p.m. Present: Dr. Parker (Chairman), Rev. Messrs. Silsby, Bevan, Cline, Profs. Cooper and Walker.

A letter was received from Prof. N. Gist Gee, of Soochow, resigning from the Directorship of the Book Exhibit. The Rev. J. Whiteside was elected to fill his place.

It was decided that in Art. 5 of the Constitution the word "membership" be interpreted by By-law No. 11 (members failing to pay their annual fees shall not be entitled to vote until all arrears are paid). This was done in order to make it possible to get a vote on the changes in the constitution, as there were many names on the lists from whom no returns had been received in the recent ballot sent out.

The following were elected to membership in the Association:—Mr. R. D. Shipman, of Wuchang; Miss Martha C. W. Nicolaisen, of Sieng-su, Foochow; Rev. Edmund Jennings Lee, of Ngan-king; Harry B. Taylor, M.D., of Nganking; and the Rev. Mr. Thomas.

The following were made life members of the Association:—Mr. R. D. Shipman, of Wuchang; Miss Martha C. W. Nicolaisen and Miss J. E. Martha Lebens, of Sieng-su, Foochow.

The Treasurer was authorized to pay the bill presented by Dr. Gilbert Reid for expenses incurred in connection with the Association's St. Louis Exposition Exhibit.

The Treasurer was authorized to procure forms and send out statements to all members of their arrears in annual fees.

A letter was read from U. S. Minister Rockhill with regard to the attitude of the Chinese government toward Christian educational institutions, and suggesting that a committee be sent to Peking, representing the various institutions concerned, to confer with the Board of Education, and offering to help in any way in his power.

A Committee, consisting of the Rev. Drs. Sheffield and Lowry, of Peking, and the Rev. Dr. Lavington Hart, of Tientsin, was elected to confer with the Board of Education and Mr. Rockhill, in order to find out the Chinese government's position as regards mission schools and to see if regulations could be obtained, making it possible for students of Christian institutions to compete for the government degrees.

On motion, the meeting adjourned.

M. P. WALKER, *Secretary.*

AN APPEAL FOR A PERMANENT SECRETARY.

St. John's College, Shanghai,
February 24th, 1906.

To the Members of the Educational Association.

DEAR FRIENDS:—At the last meeting of the Association there was a very strong feeling that the time had arrived for the appointment of a permanent secretary to the Association, who could act as general secretary, edit an educational magazine, revise the books published, give information on educational matters and act as a general agent of the Association.

Fortunately for the educational interests of China our Association has grown enormously during the past few years, and we are strong enough to influence China aright in this formative period of her new education, but the work involved is far too much for the present honorary officers of the Association, and hence the pressing

need of a well-qualified person to devote all his time to the work of the Association.

The Committee on an Educational Magazine, in their report, fully realized the difficulty of getting the proper man and of providing for his support, and at the last meeting of the Executive Committee it was decided that I should invite the members of the Association to send me suggestions on these points.

Will any reader kindly communicate with me if he knows of a suitable person and send suggestions as to how such a secretary's stipend should be raised?

The real difficulty is to find the right man, a man with the true missionary spirit, keenly interested in educational matters and with a fair knowledge of the Chinese language. It is confidently believed that the money difficulty will vanish away as soon as the much-desired candidate offers, as, with a good agent, the sale of our publications will increase and, possibly, when the matter is presented to them, the Home Boards will be willing to contribute annually a small grant.

Any information or help on this important matter will be much appreciated by,

Yours sincerely,

F. CLEMENT COOPER, *Gen. Sec.*

Correspondence.

A QUERY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In preparing a doctrinal catechism I find difficulty in choosing a word to express the idea of sanctification. The phrase Ch'êng-shêng (成聖) and variations thereof are objectionable. Ch'êng expresses an action brought to completion. Shêng, according to all the Chinese teachers that I have consulted is applicable only to that which is divine. Hence while applicable to the Holy Spirit, the Bible, and to inspired men, it is out of place in such an expression, unless it is meant to say that the *believer becomes divine*. Indeed considering also the similarity of sound this phrase will inevitably be confused with Ch'êng-shên (成神). Besides the root meaning seems to be mental perspicuity, and in usage the intellectual is at least as prominent as the moral sense. Confucius defines it as "tao-ch'üan-tei-pei" (道全德備). To the writer "pien" (變) seems preferable to "Ch'êng." "Shan" has the root meaning of moral good as opposed to evil (惡), and thus is nearer the meaning, but it also is used in the sense of clever and is confused by its secondary sense of works of merit. In correspondence Dr. Giles objects to "Ch'êng-shêng" "chie-chin-chih-shi" (潔淨之事) and the like, but knows no exact translation. He suggests "hwa" (化) instead of Ch'êng.

A comparison of views may be helpful. Let the 'iron sharpen the iron.'

Sincerely,

HUGH W. WHITE.

WINE FOR THE LORD'S SUPPER.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: *Re* Mr. Gelwick's article in the October (1905) RECORDER on "The Materials for Use in Observing the Lord's Supper," it may be of interest to state that in some of the Central China churches a "raisin wine," made from Chinese raisins (p'u-tao 葡萄), is used for "the cup." The raisins, purchasable in most interior cities, and easily kept, are, the day before the communion season, boiled with sugar and water. This is simple and easily obtained, as well as being distinctly "the fruit of the vine."

Yours sincerely,

LEARNER.

A CORRECTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Allow me to call attention to a serious mistake in the able article by "C." in your last issue.

On the 91st page the second word in the 19th line from the bottom should be "Zeus" and not "theos." The whole tenor of his article, as well as the facts of the case as stated in the context, require the word Zeus in that place. By reference to the copy you will see whether it is a "printer's error" or a *lapsus calami*. Trusting you will find room for this correction in your next issue.

I am, yours sincerely,

IOTA.

We have followed the manuscript. The sentence reads:—"Shangti stands at the head of the nature cult, which is first among the systems of worship in China, and is the equivalent of, and interchangeable with, T'ien, Heaven (天). It is the name of an idol, and the image is found in temples with the inscription over the door, Shangti Miao (廟), as I have seen. Every object of worship is an Elohim (Hebrew); a Theos (Greek); a God (English); a Shen (Chinese). Shangti occupies quite the same position among the Chinese that Theos [should be Zeus, Jupiter,] did among the Greeks—the highest among many gods."—ED. RECORDER.

THE TERM QUESTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will you permit me to inquire whether such articles as those published in recent numbers of the RECORDER are likely to promote the cause of union which is now being discussed in such a hopeful spirit? If the advocates of one particular set of terms for God and Holy Spirit desire to wreck the present movement towards union terms, and to irritate those who have used another set of terms to the point of controversy and resistance, such articles as have appeared above the signatures of "C.", "S.", etc., are well calculated to produce this result.

A fresh discussion of the term question can only leave us where we were. The irenicon put forth by the Peking Conference must be accepted if any advance is to be made. If the "other side" does not make itself heard it is not because they have nothing to say, but because they believe that union and progress will not be promoted by reviving the unpleasant and profitless discussions of the past.

Yours, etc.,

H.

A PARAPHRASED BIBLE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In your number for February, under the above heading, I notice that Dr. G. F. Stooke, amongst other things, makes the following statements:—

"I have read most of the different editions of the Bible, and of them all the Delegates' version must rank highest . . . . But every page, even of the Delegates' version, is calculated to offend a native scholar's ear. He reads, for example, in Acts xii. 1, 希律王(下手)困苦教會中幾個人.

The characters in brackets are not wanted . . . . . Everywhere we turn we find such errors in style. Like a boy's essay the present editions are full of 重複 and 累贅, and for the simple reason that they are such faithful translations. Take the strange way of expressing relationships (西庇太的兒子的母親和他兩個兒子) [Matt. xx. 20]. This is an example of impedimenta."

I am only concerned to say:

(1). That Dr. Stooke's quotations are taken from Dr. John's *Mandarin* version, and not from the Delegate's version.

(2). That the Chinese scholar whose criticisms are given such publicity should have known the difference between Mandarin and Wên-li.

(3). That the Delegates' version is usually criticised not for its deficiencies in style, but because of its paraphrastic renderings, *i.e.*, the kind of translation Dr. Stooke desires.

(4). That Dr. Stooke has evidently not yet made the acquaintance of that literary rendering of the Bible known as the Delegates' version.

Yours very truly,
G. H. BONDFIELD.

THE LATE REV. J. ROBINSON.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the January issue of the RECORDER, just to hand, I note you make kindly and sympathetic mention of the losses various missions have sustained during the past year in the deaths of different members of their staffs. You make no mention of the great loss our Mission has had to face in the death of our senior missionary, the Rev. John Robinson, which took place in April last at Tientsin. For some months I have looked for some notice of our departed brother in your columns, as one of our brethren was requested, and undertook, to write a memoir of Mr. Robinson for the RECORDER, and it seems to me that the fact of his removal should not be allowed to go unnoticed in our missionary records. Mr. Robinson had served our Mission loyally and well for twenty-eight years, after a nine years' ministry in England, and by all who were favoured with his friendship was known as one of the strong and stalwart evangelists of North China. His death at the age of sixty-one was a sore blow to us, who loved him for his work's sake, no less than for the strength and charm of his personal character, and you will perhaps allow one, who misses him more than pen can tell, to place on record our sense of his worth and of the loss we have sustained in his death.

Yours very truly,
JOHN HEDLEY.

INTERNATIONAL BIBLE READING ASSOCIATION.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Please allow me to call the attention of missionaries and Christians in all parts of China and the East to the fact that the daily readings of the International Bible Reading Association for 1906 have been translated and are for sale at the Presbyterian Mission Press; two cents per copy. Mr. Gilbert McIntosh and Mr. Kau, of Shanghai, very kindly translated them, so that there might be no omission of a year's issue while there was no secretary for China.

This is the third year that this publication has been before the Christians in China. We hope it will become more and more used as the years go by. It has many advantages. This course is one of the very best methods of consecutive Bible study, satisfying the needs of both beginners and of more advanced Bible students.

The object of the Association is to promote the reading of the Bible in the home, using the international lesson and the reading portions for each day of the week. Members are helped to read the Bible more constantly and with increased benefit. Teachers and scholars are aided in the study of their lesson. Parents and church members are kept in touch with the Sunday school and its teaching. Ministers are better able to select subjects which are in the thoughts of their hearers. Former scholars are retained in association and absent friends find it a daily communion with those at home. In many cases the readings have resulted in conversion.

The organization began in 1882, and it has increased rapidly until the present. 850,000 membership cards have been issued, so you and the Chinese members join with a large number in the same course of study.

Members include all ages and classes without limit; the condition being the intention to read the portions regularly and the payment of five cents annual membership subscription if connected with a branch of ten or more members, and of ten cents if not. The daily readings and other literature are supplied free to members.

May we have large numbers of members from China who may receive a blessing from this method of study.

The Honorary Secretary, Mr. C. Waters, 56 Old Bailey, London, E. C., has requested me to be the Honorary Secretary for China, I shall be very happy to send further information and literature to all who wish to join the Association or to know about it.

Yours very sincerely,
H. G. C. HALLOCK.

L. M. S. DISTRICT COMMITTEE (HANKOW) AND THE "UNION" TERMS.

To the Editor of
"THE CHINESE RECORDRR."

DEAR SIR: In reference to certain proposed "union" terms for God and the Holy Spirit in Chinese, recommended by the Peking Union Committee, the Bible Societies are now taking steps to ascertain the wishes of their constituents on the printingof the Bible with these terms *exclusively*.

As there seems to be a desire on the part of some to know what is the feeling of our committee in this matter, the following statement has been drawn up and I am instructed to send it to you for publication as the best way of meeting this desire.

With thanks in anticipation, believe me,

Yours faithfully,

ARTHUR BONSEY,

Sec. Hankow District Committee, L. M. S.

The Hankow District Committee of the London Missionary Society has voted upon the proposed substitution of Shang-ti and Sheng-ling in versions of the Scriptures printed in Mandarin for all other terms now in use, and hereby respectfully urges the Bible Societies to do nothing at this time to limit the choice of terms afforded by existing versions. This Committee is of opinion that any attempt to solve the term question by compelling missionaries, whether acting as committees, or as individuals, to use terms which in their judgment are theologically or otherwise inaccurate and unsound, can only produce irritation and confusion. We would remind the Bible Societies that while a very large number of missionaries have gradually become convinced that the name Shang-ti for God is preferable to any other, and have thus come round to the standpoint of such great sinologues of the past as Dr. Medhurst, Dr. Legge, Dr. Edkins, Dr. Chalmers, Dr. Faber, Mr. Alex. Wylie, and the Rev. John Stronach, there are still many who are not yet convinced. The Roman Catholics, the American Episcopal Mission, not to mention others, still use the term T'ien-chu; others use Shang-chu, which was used by the late Dr. Blodget and Bishop Burdon in their translation of the New Testament; and others again use Shen. We have no objection to urge against the publication of an edition of the Scriptures with Shang-ti and Sheng-ling for the benefit of those who wish to have these terms, but we should much regret to see those who conscientiously disapprove of either or both of these terms compelled to surrender their convictions by the decision of the Bible Societies to print no other terms, and that simply in response to a popular demand for uniformity.

We would further remind the Bible Societies that the same famous Chinese scholars whom we have already referred to as defending the name Shang-ti as the proper name for God, rejected the term Sheng-ling as a translation for the words Holy Spirit. We are by no means prepared to concede the position that they were wrong in so doing. We, ourselves, habitually use the term Sheng-shen for the Holy Spirit as they did, and so does the whole Roman Catholic church. We cannot think that if this term is a right one to use in preaching, it can be desirable merely for the sake of uniformity to banish it from printed editions of the Scriptures.

The final decision as to all religious and theological terms in Chinese will have to lie with the Chinese themselves, and we deprecate premature action on the part of the Bible Societies forestalling that decision by accepting terms that such great authorities in the Chinese language as Dr. Medhurst, Dr. Legge, Dr. Faber, Mr. Wylie, and others whom we have named, have disapproved of.

GRIFFITH JOHN.
ARNOLD FOSTER.
ARTHUR BONSEY.
C. G. SPARHAM.

On behalf of the District Committee, L. M. S., Hankow.

Our Book Table.

The January number of the *Journal of the American Association of China* is full of interesting topics.

Extended accounts of the principal events of recent occurrences, such as the American Boycott, the Lien-chow Massacre and the Mixed Court trouble, are fair and unbiassed. The report of the Hon. Secretary covers the business transacted during the year and shows a gain in membership.

Numerous cablegrams and communications on important matters are given in full, and all go to show that the Association has taken an active and intelligent interest in all that concerns American affairs in China.

M.

Annual Report of the Smithsonian Institution for the year ending June 30th, 1904. Washington: Government Printing Office. 1905.

This large and interesting volume consists of 108 pages of the Report itself, and then an illustrated General Appendix (780 pages) of over fifty articles by specialists of various nationalities upon a wide range of scientific topics, all of them readable and valuable. There are very fine three-colour process pictures of painted skulls, very beautiful pages of ancient cameos, and the best illustrated article on Chinese architecture that we have seen. The volume is a library in itself, and those who possess it will seek to obtain it year by year.

W. A. C.

We have received Vols. V and VI (June and December, 1905) of *The Student*, which is published monthly by Mills' Institute, Honolulu, T. H. They contain much information, especially about the work of the school since its foundation. We find that the object of the Institute at its inception was "to provide a Christian school-home for Chinese boys who came from the other islands for the educational advantages of the city." It has always been conducted as a mission school, and since the day it was established, thirteen years ago, over four hundred boys have been educated, and the fame of the school "has extended even beyond the sea".

The Institute, called in Chinese 尋眞書室, was named for one of the founders of the American Board of Foreign Missions, Mr. Samuel J. Mills, and his niece, Mrs. Julia Mills Damon, who for so many years brightened with her presence the home where the work began.

There is much more good reading in these magazines prepared by the Chinese themselves, and an excellent article entitled "Follow the Gleam," written by Mr. Frank W. Damon, the Principal of the Institute, whose generous hospitality many China missionaries have enjoyed *en route*.

S. I. W.

The East of Asia. Vol. IV. Part 4. Shanghai: The *North-China Herald* Office.

Some one once remarked of critics that they are supposed to be like "Justice with her balance, but without her bandage,—fair, but by no means blind." It would certainly be a great loss for a critic of the journal before us to be blind to the many beauties of the technical get up.

The *East of Asia* is, as always, beautifully printed, and as usual the illustrations are numerous and appropriate. We have to congratulate the editor on the ability of his contributors and the freshness of their subjects. The spell of the Orient is on us, and naturally we turn to the two last articles—Mr. Ohlinger's Studies in Chinese Dreamlore, and Mr. Cornaby's characteristic article on Chinese Human Nature. Then from Mr. Yen's Romance in the Flowery Kingdom we go on to more material features as displayed in Mr. Hutson's account of Bridges in West China and Mr. Stanley's visit to Tai-shan and the tomb of Confucius. Helena von Poseck tells us how John Chinaman builds his house and Mr. Haden relates some Kiang-yin traditions; whilst Japan gets three articles from Dr. C. F. Kupfer, C. Pfoundes and George T. Murray. A most timely contribution is "One Phase of the New Education in China," by D. Willard Lyon. His description of "The People's Opportunity," or a book for the people of the nation, gives a graphic insight into the aspirations of young China. The native home thrusts are faithful and sharp, and it is well to note that young China's duty to her loved country demands disregard of social and official distinctions, absence of fear, increase of energy, and freedom from love of money. G. M.

LUFF'S MANUAL OF CHEMISTRY, *Inorganic and Organic.* 化學詳覈. Translated by Thos. Gillison, M.B., C.M., and Chao Chi-sun, B.A. 2 vols., paper binding, $1.50; 1 vol., half leather, $2.50. Presbyterian Mission Press.

I.

The preparation of modernized text-books by members of the Educational and Medical Missionary Associations has latterly waited upon the completion of the work of the Committees of Terminology. Now that the proposed lists of terms have been for some time available, the work of preparing suitable text-books goes on apace. As the first in a series of works to be published by members of the Medical Missionary Association, stand Halliburton's Physiology, already for some time on the market, and Gray's Anatomy and Luff's Chemistry, just being issued from the press.

This latter work, admirably translated by Dr. Gillison, is equally well adapted to medical and general students. The original work stands high among English text-books on this subject, and it would have been difficult to have selected one that is better adapted to the needs of the Chinese student at this time. The style is an easy *Wên-li*, which by its clearness throws into prominence the new nomenclature with its many unusual characters. Terminology, however, is made more clear to the student by having the English term in parenthesis in the midst of the text. Formulæ and equations are also expressed both by English letters and Chinese characters.

To one who is acquainted with Luff's text-book it is sufficient to say that the translation has been faithfully and accurately done. The list of terms proposed by the two Terminology Committees has been followed, with a few exceptions. In the opinion of the reviewer, it is unfortunate that this was not done in every case. In one instance a change was made which does violence to to a rule that the committees regarded as of the utmost import-

ance. The effect will be to give greater currency to a term that was almost unanimously regarded by both committees as objectionable. The arrangement of the text as to headings, as well as the illustrations, add much to the usefulness of the book. The typographical work and binding are the most satisfactory yet produced in Chinese school textbooks.

G. A. S.

II.

This is a book of 528 pages with an Appendix of 52 pages, fully illustrated and beautifully printed on foreign white paper by the Presbyterian Mission Press, Shanghai.

It is the best text-book on Chemistry that has hitherto been published in Chinese, containing, as it does, a fairly comprehensive treatment of both inorganic and organic chemistry with many illustrative experiments, and is well suited for high schools and colleges. It uses the new nomenclature prepared by the Educational Association of China, which is by far the best and most complete system that has been produced in the Chinese language. The names of all the elements and compounds, together with the numerous chemical formulæ are given both in Chinese and English, as they occur throughout the book. The table of contents and the comparative tables of weights and measures are also given both in Chinese and English. This will be of much advantage to English-speaking teachers.

This book is, according to the preface, "a full translation of Luff's Chemistry," but "considerable additions and a few emendations have been made from Newth's Inorganic Chemistry, latest edition. For example, chapters have been added on Radium and the Radio-active elements, on Electrolysis and the Ionic Theory, and brief accounts of the rarer elements have also been given. Help has also been obtained from consulting the works already extant in Chinese, whether published in this country or in Japan."

Dr. Gillison, while using the system of nomenclature prepared by the Educational Association, has felt obliged to depart from that system in some instances, notably in the terms for Arsenic, Manganese and Sodium. This is to be regretted. It is quite true that the Educational Association's List of Terms is not an ideal one in all respects, but as it has been adopted by the Association, it would be better if all translators would use it for the sake of uniformity and so prevent the perpetuation of that confusion that has hitherto prevailed in translating books into Chinese. However, the changes made by Dr. Gillison are not many, and he has, in every case, indicated the other terms that have been adopted by the Association or used in other works.

In the matter of terms for Organic Chemistry Dr. Gillison has done the cause of education in China a distinctly valuable service in the preparation of a considerable number of new terms which, for the most part, appear to be quite rational, handy, and well adapted to the end in view. The work he has done on this line, while far from complete, will form an excellent basis upon which to work out a more complete list in the future.

A valuable part of the book is the Appendix, containing: 1, Comparative Tables of English, French, and Chinese Weights

and Measures; 2, some twenty-eight Chemical Problems with their solutions, which will serve to impress upon the mind of the student the mathematical precision of the laws which govern chemical combinations; 3, a Scheme for Qualitative Analysis which will greatly assist the student in doing independent work and in proving for himself the truth of what he has learned in the book or from his teacher.

The book is bound up in two styles—one in a single volume, half leather, price $2.50, and the other in two volumes, bound in strong Manila paper, price $1.50. This makes it rather expensive for mission schools. But no doubt many will prefer to pay more for a book that is strong and durable and that presents a pleasing appearance to the eye. It would be well, however, if a cheaper edition could be published for the benefit of those pupils who cannot afford to buy the more expensive kind.

Dr Gillison has laid the educationists of China under great obligation by the preparation and publication of this text-book. A teacher in the Anglo-Chinese College, to whom the book was given for examination, says it is the "crown" of all books on chemistry that have yet been published in Chinese, and I quite endorse his statement. The only criticism he makes on the book is that it would have been well if Dr. Gillison had made somewhat fuller explanation of the new terms that occur for the first time in his book. Perhaps Dr. Gillison will make a note of this suggestion for a future edition.

A. P. PARKER.

Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

C. L. S. List:—

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

S. D. Gordon's book on Power. By Rev. D. MacGillivray.

The book on Prayer is finished.

Booker T. Washington's "Up from Slavery." By Mr. Kao Lunching.

Commercial Press List:—

Laughlin's Political Economy.

Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiangnan Arsenal.

Shansi Imperial University List:—

Twentieth Century Atlas of Popular Astronomy. By Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Text-books of Tokio Normal School. Translated from the Japanese: Meteorology, Ironwork, Mineralogy, Zoology, Physiology, Physiography.

Fundamental Evidences of Christianity. By Dr. H. C. DuBose.

Catechism of Synoptic Gospels. By Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters.

Tales from Tolstoy. By Rev. I. Genähr.

Tolstoy's "Bethink Yourselves." By Rev. F. Ohlinger.

Nobody Loves Me. By Mrs. O. F. Walton. Translated by Mrs. C. W. Mateer.

Concordance of the New Testament. Rev. C. H. Fenn.

Commentary on the Four Books. By Dr. Henry Woods.

Ballantine's Inductive Studies in Matthew.

Couling's Text-book of Zoology.

Outline Scripture Catechism. By Mrs. Hugh W. White.

Doctrinal Catechism. By Rev. Hugh W. White.

Mr. MacGillivray's Classified and Descriptive Catalogue of Christian Literature (1901) being all sold out, he purposes bringing it up to date for the 1907 Centenary Conference, including all distinctively Christian books by all Societies. Suggestions for improvement and materials gratefully received from recent authors and from Societies. He has also in mind to publish a China Mission Year-Book, commencing with 1906, to be issued at the beginning of 1907, this to be the first of a regularly appearing series of Year-Books. Suggestions as to what should be included in these Year-Books are now solicited. He would also like to know from missionaries what they think of the idea. This has nothing to do with the Centenary Historical Sketches, of which he is Editor.

We are glad to note from the Report of the C. I. M. that Rev. F. W. Baller is preparing a Chinese version of *Pastor Hsi*, for which many are now enquiring. Also by same author, *Mandarin Hymnbook for Women and Children*, a great want. (Just out).

Editorial Comment.

The Call to Self-dependence.

QUITE a flutter was caused during the past month by the issue of a Chinese circular, which called upon the native Christians to form a self-dependent church of Jesus. It was declared in forcible phraseology that, as a result, "enduring prosperity and peace will be enjoyed by all, the Lord's kingdom will speedily come to China, the masses will be influenced, our nation by this opportunity will turn from weakness to strength, and when our eyes have been rubbed awake, shall behold a most happy path before the church, and fortune's road before the Chinese nation."

Name and Object.

UNDER the heading "A Trumpet Call to Self-dependence," a translation of the circular appeared in the *North-China Daily News* of 1st February. The following two paragraphs give the name and leading objects of the proposed self-dependent church:—

"This church is formed from all Chinese members of the Christian church who feel saddened by the disputes and troubles between converts and people, and who, in pity for the trouble caused by foreign encroachments, have planned to free and deliver themselves, and have united together (without any Westerner putting a foot into the affair) all who have a love for their country and church, and who have a desire for an independent, self-governing spirit. Hence it is agreed that the name of the Church shall be "The Chinese Self-dependent Church of Jesus."

This church, which has chosen to call itself self-dependent, is to be free in all things from dependence on foreign help. In disputes between church and people, in preaching the Gospel, and in seeking harmony between converts and people, it will only keep to what is just and fair, desiring to fully enlighten the people and protect the church's name, having before its eyes the exalting of the nation's fair fame. All Chinese church members are to be without mutual animosity or parochial narrowness, but on each occasion to be of one mind and heart to stir up the spirit of self-dependence and set up a strong self-supporting foundation."

* * *

How to regard it.

WHILST we are saddened by the apparent lack of Christian spirit, the misreading of history, the evident jealousy of foreigners, an anti-dynastic spirit, and the magnifying of the nation's fame as a satisfying object, we cannot but be gladdened by the emphasis placed on the obligation of Chinese Christians to make the Gospel known to their fellow-countrymen and the recognition of the duty of the church to become self-supporting. Knowing that some of the unfortunate sentiments are not shared by the majority of our native brethren, and remembering the conditions and mistakes of the early church, and our fuller knowledge—and let us hope possession—of the Spirit of Christ, our attitude ought to be one of fullest charity and willingness to advise and guide.

* * *

Who want it?

THIS evident desire for independence led us in our last issue to ask our readers to indicate, from their experience, what is the most satisfactory ecclesiastical relation between the mission and missionary and the native church. There has not been sufficient time to hear from the more distant parts of the field, but one sagacious observer, of considerable experience, points out that, so far as he has observed, the desire for independence is confined to one class, and that mainly to be found in the outports. We are reminded that Christianity is wide spread in China, and that the rank and file are simple-minded believers, with great love and reverence for their pastors.

* * *

Steadying Forces.

THIS love and reverence for the pastor, the ingrained respect the Chinese have for their teachers, and the fact that in China, more than in

Japan, the converts are largely drawn from the peasantry, constitute important steadying forces which ought not to be lost sight of at this time. Our attention has also been drawn to the fact that whilst in Japan there is the thirst for some new thing, with a consequent danger of rationalism, the real Chinese at the back of their hearts love some old thing. There is therefore a steadying element in the conservative teaching of the Chinese church and the tendency to hold to truth as it is received. Whilst some ardent pupils of the new learning may seek to throw off the very sign of being learners, we feel sure that the bulk of the real enquirers will retain that reverence for the teacher which has been the characteristic of their ancestors long after they left school.

* * *

Foundations wanted.

In all this we see a reason for renewed care in our work. We are laying foundations on which *others* will build, and as Paul exhorted these others as to how they should build, let us exhort ourselves as to how we lay the foundations. Emphasis ought to be placed on the value of character, knowledge, and experience. Special care also ought to be taken in the teaching of the rank and file of the church. The need is obvious for a thorough and well-rounded education that will fit men to be leaders when the time for independence really comes. As such leaders should be familiar with the lessons of the past so as to wisely step forward into the future, may we not seize the Chinese reverence for the past and form it into a new sense. A fresh sense of responsibility will come with the recognition that they are children of the church as well as of China, that they are the heirs of the ages of the church as well as of the cycles of Cathay.

* * *

Self-governing Capacity.

At this stage we will only mention two other phases that have been brought to our attention—the wonderful capacity of the Chinese for self-government and the practical independence already enjoyed in several missionary organizations. One friend refers to the emigration from Shantung to Shensi fifteen years ago, and how, two years after, a missionary visiting the emigrants found that churches had already been started and were in running order, with officers, meetings, etc. Naturally mistakes had been made, but these were not deadly.

Practical Independence.

Then we learn that in Shantung the native church is as independent as it can be. So far as organization is concerned the Baptist church is self-governing, the foreign missionaries being advisory members only. Whilst we are glad to hear that the native Christians *seek* guidance and advice from the missionaries, it is gratifying to know that their choice of pastors is such as to

inspire great confidence in the judgment of the laity. As to the Presbyterians in Shantung and other provinces, although the foreign members of Presbytery can vote, the votes are so few that their authority lies more in their advice than in their vote.

* * *

Native and Foreign Co-workers.

In these days of earnest desire for the promotion of harmony between native and foreign workers, it is appropriate that we present to our readers as a frontispiece the Board of Trustees of the Chinese Tract Society. It is good to look on such a happy and useful combination of native and foreign workers. Of the native members we understand that six are members of the committee of the Chinese Christian Union, to which we have frequently referred. In our Missionary News columns will be found an interesting announcement of the completion of the Conference Commentary on the whole Bible. Our Book Table department had already been printed when we learned this important fact.

We trust that the appointment of the native consultative committee referred to in our Diary of Events, will also promote harmony between important bodies of workers for general good. This is a happy result of the Shanghai riots, and we do not share the forebodings with which some regard the innovation.

Gilbert Reid's Efforts.

We are also glad, in this connection, to report progress in the good work so strenuously carried on by Dr. Gilbert Reid. The International Institute by its very successful meeting on February 13th has taken another step in advance. His Excellency Lü Hai-huan, who was again elected President of the Advisory Council, spoke of it as the fifth step or point of advance. The meeting consisted of several high Chinese officials and heads of guilds, as well as foreign merchants and persons from the medical, legal and consular body. Every English speech was translated into mandarin, and every Chinese speech into English. In fact and legally the Institute is a mutual Association of Chinese and foreigners. There was a general feeling that the Institute under the direction of Dr. Gilbert Reid, who was retained as Director-in-chief, stands for harmony, and in this way we will not be wrong in saying that all missionary work reaps benefit along with others.

* * *

Chinese Students in Japan.

One of the ablest papers which has been presented before the Shanghai Missionary Association for a number of years was that which was read by Rev. D. Willard Lyon at the last meeting on "Chinese Students in Tokio." Mr. Lyon had just returned from a month's stay in Japan, where he had gone

in behalf of the General Committee of the Young Men's Christian Association of China, and at the invitation of the Young Men's Christian Association Union of Japan, to investigate the conditions among the Chinese students.

There are now more than eight thousand Chinese students in Japan, most of whom have gone within the past two years. Forty-nine out of every fifty are in Tokio, and seven-eighths of them are in the north-western part of the city. Almost every part of the Chinese empire is represented by these men; Kansuh is the only province which is not represented. About half of the students are supported by the provincial governments and most of the other half from the gentry. Some are of middle age, but the majority are in the prime of youth. Large numbers have had good training in Chinese literature. Those of us who have been to Japan and know the differences which exist in social customs between the two nations, need scarcely to be told the severity of the temptations to which these Chinese students are being subjected.

* * *

Mr. Lyon's Investigations.

THE radical political tendencies of which we have seen such marked manifestations during the past few months, Mr. Lyon assures us, are not universal among the students. His investigations lead him to believe that a substantial majority are conservative in their attitude and amenable to the sobering influences of reason and experience. It was gratifying to hear him say also that the Japanese educators and others with whom he talked, while unable through lack of language to make their ideas effectively known to the Chinese, heartily deprecated the radical ideas which were dominant with a part of the student body.

The possible future influence of these young men upon China can scarcely be overestimated. Thousands will become school teachers in the villages and cities of China, not a few will rise to professorships in the higher schools, and some, if they keep their poise, may one day hold positions of high honor in their native land. Every sincere friend of China should be deeply interested in these young men and should pray that some influence may be brought to bear upon them to enlarge and clarify their vision and help to transform what now seems a potential peril into a dynamic force for China's good.

* * *

Riots and Unrest.

IN our Diary of Events and Missionary News departments will be found particulars of the serious riots at Chang-poo and Nan-chang. We are thankful that the lives of our brethren in the former place were saved, and our hearts go out in deepest sympathy to the co-workers and relations of Mr. and Mrs. Kingham and their little child, who were killed in Nan-chang, as well

as to the others who have suffered so severely.

These riots come at a time when prognostications of evil are freely expressed and much uneasiness felt. The tension has been increased by several missions receiving telegrams from their headquarters in the United States, asking after the safety of the members of the missions and urging caution. There is naturally considerable anxiety here to know what information is possessed by the authorities at home that is not known to the foreigners in China. Of course the unrest may have arisen in the doubtful attitude of Viceroy Ts'en Ch'un-hsuan and the danger of revolt in South China, or from the news of the Shanghai riots and the realisation of how powerless the officials are to quell trouble which has been unwisely allowed to come to a head. But at any rate in a land where the government is not strong and disruptive forces are at work it behooves us to be careful. We would emphasize the closing paragraphs of Mr. Pitcher's article on "Boxerism in South China." Above all we must never forget to keep close in touch with our Master who knows all, has all power in His hands, and who shepherds His children so tenderly.

Missionary News.

Blessing in Korea.

Dr. Samuel A. Moffett, in a letter from Pyeng-yang, dated February 12, says:—

"We are having another great movement in Korea this year, not only in the north but also in Seoul and through the south. Here in Pyengyang we have just set apart our fourth Presbyterian Church, and still our buildings are crowded. There have been some 1,200 people who have professed conversion and given in their names during the Bible class and evangelistic service conducted in connection with the Korean New Year's season. On a recent Sabbath I suppose there were 4,000 people who attended church services in this city. In Syen-chun, the station to the north, the annual winter Bible and training class for men enrolled 1,140. You can thus see that the blessing which began some ten years or more ago has not been withdrawn and that the church in Korea is going on to still larger conquests for Christ."

Wenchow News.

We are glad to hear that on January 30th a new hospital was opened in connection with the English Methodist Mission. We congratulate Dr. Plummer and the members of his mission on this commodious building and trust that the deficit of $3,000 will soon be made up. An excellent work is done by Dr. Plummer and his assistants, twelve thousand prescriptions are filled annually, and in the old hospital last year there were 740 in-patients, not a few having to be turned away at times for lack of room.

The Methodist Mission report an increase of about three hundred communicants during the year, all of whom had been on probation before baptism for at least a year, and in most cases for a much longer period. The native contributions amounted to $2,133.22. There are now 2,144 communicants and 5,378 probationers.

The *North-China Daily News*, from whom we glean the above facts, also mentions that the China Inland Mission has a communicants' roll of 827, and a roll of probationers of well over 2,000, making a total of over 3,000 names on the register. According to this report (which only deals with the Wenchow northern division) $1,647.68 was contributed during the year, $1,200 being spent on two new chapels.

Dedication of Memorial Church, Pao-ting-fu.

The American Board Mission began work in this city thirty-two years ago. The present missionaries of the station had recently the great pleasure of uniting with the native church in the dedication of a memorial church built by the native church with the assistance of the Mission.

The building is of grey brick with iron roof. The main room and the conference room, which are only partially separated, will seat about 600. The cost of the building, including seats, has been about $6,400.00 silver, one-fourth of which came from non-Chinese sources. October 28 and 29 were given to the dedication exercises, which were joined in by friends from Tientsin, Tungcho and Peking. We plan to make the cemetery of the martyred missionaries and members near this building, which has been built to their memory. A tablet, containing forty-eight names, has already been set up in the tower. This tablet also contains a description of the events of 1900 which, although somewhat long, I venture to offer in translation.

The stranger asks, "Why was this hall built?" We reply, "It was built to memorialize the faithful followers of Jesus who held the good way unto death, but because of our grief at those evils we remain silent."

The stranger, touching our knees with his, asks, "Why may you not tell the outline of those events?" Therefore with reverence we make answer.

"Recollect, sir, the overturning of the summer of the 26th year of Kwang Hsü, how superstitious practices and wild reports filled all China. These entered the province of Chihli from Shantung, spread in every direction for more than a month and filled the province with hatred against the church and the purpose of destroying everything foreign, breaking out into arson and murder.

"At this time our members and community were living in their usual tranquillity. But, in the latter part of the 5th moon, fighting began in Tientsin and Taku, and the consulates were surrounded. There were also false Imperial proclamations put forth everywhere through which the well disposed people fell into incalculable evils.

"At this time a part of the church leaders and members remembered the instructions of Jesus about fleeing and hiding and another part imitated the illustrious pattern of the sages and remained awaiting the decree of heaven, each one following the Scriptures or making the best of his circumstances according to his own convenience.

"Upon the 2nd day of the 6th moon, in the afternoon, began the calamities of our church members. For several months it was all dark; there was no sun in the heavens even to the middle of autumn."

The stranger asks, "The followers of your holy faith in holding to virtue and following their instruction have merit equal to that of the officials who give peace to the people. How then came such ills upon such people?"

We reply, "In all generations scholars of purpose and men of benevolence experience over and again ills which they foresee and might avoid. When all these evils came together upon their followers, they were able to preserve each his faith to the end, thus proving the power of the Gospel and the sincerity of their faith. Christ the example going before, the followers walking after in His footsteps, verily this brings the past and present into our path.

"Who would have thought that what eye cannot see, nor ear hear and what hath not entered the thought of man has been given these in the heavenly places, longer in time than the existence of the mountains and the rivers, brighter than the moon and sun."

These things being now past and their traces disappearing, we hope that the families and the kingdoms of the whole earth with all under heaven may reverence and follow Jesus, meditating on His words and imitating his deeds, holding love to each other as his great command. Then shall we see the rain and dew equally blessing all parts of our land.

As to Pao-ting-fu the gentry and traders have contributed with native and foreign members helping. Contractors and workmen have built this memorial church, and we have prepared a tablet for an everlasting memorial and to illustrate the history of our church.

Jade polished becomes bright,
Gold refined is made pure,
They who for their faith lay down life
Have overflowing glory.

A tablet was contributed by city friends with the sentiment, One look all is benevolence 仁同視一. Out-stations sent in red cloth inscriptions. I was interested to notice upon all as the name of the church to which they were sent the term 基督.

There is now at this station no mission church; this having developed into a full-winged native church, and the same kind of growth is to be expected in the out-station church communities.

H. P. PERKINS.

The Conference Commentary on the Whole Bible.

We are requested to announce that the Conference Commentary on the Minor Prophets is printed and in the hands of the binder. By the time this reaches our readers it will be on sale at the Mission Press.

This will be good news to those who have bought the other volumes and have been waiting for this to complete the work.

The Conference Commentary on the whole Bible has been prepared by a committee appointed by the General Conference, comprising some of the most devoted and learned of the missionary body—busy hard-worked men who have often snatched time that they needed for rest to help accomplish this long-desired and much needed work, which has been called "The greatest work ever undertaken by the missionaries of China."

We heartily congratulate the numerous authors on the completion of their great task and the publishers—the Chinese Tract Society—on the addition of such a large and useful work to its long list of good books.

It is bound in twenty-eight volumes, and can be had complete for $3.80.

The New Union Medical College at Peking.

The dedication and opening of the new Union Medical College took place on the 13th and 14th of February at the fine new college building near the Ketteler monument. Invitations were issued for the special religious services to take place on the 13th, and on the 14th there was the social function and the reception of native and foreign officials. On Monday, the 13th, the Rev. S. E. Meech acted as Chairman and the visitors were mostly missionaries and native Christians. Prayer was offered by Dr. Li, of the London Mission Hospital. The Chairman stated the object of the meeting and mentioned the cost of the building and equipment to the present time as over 62,000 taels. While the larger part had been received from abroad yet the Chinese had contributed over 22,000 taels. He referred to Dr. Lockhart and the beginnings of the work in 1861 to 1864. Further remarks were made by Pastor Jen, of the North Congregational Church, Peking, and Pastor Liu, of the Methodist Mission. Bishop Scott, of the Church of England Mission, then addressed the gathering, dwelling on the two prominent ideas of unity and medical science.

On the 14th of February a much larger audience was present. The visitor to the College saw signs of an extensive preparation to receive the distinguished guests who were soon to appear. Newly-uniformed soldiers were in great abundance as guards for the occasion. The streets were kept well cleared and sightseers were not allowed near the gateway. Soon the carriages and official carts of the high dignitaries of the city began to roll in. There were fully one hundred native guests; among them being H. E. Na T'ung, Governor of the city and Vice-

President of the Foreign Office, Chung Tang, Sun Chia-nai, Wu Ting-fang, Lien Fang, Hu Chueh-fen, Tang Shao-yi, formerly Taotai in Tientsin, Prince Pu Lun, who hopes to study naval affairs in Europe, Duke Tê, Sung Shou, recently called from Kalgan to take the position of President of the Board of War, and many minor officials. Most of the Presidents of the ten Boards were present and few were left out who could represent official Peking. Among the foreigners present were Sir Ernest Satow, Sir Robert Hart, Sir Robert Bredon, the Hon. W. W. Rockhill, the German, Italian, Japanese, and Austrian Ministers, with the secretaries of the Legations. Many ladies were present. The flowers for the occasion were presented by the chief eunuch of the palace, Li Lien-ying. His chair-bearers who brought the flowers were presented with several dollars as a reward, but instead of accepting any present, they took up a collection of four dollars among themselves and gave them as a gift to the hospital. His Excellency, Na Tung, was called to the chair by the side of Sir Ernest Satow, who called the names of the speakers. Prayer was offered by Bishop Scott. A carefully prepared address was read by Sir Ernest Satow, and was afterwards interpreted to the Chinese by the Rev. S. E. Meech.—*N.-C. Daily News.*

Boxerism in South China.

For several months past there have been rumors about of the recrudescence of Boxerism in and about Chang-poo, a district city situated about fifty miles south-west of Amoy and about thirty miles south of Chiang-chiu. Reports have reached us of men being initiated into the society by the old and ridiculous methods employed in 1900, *i.e.*, by swallowing wads of paper with Chinese words written on them and by subjecting themselves to various other absurd ceremonies to insure invulnerability against bullets and swords. Such is Chinese credulity.

We are told that they fight with a short knife and a fan, with some yellow paper pasted on their heads, from which they also derive their mysterious power (?). They wave a fan in the face of the person they attack, and if the person should be Christian the fact is at once demonstrated by a cross showing itself on his forehead. Dire consequences are apt to follow. Because they use a fan these Boxers have very appropriately been nicknamed the "Fanners." If the Fanners are ever wounded they bleed, but cannot die! The energetic action of the officials, of which I shall presently speak, will do much to disabuse a too credulous people of all this nonsense.

The affair was brought at once to the knowledge of the officials, and as matters seemed to quiet down, it was thought that any apprehended danger from this source was passed.

Inasmuch as the English Presbyterian Mission have a very extensive plant and flourishing work at Chang-poo (started nearly seventeen years ago) we were all deeply concerned, and were most happy to believe that all apprehensions of alarm had subsided. Their property at this place consists of a large hospital, native church and parsonage, boys' school, girls' school, and three foreign residences. Dr. and Mrs. Montgomery (a bride and groom of only about a month), Rev. H. W. Oldham, Miss Maclagan, and Miss Lecky reside there and have charge of the different departments of the work.

On or about Monday, February 5th, some Catholics at a village near Chang-poo got into trouble with the other natives, and in order to settle the dispute they seized two men who chanced to be members of the Boxer society. This aroused the anger, not only of the Boxers, but of all the rowdies in the neighborhood, to the utmost fury. It proved to be the spark that started what threatened to be the wildest outburst of fanaticism ever known in this region. Fortunately it was nipped in the bud. Had it not been suppressed before it reached uncontrollable proportions and momentum, my story undoubtedly would have been a far more distressing one.

The number of Boxers and rowdies rapidly increased until they were a mob of three or four hundred strong which marched *en masse* to Chang-poo breathing vengeance and bent on doing all the damage possible to the Catholic Mission in that city. But, like all mobs, passion recognized no bounds and so, with wildest indiscrimination, they began attacking the property of the English Presbyterian Mission. Before they had finished they had burned down the hospital, the doctor's house, and looted all the other places, destroying or carrying off everything they could lay hands on, clothing, books, silverware, furniture, etc., stripping every place clean. The total loss (not counting personal property) will reach not less than $50,000.

At the time of the riot only Rev. Mr. Oldham was at Chang-poo. Some had left when the danger was at first apprehended and had not yet returned, others were off visiting neighboring stations. Mr. Oldham was thus left alone in the place. And it was far better that it was so. He was well looked after both by the native Christians and the officials, being brought safely to the *yamen* where he received every courtesy, attention, and protection. At this writing he is still there. He will probably reach Amoy this week, when he will have a story to tell. No lives of Christians were lost. For this we are profoundly thankful.

The officials, probably taken unawares, as all were, took prompt and vigorous measures, decapitating twelve of the leaders on the spot. This, with some other drastic treatment, had a most salutary effect. If it were always thus administered we believe there would be far less distruction of property and distressing loss of life in this empire.

Our people in the country were kept well informed and advised. All is quiet at Chiang-chiu and Sio-khe. Acting so promptly and energetically in repressing this movement, no trouble is apprehended in these places or elsewhere in this region.

What is at the bottom of it all? In this case the Catholic affair was simply the percussion cap that started the explosion. But evidently there was something underneath the cap. A percussion cap is of very little harm in itself. It is when it is connected with a train of powder that it does the damage. What was the train of powder in this case? Anyone who can answer that question will go a good way toward solving the difficulties of the present time.

Undoubtedly, from the few facts we have at hand, the time was ripe for a disturbance of some kind. All that was needed was something to start it. The country districts seem to be unusually infested just at present with rowdies and robbers, ready for a row on the slightest provocation. For nearly twenty years our Mission has maintained a messenger service between this place and Sio-khe sixty miles inland south-west from here, unmolested. The messenger carries up weekly, provisions, the mails, and currency. Last week, for the first time, he was stopped, the baskets broken open and $30 stolen, and other things besides. Fortunately there was this small sum of money on this trip, sometimes there is three or four times that amount. It is but another sign of the times.

Are these things the product of the American boycott? Is it the anti-dynastic element at work, or is it the anti-foreign element up in arms once more? Or is it simply rowdyism run wild? Probably it is all these combined.

China is dissatisfied, that is plain. The whole nation is evidently in a state of unrest. The people want something, or want to do something, but do not know exactly what, or how to go at it to get it.

And it would appear that she is endeavoring to run before she has learned to walk. A dangerous pro-

ceeding usually. So, unless much wisdom and a strong arm are now exercised she may have a serious fall. Let us hope that both these will be vouchsafed and that she may be borne safely through these troublous times.

It behooves us all, and especially those living in the inland towns, to be cautious, discreet, and watchful. On the coast all danger is reduced to a minimum. In the inland places it is different. There the resources for protection are limited, and an attack quite likely to come in an unexpected moment. Hence the greater necessity to be all the more watchful and discreet, and to take no unnecessary risks.

This is not, however, to alarm us, nor to make us over-anxious. It should stir us up to still greater endeavor and effort to give to China just the one thing she needs to save her from disruption and ruin, viz., the light and the knowledge of the gospel of Jesus Christ the Savior of the world. Is there anything else that can save this nation?

P. W. PITCHER.

Amoy, February 13th, 1906.

Diary of Events in the Far East.

February, 1906.

3rd.—A large gang of armed robbers surrounded the residence (at Canton) of Dr. A. Beattie, of the American Presbyterian Mission. They bound Dr. Beattie and his wife hand and foot, held pistols at their heads, and removed all their valuables.

8th.—Violent outrage on mission property at Chang-poo, sixty miles south-west from Amoy. For particulars, see Mr. Pitcher's article in the Missionary News Department.

9th.—Consulting Committee of Chinese merchants elected by the various guilds of Shanghai. It is hoped that this committee will be able to do good work in expressing the views of the Chinese community for the information of the Municipal Council of Shanghai and in preventing misunderstandings of foreign and native public opinion on questions of public interest.

19th.—Arrival of Prince Arthur and the Garter Mission at Tokio. The Emperor, the Crown Prince and Prince Arisugawa received the mission personally amidst great enthusiasm. The investiture took place next day.

22nd.—Rev. H. C. Kingham, wife and one child, and six French priests killed in a riot in Nan-chang. The circumstances leading up to the riot are so extraordinary that we quote in full the telegram of 26th February sent to the *N.-C. Daily News* from Nan-chang. We trust that later and more favorable light will be thrown on the distressing circumstances.

On Tuesday, the 22nd inst, a Catholic priest. Wang, invited the Nan-chang hsien magistrate to supper to discuss the Sin-chang suit. The magistrate's attendants were outside. The priest stabbed the magistrate twice, but now pretends that the magistrate stabbed himself. The officials feared to arrest Wang, but on Sunday called a public meeting to consider what action should be taken. The Catholics, fearing tronble, thereupon fired their own premises. The mob became violent and the troops fired blank cartridges on them, but all control was lost. Wang and five other French priests were killed and the Catholic Mission premises destroyed.

The Plymouth Brethren premises are near by and the Rev. H. C. Kingham and his wife (the missionaries in charge) were killed here Their eldest girl was wounded (she died later) and the premises destroyed, but Miss Warr and the Kingham baby are safe.

The China Inland Mission and the Methodist Episcopal Mission properties and people are all safe. The Governor's launch is escorting the missionaries to Kiukiang and the Governor is also providing ample expenses. The Rev. A. P. Quirmbach (Methodist Episcopal Mission) is remaining in Nan-chang, the hsien's police officers and men having been instructed to protect him. This (Monday) morning all is quiet and some arrests have been made.

Missionary Journal.

MARRIAGE.

AT Chen-tu, November 29th, Miss MABEL A. CASSIDAY, M.D., C.M., and WILLIAM J. MORTIMER, B.A., both of C. M. M., Chen-tu.

BIRTHS.

AT Clare, Suffolk, England, January 2nd, to Rev. and Mrs. T. GOODCHILD, C. M. S., a son.

AT Wuchang, January 26th, to Rev. and Mrs. ENGDAHL, S. M. S., a son.

AT Kiang-yin, February 12th, to Dr. and Mrs. GEO. C. WORTH, A. P. M., a daughter (Ruth).

AT Chinkiang, February 24th, the wife of ARCHD. GRACIE, C. I. M., of a son.

AT Shanghai, February 24th, to Mr. and Mrs. W. W. LOCKWOOD, Y. M. C. A., a son.

ARRIVALS.

AT SHANGHAI :—

January 6th, Miss DOYLE, C. M. S.

January 9th, Revs. H. G. CRABTREE, H. I. HOWDEN, Misses R. LONLEY EDWARDS, S. E. BRYERS and A. N. HARRIS (Mrs. Seward), all for C. M. S., West China.

January 11th, Rev. H. CLEMENTS, for Shao-shing, and Mr. R. A. WHITESIDE, Szechuen, C. M. S.

February 2nd, Rev. C. R. CARSCALLEN and wife, Rev. JAS. NEAVE, wife and child, C. M. M., Cheng-tu.

February 5th, Rev. E. C. NICKALLS and wife (ret.), E. B. M., Chou-ping; Miss NEIMES, Revs. E. E. SMITH, A. G. CASTLETON, H. PAYNE, and T. WATSON, E. B. M.

February 13th, Miss WILKIN.

February 14th, Miss N. GEARY, Christians M., Ningpo; Miss SPURLING, (ret.), Missionary Home, Shanghai.

February 15th, Mr. and Mrs. T. CALDWELL, Szechuen, Miss S. M. MORRIS, Hangchow, Misses E. M. GILL and M. A. WRAY, Mid-China, all C. M. S.; Mr. and Mrs. CORNFORD, (ret.), Shao-shing, ind.

February 20th, Mrs. JAMES JACKSON (ret), A. P. E. C. M., Wuchang; Dr. and Mrs. CLAUDE MARSHALL LEE, A. P. E. C. M., Wusih; Miss E. L. CARRELL, Missionary Home; Rev. PALMER C. DUBOSE and wife, for S. P. M., Soochow; Rev. JOHN MURRAY (ret.), A. P. M., Chi-nan-fu; Dr. W. A. P. MARTIN (ret.); Mr. GEO. W. LEAVITT, for Y. M. C. A., Nanking.

DEPARTURES.

FROM HONGKONG :—

February 9th, Rev. MURDO C. MACKENZIE, E. P. M., Som-ho-pa, for England.

FROM SHANGHAI :—

February 10th, Miss J. P. RHIND, C. and M. A., for Scotland.

February 19th, Dr. LUCY HARRIS, F. M., Tung-chuan-fu, for England; Miss P. A. OSGOOD, A. P. E. C. M., Wuchang, for U. S. A., via Europe.

February 21st, Rev. J. P. BRUCE and wife, E. B. M., Ching-chou-fu, for England.

February 23rd, Miss E. E. GLOVER, M. E. M., for U. S. A., via England; Rev. E. G. TEWKSBURY, wife and two children, A. B. C. F. M., for U. S. A., via England.

February 24th, Miss A. B. COLE, A. B. M. U., and two children of Rev. R. WELLWOOD, Mrs. EDWARD EVANS and son, Missionary Home; Rev. J. A. RENELL, wife and two children, S. B. M., Kiaochau, for Sweden; Rev. A. KUNZE, wife and four children, B. M. S., Tsintau, for Europe.

February 27th, Mr. and Mrs. J. ARCHIBALD, N. B. S. S., Hankow, for Scotland.

At Chu-ch'êng, Shantung, on January 16th, my dearly beloved wife, MARGARETE, late Miss Bode, gave birth to a son (HEINRICH CARL); but on the following day our Lord Jesus Christ took her to be with Himself in the heavenly glory.

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Relation of Converted Polygamists to Christianity.

BY REV. D. FERGUSON, M.A., E. P. MISSION, FORMOSA.

THE subject of admitting to church membership a man with more than one wife is acknowledged to be a difficult one. To do so runs contrary to the practice followed in the Formosan church. On the other hand, to refuse admission to an otherwise worthy candidate is a most serious step to be taken by those with whom such refusal rests. Therefore whether we admit or reject such candidates for church membership, the action taken is fraught with grave responsibility.

In the first place let us consider carefully the scope of the question under discussion. The question is not, Should a Christian be permitted to marry more than one wife? Happily the teaching of the church, as well as the spirit of the teaching of the New Testament on that subject is quite clear. All are agreed that if a man after he has heard the Gospel and become a Christian, marries a second wife, his first being still alive, before such a man can be baptized the second wife must be put away. Also after a man has been baptized, if he marries a secondary wife, that man must be subjected to church discipline. These two cases are easily dealt with, being sins against the light of the Gospel. Hence at present there is no discussion as to the rightness or wrongness of polygamy; we all condemn it. The question before us may be stated thus:—Here is a Chinese who believes in Jesus Christ. His conduct shows him to be a fit subject for baptism. In his dark days, before he heard anything of the Gospel, he

married, let us say, one secondary wife. He desires to fulfil his Lord's command and by baptism confess Christ before men. He does not feel it to be his duty, and therefore refuses to put away either of his wives, both of whom he married in good faith, though in his heathen ignorance. Is such a man to be baptized and admitted to the Lord's table, or is he not? To that question it is extremely difficult for us foreigners, with all the associations of Western lands, straight away to answer "Yes;" and the more we think on it the more difficult it seems to be to answer "No." But such converts are anxious to enter the church, and we must give them an answer. If we say "No," we follow the practice hitherto observed in this church, and thus take upon ourselves the grave responsibility of preventing men whom we believe to be Christians from obeying the Lord's command to be baptized and to "do this in remembrance of me." If we say "Yes," we must have reasons for it; and the object of this paper is to state very briefly some of the reasons.

In seeking for guidance one naturally turns to the teaching of the Scripture and at once we are perhaps a little startled to find how little the Bible has to say on the subject. If we turn to the Old Testament it taxes us to find a single passage in which a plurality of wives is condemned. On the contrary, apparently among the Jews it was the common practice to have more than one wife. Abraham had a principal wife and at least one, probably two, secondary wives (Gen. xvi. 3; xxv. 1). Jacob had two principal wives and two secondary ones (Gen. xxix. 23-30; xxx. 4-9). Some of the Judges practised polygamy (Judges viii. 30; xix. 2). David and Solomon had many wives (2 Sam. v. 13; 1 Kings xi. 1-3). There can be no doubt that in Old Testament times the practice of polygamy was very prevalent, though not universal. The later teaching of the prophets shows that they used a monogamous marriage as a symbol of the union between Jehovah and Israel (Hosea ii.; Isaiah l. 1), and used polygamy as the symbol of idolatry. Therefore so far as Old Testament teaching goes we can say that polygamy was sanctioned by God (Deut. xxi. 15).

As already pointed out Jacob had two principal wives and two concubines. The fact that God confirmed the blessings to all the children, whether by primary or secondary wives, shows that God ratified or at least tolerated polygamy. Illegitimate children were excluded from many privileges (Deut. xxiii. 2),

but neither the children of Abraham nor of Jacob were regarded as illegitimate. They were eligible for any office.

It has been asserted that polygamy involves adultery, that in fact polygamy and adultery are almost synonymous terms. If we make that statement when speaking of Christians living in the light of the Gospel, then I agree. But if the statement is made to refer to all men and countries without exception, then I at once demur. Abraham, the father of the Jewish nation and the father of the faithful, was called the friend of God, yet he practised polygamy, nor did God reprove him for it; he lived in close fellowship with the Creator. Was he an adulterer? Jacob was a prince who had power with God and prevailed. He had four wives. If he were an adulterer God certainly never rebuked him for it. In 1 Kings xv. 5 we read that "David did that which was right in the eyes of the Lord and turned not aside from anything that He commanded him all the days of his life, save only in the matter of Uriah the Hittite." He had many wives and concubines. Was he an adulterer? When Nathan the prophet rebuked David for his sin with Bathsheba, God, through Nathan, said: "I gave thee thy master's wives into thy bosom, etc." (2 Sam. xii. 8). If polygamy means adultery, then before David sinned with Bathsheba, he was living in adultery and yet God gave him more wives, thus causing him to increase in adultery. Throughout the entire Bible there are perhaps not three men more frequently mentioned with approval than Abraham, Jacob and David. All of them were polygamists, but who will dare say that therefore they were adulterers?

Thus we conclude that in the Old Testament God sanctioned or tolerated polygamy. And if we say that polygamy and adultery were practically synonymous terms, that means that we say Abraham, Jacob, David and other holy men of the Old Testament lived in adultery, and that God helped them in it.

Of course the reply to all this is in the words of Acts xvii. 30, "The times of ignorance God overlooked, but now He commandeth men that they should all everywhere repent." Exactly so. God's ancient people had the law and all the light of the Old Testament revelation. When they took more wives than one, God suffered, tolerated, endured and regulated that state of affairs without (so far as we can see) in any way signifying His disapproval. Are we therefore to suppose that God who looked with such leniency on such men as Abraham, Jacob and

David, does not look with at least equal leniency on Chinese, who never had the benefit of the law and the Old Testament revelation, but who in days of heathen darkness married a plurality of wives? If a just God "winked" at ignorance among those who knew so much, who will assert that that same God cannot "wink" at ignorance among those who knew so little?

But to prove that in the church of the Old Testament God tolerated and condemned not polygamy and other enormities, does not by any means prove that He sanctions now these same enormities. The church now is founded on the doctrines recorded in the New Testament, and it must be in the New Testament, if anywhere, that we can hope for guidance.

Perhaps it will be well here to recall the problem we are trying to solve. It is not, Should polygamy be tolerated in the Christian church? The problem is not, Is it lawful for a Christian to take a second wife, the first being still alive? The question is, Should a man who, in heathen darkness married more than one wife, be required to put away all except one ere he be baptized? From this it will be seen that all passages of Scripture which prohibit a Christian man taking more than one wife at a time scarcely bear at all on the subject before us. If I can prove from Scripture that adult baptism is right, it does not therefore follow that infant baptism is wrong. And so if I can quote Scripture to show that a Christian man ought not to marry more than one wife, at a time, such Scripture cannot be regarded as also proving that a man, who in heathen darkness married more than one wife, should now be required to put away all but one ere he be baptized. He has already married these women, and that at a time when neither he nor they knew the meaning of Christ's words, "They twain shall be one flesh". The question therefore resolves itself into this, Is he to be required to put away his extra wives or is he not?

From the Old Testament we were rather startled to find how much God tolerated polygamy as practised by Old Testament saints. And if we turn to the New Testament we shall be even more startled to find how little guidance we get there towards the solution of our problem, viz., how a converted polygamist is to dispose of his overplus of wives.

From the teaching of our Lord and His apostles, I can find no direct legislation on the subject. It seems to be one of the matters left by them to right itself, as the leaven of the Gospel gradually changed the lump. In Mat. xix. 14, 15 and Mark

x. 11, 12 we read, "The twain shall become one flesh. So that they are no more twain but one flesh." These passages are often quoted to represent Jesus as forbidding polygamy. Except in a very indirect way they have really nothing to do with polygamy. Christ condemns the loose way in which the Jews divorced their wives. He tells them it was for the hardness of their hearts that of old Moses permitted them to put away their wives, but the "hardness of heart" does not refer to polygamy at all; it refers to divorce. If we turn to the Epistles the same thing meets us. In 1 Cor. vii. 2 we read, "Because of fornication let each man have his own wife, and let each woman have her own husband." This passage has also been quoted as a command from Paul against polygamy. If Paul had been reasoning here against polygamy he would certainly have used the numeral one, as in 1 Tim. iii. 2, 12, where he commands that bishops and deacons must have one wife only. In 1 Cor. vii. 2 Paul is arguing against fornication, not against polygamy, and as a cure for fornication he exhorts each man and woman to have a wife or a husband.

Therefore from the Gospels and Epistles we get no direct command forbidding polygamy. Even if the passages quoted above referred to polygamy they would be merely commands to Christians not to marry more than one wife; they would not refer at all to men who in heathen days had already married two or more. That is the difficulty. Nor from the Gospel and Epistles do we get any direct answer to the question, Shall a converted polygamist be required to put away all his wives except one in order to become a church member?

Seeing that from Christ and the Apostles we have no direct commands on the subject we must try to get answer (satisfactory or otherwise) from the spirit of the New Testament teaching. In many respects the conditions that obtained in the apostolic church were very similar to those of the church in China and Formosa. If we can discover the practice in the apostolic church that will go far to decide for us what ought to be the practice of the church here.

Regarding the early church the first thing that impresses itself on us is that it was in a transition stage. It had abandoned the methods of worship of the old Jewish church, but it had not by any means reached the position of the church in Western lands to-day. Let me draw attention to several points indicating this

state of transition, points on which to-day the church speaks with no uncertain sound, but which, because of that transition, the church of the early days did not venture to express an opinion.

1. *Circumcision.* It does not require much research to find out that in the early church sometimes the rite was observed and sometimes it was not. In order to avoid contention with the Judaizing section of the church Paul circumcised Timothy (Acts xvi. 3), but he refused to perform the rite on Titus (Gal. ii. 3). Then writing to the church in Galatia Paul said : "If ye receive circumcision Christ will profit you nothing" (Gal. v. 2). Yet in writing to the Corinthians Paul said : "Was any man called being circumcised? Let him not become uncircumcised" (1 Cor. vii. 18). These passages show that sometimes Paul observed circumcision and sometimes he did not. And that simply means that the rite of circumcision was being gradually abolished in the Christian church. In the transition stage of the church it was tolerated even by a man like Paul who knew how very little the rite was now worth.

2. In Acts xxi. we read that in order to pacify the Jews, Paul took four men, and according to temple rites allowed himself to be shaved and "purified himself with them, declaring the fulfilment of the days of purification until the offering was offered for every one of them." No man knew better than Paul how obsolete these rites were after the death of Christ. Though he had preached the Gospel of Christ for years, yet he consented to observe these practices. Had the church not been in a transition stage he would no more have consented to observe these, to him at least, meaningless rites than we would nowadays. He tolerated them and they were gradually abolished.

3. We can scarcely imagine any man being more opposed to slavery than Paul. Was it not he who wrote that in Christ "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female"? (Gal. iii. 28). Did he not also write, "There cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all and in all"? (Col. 3. 11). Yet this same Paul sends back Onesimus to his master, Philemon, and never even hints at the necessity or Christian duty of freeing the runaway, but now converted, slave. Thus we see that in the church of the apostles there was temporarily tolerated the enormity of slavery which could hardly exist

to-day in the Christian church of Western lands. Paul also permitted it, though he must have hated it with a perfect hatred. He took no active steps to wipe the stain from the church. He knew it was a plant which could not bloom under the shade of the Gospel.

4. If we look at the instructions given by Paul regarding marriage we see also that the church was in a transition stage. Paul says that all Christians, men or women, may marry if they wish to do so, but "only in the Lord" (1 Cor. vii. 39). But some had been married before they became Christian. When a husband or wife became converted, did the rule to marry "only in the Lord" render null and void the marriage contracted before their conversion? Paul says: Certainly not. "If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. And the woman which hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband" (1 Cor. vii. 12 f.). Thus the command to marry "only in the Lord" was to be observed by Christian men and women in marriages contracted after conversion; but it did not in any way nullify the marriage contracted before conversion. Though they were to marry "only in the Lord," still they would be received into church membership without putting away the unbelieving husband or wife.

Then there is another New Testament law of marriage: that it be between one man and one woman. But before conversion a man may have contracted two or more marriages at one and the same time. After conversion must he put away all but one in order that he may obey the command that marriage is to be between one man and one woman? If a man, in order to be baptised, was not required to put away his heathen wife, and thus obey the first command to marry "only in the Lord," so by the same method of reasoning a man, in order to baptism, would not be required to put away all but one and thus obey the other command that marriage is to be between one man and one woman. These marriage laws were given for the guidance of Christian men and women, but did not and could not nullify marriages contracted before the contracting parties became Christian. Thus we see that special rules had to be enacted, for the church is the special circumstances of a transition stage.

5. When we turn to polygamy we shall find, I believe, that the apostolic church adopted the same attitude towards that

subject as it did towards circumcision, observance of Jewish rites and slavery. These would gradually disappear, as would also polygamy.

But we must first try to show that polygamy existed in the early Christian church. Christianity of course involved monogamy, and we believe was from the first opposed to polygamy. But Scripture nowhere directly condemns polygamy. Church historians, quoting Josephus, acknowledge that polygamy, to a certain extent at least, was practised among the Jews. Also Justin Martyr in the dialogue with Trypho, says to the Jews: "It is better for you to follow God than your senseless and blind teachers, who even to this day allow you to have four and five wives". Now we must remember that the early Christian church was established among those Jews and other people similar to them in the matter of polygamy. Remembering that polygamy, while not universal, was quite common among the people where the church was first established, we are forced to the conclusion that in all probability there were polygamists recognised as church members in the same way as there were slave owners and men who still practised the rite of circumcision.

In Paul's epistles there are three passages which seem to throw some light on the subject. In 1 Tim. iii. 2 Paul says: "The bishop must be the husband of one wife", and then v. 12 he requires the same qualification for deacons; and in Titus i. 6 the same requirement is made of elders or presbyters. There are various interpretations of these passages. One is that Paul does not so much refer to polygamy as to *divorce*. It was the custom for a man to divorce his wife for any trifling cause. Jesus taught that except for adultery no man was to practice divorce. Some think that Paul wishes to emphasise that point in the teaching of Jesus and therefore forbids any one, who has divorced his wife and married another, to take office in the church. That may be the meaning, but if so it certainly does not lie on the surface.

Granting that this is the correct interpretation of the passages, then they imply that men who had divorced their wives, without a justifiable reason and married others, were to be excluded from the offices of the church. The fact that Paul forbids such to take office implies that they might be church members; for what would be the use of excluding them from office unless they had been enrolled as members? But by our Lord's law forbidding divorce, except for fornication, this

class of persons would be as clearly excluded from church membership as those who had more than one wife. But according to this interpretation of the passages they were admitted to membership; and if so, then polygamists might also be admitted, because both parties, having broken the law, are on an equal footing.

Another interpetation is that no widower who has married a second wife should be allowed to take office in the church. This meaning is adopted chiefly by Roman Catholics, who have still further narrowed the sense to be that the clergy were not to marry at all. Neither does this signification seem to come naturally from the words of the texts.

A third interpretation is that any one who is to be ordained bishop, elder or deacon, must have at one time one wife only and not more; in other words, he must not be a polygamist. This interpretation is certainly the most reasonable one. If right, it means that a Jew or Gentile, with more than one wife, might be baptised and partake of the Lord's Supper, but such an one, so long as he was the husband of more than one wife, must not be admitted to office in the church. This is the interpretation adopted by (so far as I can find out) most Protestant writers. Against this interpretation it may be said that what is good for the pastors should also be good for the people; and if Paul forbids pastors to have more than one wife, why does he not also forbid the people? The answer, I think, is plain. I have tried to show that in certain classes of society (of which Abraham, Jacob and David were members) polygamy was not regarded as synonymous with adultery. God tolerated, and even regulated it among the Jews (Deut. xxi. 15), and among Eastern nations it was practised as a matter of indifference. These Jews and Greeks and Romans, some of whom practised polygamy, formed the first members of the apostolic church. Into that church they brought with them their polygamous customs. Some such men were already church members. Paul knew well the eternal law of God concerning marriage. He knew also that polygamy differed from unjust divorce or murder, in this that it was not so much an offence against morality as against prudence. Paul decreed that the reformation which must result on the introduction of Christianity should be carried out gradually and mildly. He therefore ordered that to begin with, office bearers in the church should set the example and have one wife only.

Let us restate the positions we have now reached in this paper. They are :—

1. That in the ancient Jewish church polygamy existed. Fornication, adultery, murder, etc., were condemned in plain language, but polygamy was tolerated, and even regulated by God. Therefore God did not regard polygamy as belonging to the same category as adultery, etc.

2. That Jesus and His apostles did not directly condemn polygamy. Unjust divorce, fornication, drunkenness, murder, etc., are forbidden in very strong language, but not one text can be quoted to show that Jesus and His apostles directly forbade polygamy.

3. That in the early Christian church polygamy was tolerated, though plainly disapproved of. The leaven of the Gospel was left gradually to push out polygamy as well as slavery, circumcision and other Jewish customs.

From these positions already established there are some natural deductions for the guidance of the church to-day in dealing with converted polygamists.

1. That we, too, must not regard polygamy in the same light as adultery, murder, etc. The commands, Thou shalt not commit adultery, and Thou shalt not kill, are plain ; but the command, Thou shalt put away all thy wives, except one, is not so plain.

2. That as God, because of the hardness of men's hearts, tolerated polygamy in the Old Testament church ; as Jesus and His apostles, while disapproving, still to a certain extent tolerated it temporarily in the New Testament church ; we, being successors to the apostles, and the conditions of the church here being very similar to the conditions of the church of the apostles, ought also to tolerate it temporarily, but only to the same extent as the early church did.

In stating my opinion that the church in Formosa ought temporarily, and to a certain extent, admit to church membership men with more than one wife, I am well aware that a good many difficulties and objections can be raised to the course of action. I cannot notice all, nor nearly all, of the difficulties, but let me mention one or two.

1. It is asserted that by admitting polygamists you lower the church standard of purity. To this I reply that I yield to none in my desire for the highest standard of purity for the church. But we are forced to deal with things as they are.

The apostolic church had to deal with a state of society formed on a Judaistic or a heathen basis, and so has the church in Formosa. If our historical evidence and exegesis are correct, then in cases where there was no direct command, the apostolic church accommodated itself to the state of society in which it found itself. There is no question about tolerating polygamy temporarily among Christians. The only question is about tolerating it to a certain extent among men who contracted these ties before they heard the Gospel. To admit such men into the fellowship of the church, I maintain, is not in any way a lowering of the standard, it is in reality a more faithful following in the spirit of Him who said: "Neither do I condemn thee."

2. Again it is said, Though the church of the apostles did admit polygamists, is that a sufficient reason why we should do so now? If the apostolic church tolerated slavery, is the church of the twentieth century still to tolerate it? Has not the church advanced since that time? Yes, thank God, the church in 1900 years has made progress. If the question was raised in that part of the church which for hundreds of years, it may be, has been nurtured on the truths of the New Testament, it would be raised only to be thrown aside. But the question is called forth in a state of society which, like the countries where the apostles established the church, looks with indifference on the custom of polygamy. Therefore in the absence of a direct command from Christ or His apostles let us act in the spirit of the New Testament.

3. Again it has been said that if you allow polygamists into the church it simply means that you allow men who have broken the law of marriage to escape the just punishment of such transgression. Here we must ask, What law have polygamists broken? Certainly not the law of either the Old or New Testaments, because in their heathen days they had never heard of these laws. Nor did they break a law written in their hearts as plainly as is the law of murder or theft. Had these polygamists committed murder, or theft, or highway robbery, the law which God has written in the hearts of all men would have convicted them of sin. But when they married a second or a third wife no silent monitor condemned them saying, This is wrong. Nor did they break the law of the land, nor any unwritten law of the society in which they moved. When they contracted a plurality of marriages the relationship was not

regarded as disgraceful or sinful any more than similar relations were condemned among holy men of old like Abraham, Jacob and David. Paul says: "Where there is no law, neither is there transgression" (Rom. iv. 15). In saying all this I do not for a moment mean to indicate that I regard a polygamist as not having broken the eternal law of marriage. He has broken that law, but it was done in ignorance. It was not a deliberate or conscious transgression, and such sin is comparatively insignificant and venial. On such sin God looks with leniency, and so ought we.

4. Another objection made is that by allowing a man to continue his connection with more than one wife you sanction a life of shame, whereas by forcing a separation between the husband and his extra wives you save these women from such a life. By saying this of course you imply that for heathens to marry secondary wives is a life of shame. Undoubtedly for Christians such would be a life of shame; but if for these men, without the light of either Old or New Testament revelation, such marriages imply adultery, then much more was the life lived by holy men like Abraham and David, a life of shame and sin. Yet they lived that life without a word of rebuke from God. I have already sufficiently discussed this part of the subject. But let us ask, What kind of salvation do you give the divorced wife? We need hardly consider the joy or the sorrow with which the chief wife would receive the news of the putting away of the secondary wives. No doubt in a few cases it would be a real joy to her. But in the majority of cases she would not welcome the change, because it was she herself who connived at the marriage of the secondary wife; she wanted a servant, or it may have been for the same reason as Sarah had when she arranged for Abraham to marry Hagar. The real difficulty is not the husband and not the primary wife, but the wife who is to be put away. You deal out a gross injustice to her. If she was wronged (though done in ignorance) when her husband married her, you greatly increase that wrong by now dealing with her as if she were a disreputable woman. It is an evil to allow her to remain a concubine, but it is a tenfold greater evil *now* to force a separation. And how about her children? By forcing her to leave her husband you not only dub her an adulteress, you also call her children bastards. How are they to be brought up? Either the father or the mother will claim them. If the former, then they are deprived of all

the love and care of the mother; if the latter, they lose the guiding care of their father. And all this is done in the name of a loving, merciful and just Saviour. In the name of Christ, and for the purity of the church, to treat innocent women and children in this cruel manner, is a travesty of justice, and, in my opinion, a gross misrepresentation of the spirit of the Gospel. By thus "saving" a woman from a life of shame you commit a ten-fold greater sin. If the suffering which such a divorce involved fell only on the man, one might agree to it; but the man, the greatest sinner, escapes practically scot free, and all the suffering needlessly falls on the innocent.

You say neither she nor the children would suffer, because the first husband would see to it that she got another husband. This overlooks the fact that parents have duties to their children which, if at all possible, cannot be deputed to others. It also overlooks the fact that Jesus ordered His disciples not to divorce their wives except for adultery. But if we force a separation as above it certainly is divorce for a reason other than that allowed by Christ. Since the introduction of Christianity to the Pepawhoan (the aborigines of Formosa) the great blot on these hill churches has been the loose and easy way in which Christian men put away their wives and marry others. We have exercised church discipline, we have preached against it, we have issued pastoral and presbyterial letters against it, but, alas, this evil custom still prevails. I humbly think if we had but one instance of a converted polygamist in which the church insisted on his retaining all the wives whom he married before conversion, it would do more good by way of teaching the permanency of marriage than all our sermons and circular letters.

This paper is already too long or I would like to have noted other points of interest, *e. g.*, the conditions I would attach to the admission of a polygamist to church membership. I would say that his secondary wife, if she had borne no children, should be given the choice of leaving her husband, he making adequate provision for her. If she be willing, then let them be separated; if unwilling, let them continue as husband and wife. If she has borne children, I should say that on no account should they be separated. I would say that such a man, if admitted, should never be allowed to take office in the church so long as he was the husband of more than one wife. I would not leave it to the local Kirk Session to decide on his admission,

but let each case be decided on its own merits by the supreme court of the church.

It is of interest to know that several missions in China allow or require converted polygamists to retain the wives whom they married in heathen days. I understand that among these can be numbered: The Synod of China connected with the Presbyterian Church in America, the Basel Mission, English Presbyterian Mission in Swatow and the China Inland Mission. My information about the last mentioned may be wrong, but in all probability there are other missions which have adopted this regulation.

In conclusion, let me recall briefly the argument of this paper. Polygamy was tolerated and regulated in the Old Testament. It was most likely also tolerated in the apostolic church. It was one of the evils which, like slavery, was left to be gradually eradicated. The conditions of the church in the East being very similar to those of the apostolic church we should follow the example of the early church leaders.

The immediate reasons why I have written this paper are: (1) Because the Presbytery of Tainan, Formosa, asked me to do so; (2) Because several rather painful cases have come under my own notice in Formosa.

Lately I have seen very little in the CHINESE RECORDER on this subject. Therefore I venture to send you a translation of a paper which on 11th October I read in Chinese to the Presbytery of Tainan. I am glad of the opportunity to express my views on this subject; and I do so, feeling deeply the responsibility involved. It is not a question which can be settled off hand. Therefore I hope that this paper may call forth other papers, either supporting the view advanced here or defending the practice of refusing baptism to converted polygamists unless they put away all their wives but one. It would be most helpful if we knew how different missions deal with this subject; and also if from those missions which admit polygamists we could get information as to the working of the regulation in actual practice. This paper lays no claim to originality. Many of the arguments here restated will be found in numbers of the CHINESE RECORDER which were issued fully thirty years ago.

May the Great Head of the church guide us to a right, a just and a merciful decision in this matter.

Letters from an Old Missionary to His Nephew.

VI. Study Your Servants.

MY DEAR HENRY:

THE note of despondency in your last letter rather depressed me. Cheer up! You are not travelling an altogether untrodden road, nor facing a question that can truthfully be called novel. The servant question is perennial, and, like some plants, flourishes in every clime. You tell me you have had to part with 麻俐. I am not altogether surprised. Your rhapsodies about him in some of your letters seemed more suitable to the spirits of just men made perfect than to Chinese servants as I have known them. Of course you may have come across a gem and found a fulfilment of your expressed conviction in your farewell speech when you assured your hearers that

> "Full many a gem of purest ray serene
> The vast unfathomed caves of ocean bear."

But even gems need to be cut and polished before they are of much value, and if you will not be offended I will venture to say that perhaps it is just here that you have failed. It seems unkind to refer to the old proverb about good masters making good servants, but I mention it in passing as a subject for meditation. In looking over your old letters I find I have one in which you refer to 麻俐, and if you will allow me I will give it in full that you may compare it with your present revised ideas. Coming events, we are told, cast their shadows before, but it is equally true that past events leave their shadows behind. And as it is better to be in the house of mourning than in the house of feasting, you may in your disappointment take counsel of that great teacher Experience and learn some of his useful though bitter lessons. Your letter is dated 青谷縣. I know the place well and travelled through it many years ago. If I remember aright it is separated from 黃縣 by a good many stages, which may have given rise to the saying 青黃不接, but of this point I am not quite certain. There then is your letter:—

CHING-KUH-HSIEN,
First of 1st month (Chinese reckoning).

MY DEAR UNCLE:

All the visitors have gone and I am alone. When I say alone I do not wish you to think I am lonely—far from it. Indeed I am never altogether conscious of being lonely, because I have a servant now, who generally lets me know he is about. He has a

flute, so that if I cannot see him, I can usually hear that he is not far away. Indeed I may tell you that I bought it for him. I thought the dear lad would be lonely, so I told him to go and buy a flute. Strangely enough he said if I didn't mind he would prefer a fiddle. I think he said it was called a 二胡子, but as I feared it would interfere with my practise on my own and that the two might not be in complete accord, I was firm on the point. But I anticipate. The beginning of it all was that I, thinking he would feel lonely in the evening (though he himself had said nothing on the subject), told him to come upstairs and sit with me. And I was specially charmed with the quick way in which the dear lad took to some of our home ways. Seeing that I did not wear a hat he too took off his and laid it on the table, which I must say I did not quite like, but thought he would learn better later on. I suppose he felt the cold when his hat was off, for he at once curled his queue round his head and sat down on the opposite side of the table, with his chin resting on his hands, a keen, hungry look in his deep dark eyes. This I thought spoke volumes and showed his yearning desire to learn. And strangely enough I had that morning been impressed by the thought that some of our hymns on the fellowship of the saints would, if they were only translated, give the Chinese a splendid idea of the freedom we enjoy under the Gospel. Acting on this inspiration, for I think I may almost call it so, I had set to work and translated "Blest be the tie that binds" as being one of the best on the subject. So I thought it would be a good thing to teach it to him right off and hummed through the tune "Fellowship" to him. He said it sounded like the Chinese tune 茉莉花, which may be so, as I am unacquainted with the tune in question. The first verse, which I copy out for you, is not far from the original. The whole verse runs as follows :—
繫心的福氣帶, 你我兩人的愛, 基督徒的心眞合聯, 像那些人在天. Thinking perhaps that the air would be more readily caught up if I whistled it, I whistled it line by line and told him to follow. This he did, and I must say, showed remarkable aptitude for this class of knowledge. Who knows ? Perhaps he will one day develop his latent musical faculties and give us some original anthems. At the same time I have sometimes wished he had also learnt the art of modulation, for since I taught him to whistle he has done so most vociferously a good part of the day, excepting of course when he is practising on his flute. But this has a good side too, as it shows there is great joy in his heart which, like new wine (to which the sacred writers often compare it), must have vent or burst the vessel.

I next showed him my album. You would scarcely believe the interest he showed in it. I showed him father's portrait, and he took it in his hand and looked at it with oh ! such an eager gaze. He asked me father's age, and after I had told him (I hope correctly) asked me what his business was. I explained to him that he was a wholesale confectioner, and that for many years I had acted as his principal commercial traveller. I felt a little awkward as to what to say in order to tell him what a commercial traveller was, but I think he got my idea fairly well. He first said something about 轉糖針, but I did not quite catch the point, and then said

我明白老人家在家裏作耕你上街去賣. I scarcely know what he meant by 明白老人家, as it is not at all like father's name, but I quite believe that he apprehended my meaning. I also thought I heard him say half to himself 出身底, or something like that, and thought perhaps he was thinking of the end of the week and trying to say "Sunday," as I, thinking it would be good for him to know something of the treasures of the English tongue, have taught him a little English. And I may say that his gratitude for this was most affecting, especially when I taught him to say 'Bible' and explained to him, as well as I could, that it was our sacred book. It is really delightful to see his thirst for knowledge, and it is doubly gratifying to see what a profound interest he takes in our home affairs. He was also most anxious to know whether father had made much money in his business and how much I received every month or every year. I fear I could not altogether satisfy him on the first point, as father was always rather reticent about money matters. He used to say that this general reticence must have been inherited from a remote ancestor who lived on the border and who used to cultivate the virtue, both from motives of policy and principle, owing to the amount of cattle stealing that went on and of which he was sometimes, though always quite unjustly, accused. I was able, however, to answer dear Mali's question as to my own income, thinking that it would help to remove any barrier between us. He seemed quite satisfied and said only two words—罷了. This is defined by my dictionary as meaning, "That is enough; an expression of satisfaction," from which I gather that I can be sure of his sympathetic interest in the future.

I next showed him S.'s photograph and said that I hoped she would join me out here some day. It was really delightful to see his interest in his future mistress. The sight of her seemed quite to affect him. He did not speak for a few minutes, but then said 他會過日子不會—can she pass the days? It seemed a strange question, but I explained to him that she usually passed the days as patiently as her circumstances permitted. I told him that she was kept at home nursing her aged mother who was a hale old lady of sixty-nine, afflicted with chronic rheumatism and that she hoped, when her mother had run her race, to join me, so that I was not without hope that I might see her soon. Of course I could not fix the date, as future things are hidden from mortal eyes.

Another thing that has greatly drawn me to the dear boy is his deepening interest in my private affairs. I have a little bag in which I keep cash and sundry small articles, and this seemed specially to kindle Mali's interest. He said the Chinese did not know much about locks, and that foreigners were very clever in all sorts of mechanical devices. I showed him this bag and let him see if he could open it, but finding he could not, I let him into the secret, so that now he can open it as readily as I can. And this made him keen to know about locks of all sorts, as I discovered one day when I was driven back sooner than I expected by a shower of rain and found him examining the lock of my box very carefully. He explained to me that he inherited his desire to acquire information of this kind from his father. I asked him where his father was and gathered that the officials had thought so much of

his abilities as to send him a long way off to exercise them for the benefit of the people in another place. I think it must have been in connection with the army, as he mentioned the word 軍, which means 'army,' and now I think of it there was another word before it, the word 充. This confirms in a remarkable manner the statements of our college professor who said that heredity was a very striking and persistent thing, and was usually strongest in the first generation.

Excuse me for going so fully into detail, but I know you have an interest in me and in my work. And I feel sure that you will rejoice with me in the acquisition I have in the shape of such a treasure of a servant. Hoping that you are blessed with one of equal worth, and that he may stay with you for many years.

I remain,

YOUR YOUNG NEPHEW.

I have been at some pains to copy this out *in extenso*, and send it to you now that you may read it in the dry light of facts and experience. And the perusal of it may help to correct the spirit which showed itself in some of the undisciplined utterances in some of your letters to me, such as, "I have lost all faith in human nature," "I shall find it difficult to believe in anybody soon," "I shall never trust the Chinese again," and others of the same tenor. Instead of indulging in such a spirit it would be much more to the point if you recognised the truth that your own lack of common sense and gumption are largely responsible for your disappointment. Instead of declining to believe in anybody again have a little less faith in your own superior wisdom; less self-confidence of a wrong kind will do you no harm. Experiences like yours are distinctly humbling, but if, as the old divines said, they are improved, they help to make us better and wiser men. The plain fact is, though we are slow to confess it that we must serve an apprenticeship to everything we undertake, and the management of servants is no exception to the rule. Many people seem to fancy they have no need to serve an apprenticeship in such simple matters as doctoring a fellow-mortal. Pills, boluses, tabloids, doses, plasters, decoctions, triturations, are spoken of and used with the utmost confidence. The results are not always as satisfactory as might be desired, but that is a detail so far as the practitioner is concerned. I have heard some of this order complain that their patients do not always come back; and I have sometimes wondered if it has been possible for them to do so. But you may lay it down as an axiom that in the common or garden variety of things an apprenticeship

is essential if success is to be attained. Practice is also very important. Treatises on the art of swimming usually advise you to trust the water and devote several pages to an explanation of its buoyant properties. Armed with these theories you 'trust' the water and find it an unstable element, or find that you have not taken into account those properties inherent in your own organism which make you averse to float and prone to sink like a piece of lead. Many people who come to the East have had little or nothing to do with the management of servants at home. It is not every household that can boast of a ladies' maid and a valet de chambre. Take your own case for example. That most useful servant you had, called, if I remember right, 'Liza, was a most excellent little girl. Unkind neighbours, it is true, used to say she was worked too hard, and spoke of her as "slavey," but this was no doubt begotten of pure jealousy. Even in her case it was your mother, and not you, that looked after her, a fact for which, I believe, the rest of the household felt grateful, so that, you see, you have had to face quite a new experience in dealing with Mali. And it is not altogether to be wondered at if your treatment of him has not been a conspicuous success. It is most likely an illustration of the Chinese saying, 樂極生悲, excessive joy begets sorrow. People who indulge in all sorts of hyperbole about their servants, and who speak of them as 'treasures,' usually, when the first glow has passed off, and they are spoilt by unwise treatment, adopt the language of a certain preacher when speaking of Judas and call them each "an unmitigated rascal." I always fight shy of 'perfect' servants, as I find the constant sight of their perfect lives reminds me all too forcibly of my own imperfections. In the case of some foreigners their expression of disappointment is not confined to words. They illustrate the saying, 'Sow an act and reap a habit.' Having sown the act on the football field where, according to the saying of some wiseacre men are made, they reap a habit by kicking any part of the human frame which suggests to them a football. And many a "boy" can testify that in his case at least they kicked a goal. I merely refer to this, not that I think you would be guilty of such an act, but merely to point out the terminus to which a wrong spirit may lead you.

It is not the easiest thing in the world to know how to treat a Chinese servant. On the one hand, it does not do to adopt a stand-off attitude as though they were dirt and merely

chattels hired to serve you. On the other hand, a too familiar attitude is bad for them and bad for you. Familiarity in such a case nearly always breeds contempt. I have known men to laugh and joke and play the fool with their servants to-day, and be offended at them when they took liberties to-morrow. The one day they were too easy, the next too lax. The saying 君子不重則不威 has a good deal to recommend it. If you do not respect yourself, few others will respect you. In your own case you are experiencing the truth of Solomon's saying, "He that delicately bringeth up his servant from a child, shall have him become his son at the length," which, being interpreted, appears to mean that excessive indulgence is certain sooner or later to be abused. You want to be gentle, but firm. I shall not forget to pray for you as Paul prayed for his converts, that your love may abound in all sense. Let your kindness be tempered by good sense and seek to *earn* their respect. Indiscriminate joking is fatal. If you joke with your servants, they will laugh with you before your face and at you behind your back. I speak of this to you the more freely, as I know you have what your college chums used to call "a funny streak" in your nature. It is true that many of them could never see the point of your jokes, but it is not every one who is blessed with insight. You generally saw them yourself, however, and that was the main thing. And your mother, when speaking of you as her first born, used to say she had never seen such a roguish baby before. So that while it is true that you are rather handicapped by a natural tendency to try and be "funny," I would earnestly advise you to resist the tendency and in place of it to cultivate a more sober 'streak.' Take a lesson from the poet who

> "Struck the chord of self, which laughing
> Passed in music out of sight."

I have some misgivings that at times you harbour the fallacy in your mind that the mere fact of being a foreigner and a missionary has great weight with the Chinese. Let me implore you to disabuse yourself of such a notion. The reverse is probably the case. The intercourse of Chinese with foreigners has not been of such a character as to make the Chinese fall down and worship the ground they tread on. As a matter of fact if all foreigners were turned out of the country to-morrow there would be such a jubilation, such a letting-off of crackers as could almost be heard as far away as Japan. You want to

show your servant and others that though a foreigner you are not ignorant of sense, politeness, and a sweet reasonableness. And in your own case you specially need to show that as a messenger of the churches and an ambassador of Christ, you stand as a type and illustration of what grace can do in forming character and moulding conduct. "What doest thou?" is a fair question for the Chinese to ask, seeing you come to them with such tremendous claims as the Word of God makes for its teachings. And if they can say with truth "What do ye more than others? do not even the publicans the same?" you may as well take a ticket home by the first steamer, so far as your usefulness is concerned. I noticed that when you were at home you seemed to have a notion that your clerical outfit magnified your office, and I used to think, though I never measured it, that you wore rather a higher collar than most young men, but in this I may be mistaken. I can quite understand the feeling when you first put it on, and the exultation that diffused itself through your whole frame when the first suit of properly cut black cloth was found to fit. But by now I trust you have grown out of all that and have learned that the only way to magnify your office is to show true greatness in moral and spiritual spheres.

The question of how you treat your servant has a very important bearing on this subject. What you do and what you say, how you treat people, your mental and physical make up, are all faithfully and circumstantially detailed by your servant to his relatives and friends, and also to the neighbours and all enquiring passers-by. You are weighed, measured and labelled by your attendant soon after your arrival; and he has, you may be quite sure, arrived at a fairly accurate estimate of your social status, acquirements and capacity. To use an expressive phrase, he has "sorted you up." And his estimate of you will be taken as gospel by his hearers, while their estimate of the 道理 you preach, will be based on what they think of you and your conduct. We had a serving woman many years ago, who after being with us nearly two years commended us highly to some enquiring friends, owing to the fact that for the whole of that period we had not had any quarrel and I had not beaten my wife once. This appealed specially to her, since she had an opium smoking husband who lived on her earnings and who knocked her about by way of keeping his hand in, as often as he had an opportunity. Now

had we been in the habit of bickering—which in some cases I have known seemed to be a natural mode of expressing endearment, she would not have been very deeply impressed with such an evidence of the superiority of the Gospel. And if you present the worst side of your character (excuse me for suggesting that you have such a side) to your servant, and always rub him up the wrong way in consequence, you can scarcely expect him either to serve you well, or to get any good from his connection with you. And this latter aspect of the case is rather important. Our Lord trained His disciples by having them with Him. Are our servants and others with whom we constantly have to do, trained for holy usefulness in the same way by their constant intercourse with us? Some years ago two young men engaged a coolie to go with them on a long journey. He was a Hupeh man, and was a 老江湖. What he didn't know of life on its seamy side, and of travellers and their ways, was scarcely worth knowing. He was, moreover, as his fellow-provincials delight to say of themselves 乖, which being translated, may be taken to stand for craftiness in all its ramifications. He travelled with these young men, saw their lives, noticed how they carried themselves among noisy crowds, and in private, and so learned from them that in the end, after some years, he became a Christian and was elected by the willing suffrages of his countrymen to a position in the church. Thus what was at first but a purely commercial relationship, ripened into a spiritual one with the happiest results. This is as it should be; let us learn to go and do likewise.

You will find it a good thing to treat your servant with consideration. By this I mean, do not make him a drudge, whose one object in life is to toil and moil for so much a month. You will no doubt let him know what his work is and see that he does it, but when he has done it do not be consumed with a burning desire to find him by hook or by crook something else to do. Such a course defeats its own object. A man so treated, loses heart, becomes the subject of chronic weariness and goes about his duties in a listless and half-hearted way. When he has done his work let him alone. He needs time to rest and recruit, and also to do little odds and ends of things for himself. If he can read, encourage him to do so. It is not many who can, for as you will have noticed it is not the sons of gentry who hire themselves out to foreigners. This perhaps is as well as to have a man who is above

his work is undesirable. If then your man can read, lend him or give him something which in your judgment is suitable. You scarcely need to teach him English; his own language is very good. Your remark about wishing Mali to know something of the "treasures of literature in the English tongue" amused me. You will find that the "treasures" your servant yearns after are not those contained in literature but in banks and cash shops. And he wants you to teach him English that he may know how to say "Good-bye" to you some day in that tongue, with a smile that is childlike and bland. If he wishes to learn it, let him do so by going to some school where it is taught and paying for it. It may or may not be a good thing for him to know it, but to enable him to make a "pile" at an early date is scarcely the alpha and omega of missionary effort. It is a pathetic and moving sight to see an M.A. teaching his house boy A. B. C.

You may have heard of the District Visitor, who in the course of her visiting, happened upon a house where the husband could not read. She became interested in him and asked him if he would be willing to learn to read. He said 'yes,' if she would be so good as to teach him. She did so, taking the Bible as a text-book, and persevered till he could spell out a short chapter. Soon after she left the district, but on revisiting it at a later date called to see her old pupil. He was not at home, but his wife was, and after some conversation on general topics the visitor asked, "Does your husband still read his Bible?" "Lor' bless your 'eart, Mum, no," said the woman, "he's been out of the Bible and into the newspaper long ago." Just so; and your love's labour would be lost in much the same way.

Do your best to keep a servant as long as you can. Make him feel that he would rather serve you than any one else. An old retainer is worth a good many new helpers. A farmer was always getting into trouble owing to his sheep jumping the fence and feeding in his neighbours' meadows. He was rather surprised since a neighbouring farmer, whose fields were not far away, had no such trouble with his flock. He asked him how it was that his sheep did not jump the fence. "Very simple," said the farmer, "I always tie mine." "Tie them," said the man, "I have never seen them tied; what do you tie them with?" "I tie them by their teeth," replied the other. "You see your land has little or no grass on it, so your sheep go

where they can get some; whereas my fields have plenty, and my sheep consequently have no temptation to roam elsewhere." You too must learn to attach your servant to you. And while on the subject of feeding may I suggest that you do not disturb him at his meals? Nothing will put him out more than this. If he is called off to do something just when he is beginning his rice, he comes back to find it cold, or nearly so; or if he is one of several servants, he returns to find not only cold rice, but that the others have finished most of the *ts'ai* 菜 that goes with it. Would you feel angelic if you were so treated? Wise collectors never apply for money toward any object just before meal time, but rather wait till afterward, when most people are in a happy and comfortable frame of mind. For the seat of the affections is apt to vary according to the time of day, and is very commonly not far from the gastric region. And it is worthy of note that the Chinese expression for to seek a better situation is 跳槽, to jump the trough.

Study your servant as he studies you. See where he is weak and try to help him there. Adapt his work to his capacity. Do not expect impossibilities. It is a subduing thought that owing to the Fall we are all of us, though made of different kinds of clay, more or less cracked. It is probably safe to say that no man is absolutely sane on all points. And our cracks are not all in the same place, nor of the same extent. I may say in passing that this fact of there being a fissure in our nature is of value as a bye-path of Christian evidence, though it is scarcely wise to press it in personal argument. Seek then to discover the rift in the lute, and if you can stop it, a better tune should be the result.

The line of things indicated by the famous command, "Go and see what Tom is doing and tell him he mustn't", is to be avoided. If your servant thinks of you as nothing more than a 'don't' in breeches he will have little or no respect for you. Instead of always saying, don't do this, that or the other, vary the monotony by saying: "This is the better way, I think, to do so and so." If you are absolutely convinced of your superior wisdom, show it with all meekness, and it will bear apples of gold in fillets of silver. The Law says "Thou shalt not," the Gospel puts things from the other side. And the harshness and abruptness of a command is largely removed by some prefix as 可以, accompanied by convincing manner. To "fly off the handle" is not only undignified, but the axe head is

apt, if sharp, to inflict an ugly wound, which though healed by time, usually leaves a scar. "Forbearing threatening" is a scriptural command, and it should be binding. "If you don't . . . I will . . ." is usually the hectoring of a weak nature, and may be seen any day illustrated by weak parents, both Chinese and foreign.

It is carrying coals to Newcastle to insert here a caution not to get into the habit of nagging. In dealing with children nothing is more unwise, nothing makes them more perverse, and the same thing holds good in the case of servants. Give your orders and see that they are carried out, but for any sake leave the man alone while he is doing so. You will find it wise to repeat your instructions, not of course that he wouldn't understand you perfectly, but for the sake of emphasis and clearness. If you cultivate the nagging spirit and the nagging manner you will before long fall into the deadly sin of taking away your servant's 'face' before others. This will ensure his ill will and bitterest contempt. "Go and tell him his fault alone," is quite applicable to such a case, and the effect that you have gained your brother, will bear witness to its wisdom. The amenities of social life are not usually improved, for example, when the lady of the house retails her husband's faults to him at the table in the presence of company. Regard for the feelings of the lady keeps me from sketching the scene after the company has gone, but it will not be betraying any confidence to say that the bands of love and mutual respect have not been tightened to any great extent. And the same holds true with servants. Respect their feelings and you will both win their respect and conserve your own self-respect. Excuse me referring to anything so self-evident, but I thought it might perhaps have escaped your notice.

It is a great thing to have a devoted servant. How can you secure this? By imitating the example of the centurion, mentioned in the Gospels, who had a servant that was "dear unto him". Love your servant and seek his highest good. You will find that family worship, wisely conducted, will conduce to a helpful relationship between you and him. He will feel that he is not just a hireling, hired for so much a month, not just a 'hand' taken on for a time. We read of the 'souls' Abram got in Haran, and this old Hebrew idiom may hold some teaching for us. Personally I never want to

find more devoted servants than the Chinese. Many that I have known have been heroes in their service, and will, as the servants to whom Paul wrote, receive "the reward of the inheritance." Pray for them as you pray for yourself. You will find that the greater includes the less, and that if you seek for them the kingdom of God all things else will be added to them and to you. You will not then need to have that perfect bugbear—a constant change of servants. It is not easy work to lick raw men into shape. And when you have had all your trouble, you may find that the material scarcely pays for the labour. In any case there is an element of uncertainty in each new one you get. You know both the faults and the virtues of an old servant; the latter may need looking for in a new one.

You will find it an interesting and profitable study to look up the servants mentioned in Scripture; much may be learned from them. Always bear in mind that you are a servant yourself, and let the way in which your Master treats you be the way you treat your servant. I would say to you again, Cheer up. You will do better next time let us hope, and know better what to do,

> "And from the wreck, far scattered o'er the rocks,
> Build us a little barque of hope once more."

YOUR AFFECTIONATE UNCLE.

Hsu Ting Fu Science Hall.

A Practical Course for the Construction of Electrical Apparatus.

BY DR. WILLIAM WILSON, CHINA INLAND MISSION.

ABOUT a year ago I wrote some account of an effort I had made to come into more intimate contact with the educated class through the medium of scientific lectures on chemistry, electricity, pneumatics, hydraulics, heat, steam, etc.; since then the work has developed in a somewhat novel direction, and thinking that a brief account of this new phase of the work may be interesting to some, I am sending such an account for publication.

Last July we had a month's course of daily lectures, covering very much the same ground as previously. Again we were much impressed with the unfailing regularity in attending the lectures, the eager attention paid, intelligent interest manifested and mental grasp of the subject evinced by the students.

But here comes a practical difficulty. The students are many of them teachers in private or government schools and others are looking forward to the same career, and the more interest they feel in the subject and the more they see its practical value, so much the more do they become conscious of the fact so obvious to us that for imparting such knowledge to others, apparatus and the facility for experimental demonstration are absolutely essential.

A few even went so far as to form a Hsü Ting Chemical Association and brought me a long list of chemicals and apparatus with the request that I would order them from home, paying down, without any hesitation, the full price in silver. This I gladly agreed to do.

But with reference to electricity they specially felt that apparatus constituted an indispensible element, but here, unfortunately, one had to show them that the cost of such apparatus at home is so high as to be for the majority of Chinese students prohibitive, to say nothing of the extra cost of ocean and inland freight, and finally the inevitable risk of loss through wreck or the damage done to delicate apparatus during five successive transhipments and overland carriage ere goods ordered in England could reach us here in the interior.

Much sympathizing with their desires and pondering the matter over for some time, I felt I must come to their assistance, and promised that if they would vigorously take it up I would do my best to help them.

The whole class enthusiastically agreed to join a practical course, so we extemporized a workshop, divided the twenty-six students up into batches of manageable size, arranged a set of twenty pieces of apparatus which we could help them to make, drew up a schedule specifying what pieces each student wished to possess, making a grand total of over 400.

My next step was to arrange for the class to meet in a month's time, and in the meantime I engaged three joiners, a

blacksmith and a tinsmith to do all the preliminary work, making all the parts which naturally devolved upon such workmen. Copper wire we ordered from Chungking and devised a kind of spinning machine for covering the copper wire with cotton, and when all was ready the students assembled and we commenced our practical course of instrument making.

They have worked very well; the desire for scientific knowledge and apparatus overcoming many of their Confucian prejudices, and any day, during the last two months, you might have seen the workshop well filled with eager students;—some at the vice filing iron or steel, others burnishing copper or brass, some sawing up carbon preparatory to making microphones; the hospital courtyard meanwhile enlivened by the whirr of three machines where other students were busy covering their copper wire.

Another group might be seen gathered round a table, where either myself or my medical assistant would be helping each in turn with the final fitting together of the various parts of their pieces of apparatus.

Just outside the workshop the tinsmith is the centre of a group of students eagerly watching him as he converts old clock springs into very delicately poised compass needles (over 150 of these being required for this one batch of students).

These the students take into the workshop and there learn how by a few strokes across the poles of an electro-magnet they can be magnetised and become magnetic needles.

Here is a student busy making a galvanometer, while the ringing sounds of an electric bell in the next room tell you that another has just finished his bell and in the battery room is testing its efficiency, while yet another may be seen with his just completed electro-magnet well pleased when he finds it easily holds up the required four-pound weight. Every piece of apparatus, when completed, was tested, then the owner's name written on it; it was stored in the gallery of the Science Hall till the whole number should be completed and all accounts duly settled.

This point was reached ten days ago; the apparatus numbering 434. Next day each student brought a servant or hired a coolie, and twenty-six coolie loads of electrical apparatus left our science room as the visible outcome of this somewhat novel experiment.

INSTRUMENT MAKING AT HSU TING FU

Most of the students have thus acquired nearly twenty pieces of apparatus at a total cost to each student of about twelve shillings.

I have added, as an appendix to this letter, a full list of the apparatus made and also the cost price of each, believing that such particulars will be of interest to not a few, and as this paper may fall into the hands of some in this country, as well as those at home, I have specified the cost in the currency of the two countries.

Our intercourse with the students has been of course much closer and more intimate than was possible when only lecturing to them. Many of them we have come to know very intimately. Chirstian books have been put into their hands, and thus directly and indirectly they have been brought into contact with many influences, all favourable to the opening of their minds to the truths of the Gospel, against which the peculiar prejudices of their class, as a rule, erect such a formidable barrier.

We have now made arrangements for a similar course of lecture and practical workshop instruction, to commence on the first of the second month of the Chinese New Year, and have this time advertised the course in seven or eight neighbouring cities.

During the course just closed I have given a good deal of time to this work, but with the object now fully attained of so organizing it that a subsequent course can be carried on without *necessitating* my giving to it more than a small fraction of my time, while at the same time on principle I should devote to these students as much of my spare time as possible.

Every little detail required in the construction of each one of the twenty pieces of apparatus is made to pattern, and fifty to sixty or one hundred at a time—all these separate parts are methodically stored ready for use, so that, let us suppose for instance, a student is to make an electric bell —half a minute suffices to give out all the materials needed, and when he comes to the point of fitting together the finished article my dispensary boy can give all the help that is needed in putting together this or any other of the twenty instruments.

We are preparing for fifty students this time, and five joiners, a blacksmith and a tinsmith are rapidly completing all that

devolves upon them, and ere this is in the hands of the reader all the materials for one thousand pieces of apparatus should be ready, and if all be well February 23rd should see the students all assembled and work commenced. A month later all should be completed and fifty students should have scattered, carrying with them an elementary knowledge of chemistry and electricity, a good stock of working apparatus, the remembrance of a month's happy intercourse with the foreigner, with the possession of several Christian books, some acquaintance with the truths which otherwise they might never have attained, and last but not least the inevitable removal of many of the prejudices inherent in the minds of their class, alike against the foreigner and his message.

Those who have followed the rapid changes coming over China of late will be aware that during the last few months an edict has been issued revolutionizing their time-honoured system of education and examinations. Contact with other nations, more especially Japan, has convinced them of the inadequate nature of their educational system and opened their eyes to the imperative need for reformation if they are to hold their own in future in the comity of nations. Schools and colleges are ordered to be started all over the land, and education, largely on Western lines, is to be established.

It is obvious that at present, and for some time to come, their great need must be teachers, hence the special opportunties in the hands of missionaries engaged in any form of educational work, as many of those whom they are now training, will soon be in positions of responsibility as teachers.

Would that Christian educationists would come out from home in adequate numbers, but unless Christians bestir themselves it is more probable that the new education of China will be largely in the hands of the Japanese and hence in the main non-Christian if not actively and aggressively materialistic or agnostic.

While such momentous changes are taking place in China regarding their ideas of education and reform there is every reason for confidence that our Science Hall and the work that clusters round it will increasingly fulfil its object in bringing us into a profitable intercourse with the rising generation of this important class of the community among whom we live.

APPENDIX.

LIST OF APPARATUS MADE BY STUDENTS WITH COST PRICE OF EACH.

		Number made.	Price. English.	Price. Chinese.
			Pence.	Cash.
1	Electro-magnet on stand	25	15	500
2	Wheatstone's needle telegraph	25	6¾	224
3	Morse's telegraph instrument	22	16	530
4	Galvanometer	25	9	300
5	Electric bell	40	14	467
6	Commutator for reversing current	26	2¾	90
7	Copper helix to demonstrate electro-magnetism ...	25	9½	316
8	Oersted's apparatus	22	5½	183
9	Oersted's apparatus, copper rectangle and three needles	15	8½	273
10	Bell's telephone			
11	Carbon pencil microphone			
12	Swing board microphone	24	3	100
13	Resonator microphone	22	3	100
14	Apparatus for electrolysis of water	24	9½	320
15	A.D.—Frictional electricity	22	4¼	140
16	A.D —Electric conductors and non-conductors ...	24	3	100
17	A.D.—Any two metals produce electricity	15	13	430
18	Simple voltaic couple	21	4½	150
19	Steel horseshoe magnet	22	3	100
20	Copper and zinc gravity battery with raising and lowering mechanism	35	16¼	540
	Total	434	12/2½	4,865

A.D.—Apparatus for demonstrating.

N. B.—Though we have made quite efficient telephones we preferred, before making so many, to obtain from Shanghai really good foreign steel, which for magnetising, is much better than what is obtainable here, and hence makes more reliable instruments.

SUMMARY.

Number of students		26
Instruments made		434
Cost of one set of apparatus	cash	4,865
Cost of total output	,,	122,791
Average cost of apparatus	,,	283
Maximum cost of apparatus	,,	540
Minimum cost of apparatus	,,	90

Copper wire employed, all of which was covered with cotton by students or by hospital patients, 1¾ English miles.

In Touch with Christ.

FROM AN INTERCEPTED LETTER.

I WAS alone in my study this afternoon meditating on the Holiest, and the grandeur of His loving kindness overcame me like some new, unheard-of revelation. Through all struggles and conflicts, when least realised, He has been close at hand, in the rush of work, in the bleak dullness of over-wearied hours, in times of energetic aspiration, and when bound down in the depths too, He has been near,—accepting my poor praises, or remaining patient under the slowness of my recognition.

I seem to know Him well ; but what is *He Himself* like? I thought I knew Him once ; it was but the hem of His robe that I had touched then. I have since seen a stalwart nobility and a tenderness of penetrative sympathy in some Christian characters which has gone beyond all of which I had imagined Him to be capable. Strange to say that, after the historic life, and Calvary! But I mean, as a present-day Christ, as realised in our every-day life. All ideas of that present-day Christ have had to expand, from new inrushings of His loving kindness until, knowing more about Him, one seems to know less and less of what His own infinite Personality must be like.

We speak to Him with reverent familiarity when we pray. Could we speak to Him at all if we were to see the exceeding glory of His person? No faculty that we now possess but would be paralysed were the full vision to be granted, the vision of the *Presence* that is really before us all the time! I do not wonder that John the Seer fell at His feet as one dead. And was the *full* glory of the infinite Christ revealed before him then?

Yet, thank God, we have had some vision of Christ. We do know something of Him personally. And what would we be willing to exchange that for? Our arithmetic is not equal to that sum! For Christ, the Christ who shone through the lives of some dear ones departed, and who is the radiance of all that makes our heart-home, is our very life, our all in all. And what would we exchange that for?

It is easier to work out some lesser subject, to fix the attention upon things seen, to recall the outer events of the day. But *there*, around them all, is the enfolding presence, claiming a fuller recognition. Here in this room is the familiar furniture,

but in the invisible space *He stands*, whose presence makes heaven heaven, and would fain make the world of men one great home-circle. It is not empty air around. There is that Something which one feels to be here, that Someone who has listened to all our thoughts and *felt* our every emotion of joy or sorrow, who has planned all the good that has ever come to us and has preserved us from evils that looked pleasant or repellant. He is watching us now with a fixed gaze of untold tenderness.

He bids us call Him "Friend." Can we frame such a word? I used to once, but He was not measured then, and not realised in the glory of His being. I have not measured Him since, but I have heard that He is the King of Glory! I know He is. And what does *that* mean? It gathers up all the splendours that the mind has ever pictured, and extends far beyond until all thought is lost in a dazzling blaze. And dare I call the King of Glory "Friend"? Dare you? Yet we essay to utter the word, like little children overcome with shyness. We try and whisper: "My Friend, the Lord Jesus". The sound of our voices seems strange to us. Are we indeed allowed to say *that?* We whisper it again all wonderingly, and something steals into our souls—a warmth, a permission, a *response!* It is as though He uttered back to our inner consciousness: "My friend." Can that be so?

It is not lack of faith which makes us hesitate to take it all in. It is the exceeding majesty of a privilege too vast for the mind to grasp. Imagination almost shudders to picture it forth. It passeth all understanding. Yet we know it to be even so. And something inexpressible enwraps our souls;—it is that love which is deeper than our direst needs and higher than all things noble. Christ is ours and we are His. We whisper that to ourselves over and over again; the whisper becomes a quiet strain of melody and rises to a swelling symphony, as of mighty chords struck by the minstrels of eternity, until all that is within us is swept along on a great tidal wave of adoration. For we know that the Christ we adore is He who loved us and gave Himself for us. . . .

And He tells us that by our prayers we may draw other lives unto Him and cities and nations toward Him. Thank God, we *may* pray for our kith and kin, our friends and all we know, for our own land and for other lands daily, and *never without result.* What a majestic outlet for all the Love He pours into our lives!

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

The Educational Outlook in Wuchang.

II.

BY REV. ARNOLD FOSTER.

IN the January number of the RECORDER I gave a brief account of the principal schools and colleges that have been recently opened under Chinese official auspices in Wuchang. It will have been noticed that I said nothing about female education. This subject is now under consideration with the Chinese, and I am told that before very long both day-schools and boarding-schools for girls will probably be opened in the city. At present, so far as I am aware, the only step in this direction taken by the authorities has been to open first a kindergarten for little children of both sexes, and secondly a small school for girls, where a few young women, some of them married and some of them single, divide their time between studying with a Chinese teacher and themselves giving lessons as pupil-teachers to classes of younger girls. A Chinese gentleman tells me that it is now becoming not uncommon in families, where private teachers are engaged, for the daughters of the household to receive instruction with their brothers. He says, further, that there are several female teachers now living in the city who go out as daily governesses, spending part of the day in one house and part in another teaching Chinese young ladies. Girls' boarding-schools in connexion with the American Episcopal and the London Missions in Wuchang have been opened for some years and are well filled. Girls' day-schools exist in connection with several of the missions.

Those interested in the present scheme of State education in China will find all the information they desire in a book entitled 奏定學堂章程, published in four volumes by the Commercial Press. Probably the way in which the scheme is carried out will vary in different places and will depend not a little on the degree of sympathy which the higher officials in

the various provinces feel with the spread of Western knowledge among the people. In Wuchang, as I have already stated, the viceroy is keenly interested in the new educational movement and is willing to devote all his available resources to its support. This fact is not without its bearing on the probability of Wuchang taking now, and continuing to hold hereafter, a leading place among the chief centres of educational and literary activity in China. And this, again, bears on the importance of Christians doing all they can to secure that here, in this central city of the empire, the highest education of all shall be offered to Chinese students by scholarly Western teachers, not only on Christian lines, but with that completeness of organization, breadth of view and fulness of opportunity which characterize our ancient English universities.

Before attempting to suggest a way in which we may, as I believe, lay the foundations of a new Cambridge in Wuchang—a university which shall in the days to come be all to China and more than all that Cambridge or Oxford have been to England,—I wish to deal with certain principles and preliminary considerations which seem to me to be of great importance.

In the Report of the General Secretary of the Educational Association of China submitted to the last Triennial Meeting of the Society held in Shanghai, I find the following paragraph: "At this moment the urgency of the problem of educational co-operation is imperative. The activity and resources of governmental and other non-Christian educational agencies constitute a challenge to Christian schools to use every resource of consecrated forethought, as well as of men and money, to win not only the love but the learning of this empire for the service of Christ." The proposals made in the present paper are based on a recognition of the urgency of educational co-operation between missions, and are due to a deep conviction that we need 'to use every resource of consecrated forethought as well as of men and money', both to win and also to *guide* the learning of China, not only for the *service* of Christ but also for the manifestation before the Chinese of His glory, 'in Whom are all the treasures of wisdom and knowledge hidden.'

I read a short time since a paper—to me a very depressing paper—entitled *The Place of Education in Missionary Work.* It was published by the Cambridge University Mission to Delhi and was written by the Principal of that Society's college in Delhi, presumably for the benefit of contributors to the mission

in England. The college has some seventy young men in it and is connected with a school that accommodates over six hundred Indian lads as pupils. The depressing character of the paper lay in the fact that the Principal of such an institution should actually find it necessary to write for intelligent Christian readers in England in defence of the position that the higher education of Hindus is an allowable object for an earnest missionary to devote his time and strength to! Over the Royal Exchange, in the very heart of the city of London, may be seen engraved in stone the words, "The Earth is the LORD'S and the fulness thereof", a notice, as it were, to all merchants having business there and to all passers-by that the builders of that noble edifice wished to proclaim their faith that all a great nation's commercial interests, all its imports and exports and everything else pertaining to it are from the LORD, and should be used to show forth His sovereignty and His glory. Strange, indeed it seems, that any supporters of missions to the heathen charged to "declare His glory to the nations and His marvellous works among all the peoples," should need any one to reason and argue with them to prove that education, instruction concerning the works of God in nature and in human history, is an integral part of the work of the church in making known God's glory to a nation of materialists, nature worshippers, and worshippers of the dead!

Happily in China there is to-day a pretty general consensus of opinion among missionaries that educational work is one of the most important parts of the work of missions. But we still have need to impress that conviction on the churches at home. Not that every missionary is called to engage in that work himself, still less are preachers and pastors called on to give up preaching and pastoral work in order to teach schools, but we preachers are learning, I hope, to feel increasingly that the work of the preacher is a *part* only, and not the whole of the church's mission, and that we need and must have the support of the teacher and the educator unless a large part of our own work is to fail of its full effect in the regeneration of China.

In writing to-day to contend strenuously for one particular form of educational development, I wish to disclaim all intention of undervaluing any other developments that really are educational in their aim and in their results. All schools that have (1) a worthy educational aim, and that are (2) efficient *as schools*, have

my fullest sympathy. By a worthy educational aim I mean an aim that is directed to training the mind and lifting up the intellectual as well as the moral religious life of the scholars. Side by side with the ordinary schools by which scholars pass upward along a graded course of education there must always be schools of a different kind which are more or less of a benevolent character, schools for the deaf and dumb, schools for those who are physically or mentally disqualified for the ordinary course of education. These are of great value as witnessing to our Saviour's loving care for all His little ones. But such institutions can have no perceptible influence in "winning the learning of the empire for the service of Christ," which is the subject now before us, and their maintenance cannot represent the fulfilment of any mission's duty in regard to education proper.

Then are there not schools in connexion with missions that cannot be said to be efficient *as schools?* Two or three years ago I had the pleasure of listening to a very inspiring address on elementary education by the Rev. W. Bolton, M.A., one of the most active of the directors of the London Mission Society, who has had much experience in England as chairman of a Local School Board near London. He laid stress on the fact that schools that are opened for other purposes than those of education, and with other motives than a desire for giving the best education possible to the children that come to them, can never be regarded as satisfactory from an educational point of view. A school that is opened, *e.g.*, with a view to getting children to go to church, or with a view to bringing the minister responsible for the school into touch with the parents of the children, has an *indirect* end in view, which, however laudable in itself, is not educational; the educational standard in consequence is in danger of being a poor one, and the school is not likely to come into line with any living educational system in which education is honoured for its own sake. Inferior schools known by those who open them and keep them open to be inferior, but opened in the hope of advancing in some way the missionary cause, will not in the long run reflect much credit on, or bring much strength to, missions. They may even create prejudice in thinking minds against those who use education only as a bait to draw children under religious influence, with no sufficient sense of responsibility for maintaining at its proper level the quality of the education given, *as education.* I need

not say that Mr. Bolton was keenly alive to the importance of all our mission schools giving sound religious instruction and exercising a strong Christian influence over the pupils, but his point was that the true religious ideal for our schools of all grades requires that they should first and foremost rank high in point of educational efficiency up to the standard that is generally expected of schools of the grade to which they belong.

And here I should like to digress for a moment to say something of the only way in which, as it seems to me, our elementary schools can be maintained in a state of such living and manifest efficiency that they will prove as much more attractive than the Chinese non-Christian elementary schools, as our high-schools prove more attractive than the Chinese non-Christian high-schools. In each of the three high-schools connected with missions in this neighbourhood, the L. M. S. school in Hankow, the Boone school and the W. M. S. school in Wuchang, pupils prepared to pay $10 a month have to be turned away in numbers, owing to our want of accommodation at the beginning of every term. Yet many of them might easily have got admission into the Wuchang government schools of the same grade for nothing. Their parents, however, were prepared to pay heavily for mission education in preference to government education that was to be had gratuitously. I know that by offering to teach English in our elementary schools we could at once fill them up with paying pupils, but this is not because of the educational value of such English as the pupils would acquire, but because now-a-days even a smattering of English which has no educational value at all is worth money to lads who possess it as they go out into life at the age of fourteen or fifteen.

I go further and believe that if we really aim at 'winning the learning of China for Christ' one of the most essential things to do is to lay a sound foundation of instruction through the medium of Chinese in our elementary schools and to build up thereon a solid structure of the same kind in some at least of our more advanced educational institutions. The teaching of English in schools of the elementary grade, unless in exceptional cases, I regard as being more likely to draw away from the learning that China stands specially in need of to-day than to advance it. At the same time my own experience has shown me—and I find many other missionaries say the same thing for themselves—that for men whose principal work

is evangelistic and pastoral, to make the teaching in elementary schools under their charge really efficient in regard to so-called "secular" subjects, is exceedingly difficult to say the least. For the success of the higher and of the highest education, each grade of school that we support, beginning from the lowest, must be of the best kind, and for the best kind of work we must look to men who have been specially trained to do it and whose first concern it is to attend to this and not to something else. Our elementary schools will never be what they ought to be till they are under the supervision and constant inspection of educational missionaries. Much has been said of late about 'union' among different societies in educational work. With some of the proposals for union that I have heard I must confess I am not in sympathy, believing that they are either impracticable or that they would impoverish our missionary work in some important aspects of it. But in connexion with the supervision of elementary schools it seems to me that union among missions is in many cases absolutely necessary and that it is open to none of the objections that I, in common with many others, see in proposals, *e.g.*, to merge separate educational institutions in one.

I will state the case for the union I am contemplating in a concrete form. There are to-day in Wuchang five Protestant missions working. Each of them has one or more elementary schools. Probably were it not for the difficulty of superintending such schools it would be possible for each mission to open others of the same grade, either in the city itself or in one of the suburbs. I can see no reason why these five missions should not all combine to employ one thoroughly trained educational missionary whose sole business it would be to take the oversight of the "secular" teaching in a certain number of schools supported by each mission that invoked his help. The fifth part of the missionary's salary and allowances would not be a very heavy burden on any one of the societies who joined in the compact. If one society had more schools to be superintended than another it would naturally pay a larger proportion of the cost of the scheme. The man appointed would have, of course, to be a man of a catholic spirit, who would enter heartily into the project and would, while in the school of any particular mission, act as if he were a member of that mission, teaching nothing which he believed would not be in entire accord with the religious convictions of

his fellow-workers in that mission. On the other hand, the other missionaries of that society would have a perfect right to enter any schools supported by them at other times and either themselves to conduct the general religious teaching given from day to day; or, leaving that to the "union" missionary, to supplement his general teaching with any particular teaching characteristic of the church to which they belonged that they thought desirable. In time, perhaps each of the societies might find its educational word prospering to such an extent that it might see its way to employing an educational missionary of its own, who could give his whole time to the schools of that mission. I commend this proposal to the consideration of my brethren working in large centres throughout China, but whether in this way or in some other, if we are to make our higher and highest education satisfactory, it seems to me indisputable that it must be by having good primary schools from which to draft boys into schools of a higher grade.

The schools of a higher grade themselves must of necessity be of several different kinds. Some of them will be half schools, half colleges. Some will not lay themselves out for any very advanced teaching or make any provision for meeting the needs of exceptionally keen and brilliant scholars who might be expected hereafter to make their mark as theologians, or as men of science, or men of letters. They will be content with the task of training under Christian influences Chinese youths to take their place as intelligent members of society in such positions as teachers in secondary schools, interpreters, clerks in offices, etc., etc. Other colleges again will aim at training men for the pastorate, or for other positions in which they may serve the mission cause. For the success of such institutions it seems to me manifestly desirable, (1) that they should be generously scattered about in different parts of China so as to be brought within reach of as many Chinese as possible, and (2) that somewhere there should be one strong and advanced educational centre which would always be within the mental horizon of students at those scattered Christian colleges as the goal of their educational aspiration, that they might ultimately go up there and get the highest advantages of education to be had in China. The less that any mission schools ask for official recognition or for any other favours that are not freely and spontaneously accorded by the Chinese, the better in my opinion it will be for them and

for their alumni and the more healthy will be the atmosphere encircling and pervading them.

I have no fear for the future of Christian schools and colleges taught by Christian missionaries, who are: 1st, born teachers; 2ndly, thoroughly equipped for their work; and 3rdly, deeply persuaded of their divine mission and of its sacredness. No Chinese official patronage, no worldly inducements, nor any other like influence exercised on behalf of the government schools and colleges of China can make an education that is rooted in materialism, propped up by ceremonies of worshipping the dead, saturated with the hope of gain, distrustful of progress and committed to idolizing the past, able in the long run to compete in its results with an education that is based on a spiritual view of the universe, upheld by faith in a living God and in the incarnation of the eternal Word, that regards all knowledge and wisdom not as mere capital for self-advancement or for national aggrandizement but as opportunity for service and for the amelioration of the condition of mankind, that reverences the past and recognises the debt we owe to it, but lives in the present ever striving after a golden age which is still in the future, when the full 'glory of the LORD shall be revealed and all flesh shall see it together.' The ideal of Christian education is as far removed from the ideals of Pagan education wherever found, as heaven is from earth. Paganism has no religious interpretation of nature or of history or of life to lift up its aims and aspirations. It has no faith in all knowledge as being in some way an unveiling of God's thoughts and no such enthusiasm for guiding and moulding the lives of the young as Christ has bequeathed to His followers. Every one will remember George Herbert's verse—

> "A man that looks on glass,
> On it may stay his eye,
> Or if he pleaseth, through it pass,
> And then the heaven espy."

The materialist—and Confucian teaching is essentially materialistic—looks on all the wonderful 'glass' of this world as if it were something opaque which constitutes the limit of all earthly vision. He cannot, through the symbols of earth, discern patterns of things in the heavens. He looks on all natural phenomena as belonging wholly to this world; he cannot look through the temporal to the eternal. He has lost the key of

spiritual interpretation : 'All Thy works praise Thee, O LORD.' 'The earth is full of Thy glory.' And yet

> "This is the famous stone
> That turneth all to gold ;
> For that which God doth touch and own
> Cannot for less be told."

'We want—said Bishop Westcott—above all things to show the nations of India that our Faith hallows and illuminates all knowledge and embraces all life.' 'We are in danger' he said on another occasion, 'of losing sight of the nature of true education. For the education which is truly education is not that which communicates knowledge or power, but that which quickens intellectual, moral, spiritual life ; not that which arms the vigour of self-interest, but that which calls out devotion to social duties ; not that which concentrates our efforts on what we can gain for ourselves, but that which directs us to joys which grow greater as they are shared by more ; which enables us, in a word, to take possession of the wealth for which we were made as men, to gain the vision of God, to hold converse with our Father in heaven.'

(To be continued.)

Correspondence.

CHURCH PRAISE.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR : With regard to the article in the February RECORDER "Church Praise Department," I would like to ask if it would not be better to broaden the standard of music in China rather than compose tunes which would keep them down to their pentatonic style ? The popular idea of Westerners is to elevate the Chinese in religion and civilization, which would certainly include music. It will take time, the same as anything else, but it can be done as I can testify.

Yours truly,
MARY J. FARNHAM.

THE DELEGATES' VERSION.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR : In the February number of the RECORDER there is a letter by Dr. G. F. Stooke criticising the Delegates' version of the Bible. But unfortunately he gives examples of objectionable translation ; and his examples are not taken from the Delegates' version at all, but from the Mandarin colloquial version. Dr. Stooke seems never to have seen the Delegates' version. No wonder if his literary friends tell him : "If I wrote my examination essay in a style like that, I should never become a *hsiu-ts'ai*."

Yours truly,
WM. MCGREGOR.

ANOTHER REPLY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have read Dr. Stooke's lengthy letter in your last number with a good deal of surprise and regret. I feel as if somebody had given a venerated friend a severe handling, and the Latin proverb "*Quot homines tot sententiæ*" came unbidden to my mind as I read. I know not what qualifications Dr. Stooke or his native friend possess for criticising the Delegates' version, but I *do* know that he will have the great consensus of Chinese scholars, both native and foreign, against him when he says that its literary style is intolerable to the educated classes. That it needs emendation and revision, that its meaning is in places recondite, and that it often paraphrases, instead of giving the original, all must admit; but that it is not good Chinese style cannot be truthfully affirmed. My writer, who is a "Kü-jin" and an excellent scholar, says it could not be ridiculed by educated Chinese and that it may be given to any scholar without fear of his casting it aside as unworthy of perusal. Dr. Stooke's friend talks of the vain repetitions of the version, but his first example is a most unfortunate one. The opening of the mouth of Jesus Christ as an authoritative and Divinely-sent Teacher was what the world had been waiting for for ages, and we could not dispense with the two characters objected to albeit the criticism that He could not speak without opening His mouth. Dr. Stooke asks for some one brave enough to give us a paraphrased Bible. May I remind him that such a production would be the Word of God, plus Mr. So and So's paraphrase, which might or might not be correct.

Yours truly,

LL. LLOYD.

THE URGENT APPEAL FOR SELF-SUPPORT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: There was published recently in the *North-China Daily News* a translation of the circular issued by the 中國耶穌教自立會 of Shanghai, and distributed among the Chinese Christians at one of their general meetings. This translation exhibited the promoters of this Association in a very unfavourable light. By calling the circular "A Trumpet Call to Self-dependence," the translator arrested the attention of English readers and then proceeded to show them that certain native Christians in Shanghai are dangerous to the peace both of Church and State.

Before drawing conclusions it is always safe to have the premises right; and in a case of this kind, where the reputation of Christians is so vitally concerned, the translator, whom we suppose to be a fair-minded man, should have been absolutely sure of the main proposition before deducing the corollary embodied in the editorial of the English newspaper referred to above.

The part of the circular which seemed to the translator to be offensive and even dangerous reads as follows: 富彼人夷起精基 嘉利中淩喚之之基 尼大教忍呼國一統 志義督不疾憂統 馬之基國聲舞利 有日非祖大鼓大 幸今豈復邦夢義 有者恢外沉功 而傑在於之成 起豪志毒民卒 爾二耶荼國神礎 etc. He renders it, "Then

fortunately Mazzini and Cavour arose, and by these two heroic ones we have the (united) Italy of to-day. *Can it be that the men who compose the Christian church will not also resolutely recapture our ancestral land and not longer endure the insults and bitter poison of barbarians and outsiders?* Let an urgent voice cry out and awake the people from their deep slumber, and stir up the spirit of national love and earnestly complete the work by following the lead given by Italy," etc.

Beginning with the sentence in italics (which are purposely put to point out the error), which stands in the translation for 豈非基督教中人耶, etc., it will be seen that "the men who compose the Christian church (in China)" is placed as the subject instead of the two "heroic ones." The clause should read, "Were they (Mazzini and Cavour) not Christians intent on recovering the fatherland? etc." The subject being rightly placed, it follows that the whole circular becomes innocuous. The patterns of patriotism recommended in the circular may not be perfect, but this fact does not justify the public pillory of the native brethren who seem to be seeking self-support. Forty or fifty years ago the diplomats suspected a latent insult in the character 夷, and one Article in the English Treaty relatively forbids its use. This character does not absolutely mean "barbarian," especially in composition with other characters like 陵. Neither does 中 always mean Chinese.

Under the caption "Self-dependent Church Projects" the 中西教會報 vigorously assails this Association. "We have examined," it says, "the characters 外 and 邦 in their connection with the rest;" and it seems the more it examines them the more it fears their direful import, as they refer to *foreign missionaries!*

The following letter from a missionary in Canton will clear the "two or three individuals in Shanghai who invented the facts" about Mr. Wong from the serious charge which this same periodical makes against them :—

"There has been for many years connected with the Presbytery of Canton a Christian organization called the 'Sz Li Ui' (自理會), managed and supported entirely by Chinese, and receiving large contributions from Chinese in California. Its minutes are annually submitted to the Presbytery, and when trustees are elected their names must be endorsed by Presbytery to make the election complete. It has hitherto supported a preacher and had a chapel in Canton and also conveniences for boarding and lodging for Chinese Christians and their friends temporarily in the city.

Rev. Wong Yuk Shing has recently returned from the U. S. A. with a subscription amounting to $12,000.00 Mex. for enlarging the operations of this society. The project is to do what Mr. Wong styles home mission work, mainly in the four districts whence goes nearly all the emigration to the United States. Mr. Wong is from Lienchow originally. He graduated from the Presbyterian Theological Seminary in Canton twelve years ago. As a student he was, what he has been ever since, a good scholar, an earnest Christian worker, and a fine man every way. He is the Chinese preacher who ten years ago was beaten 500 blows for his connection with the mission. He bore it with the spirit of a martyr, and when he had recovered went straight on with his work at Lienchow until he left for Honolulu in 1900. He was pastor of the Chinese church there for four years. The last two years he has been preaching in San Francisco. The organization could not easily find a better man for their new enterprise. Before entering on this, however, he wishes to go for a few months to Lienchow to help re-establish that station."

Yours,

S. ISETT WOODBRIDGE.

THE TERM QUESTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In reference to the 'Term' discussions which seem to be increasing so alarmingly, may I suggest a point which is frequently overlooked? It is not in the power of the missionaries to settle what term shall finally be used for God or Holy Spirit. The Chinese church will do this later on when we missionaries occupy a very different position from what we do now. To attempt to do for China what later on will be done much more easily and naturally is to do what we often exhort our converts not to do, viz., 多事.

There is, however, one more important matter which it is ours to do. We should so live the God-life before the Chinese that though there may for a while longer be a number of terms in use, yet there shall be no confusion in the minds of the people around us as to what we mean by God or Holy Spirit. Gradually from the lives of all Christians in China will be gathered the ideas which at present do not exist in any of the several terms in use.

I sincerely hope that this term discussion will cease for many years to come. There are other and far more important matters to be discussed. 不要多事.

Yours sincerely,

S. POLLARD.

Chao-tong, West China,
16th February, 1906.

Our Book Table.

We regret that pressure on our space renders it necessary to leave over to next issue reviews of the following books: A Chinese Bible Dictionary, Commentary on Jude, etc. (C. T. S.); One of China's Scholars; The Creed of Christ; The Celestial and his Religions; Useful Phrases in the Shanghai Dialect, etc., as well as Books in Preparation.

舊約何西至馬拉基註釋. The Conference Commentary on the Minor Prophets—Hosea to Malachi. By Rev. H. V. Noyes, D.D. Shanghai: The Chinese Tract Society, 1906.

This book is prepared in an easy style that can be readily understood by the average reader. The expositions are not too diffuse and the division of the chapters into sections, indicated by large type, will make the study of this portion of God's Word not only convenient but effective. This volume completes the Commentary of the O. T., and Dr. Noyes and others, together with the Chinese Tract Society, are to be congratulated on the splendid work they have done in setting the truths of the Bible before the Chinese in such a clear light. The book may be procured at the Presbyterian Mission Press.

W.

WANTED. — The November issue of the CHINESE RECORDER for 1903. The undersigned is willing to exchange a bound volume (1 year's issue) of 1891 or 1892 for this number, or to give a fair price for same.

S. ISETT WOODBRIDGE.

The Conference Commentary on the Whole Bible. Shanghai: The Chinese Tract Society, 1906.

When missionaries first came to China the great need was Christian literature and the greatest need was the Bible in Chinese.

The first translation of the Bible was hailed with delight, because it marked a great advance in mission work.

Not only has the Bible been translated in all of the written dialects, but even the colloquials have been reduced into writing and the Bible has been translated into them, so that all the people have God's Word in a form that they can read, and also understand when they hear it read. This is a result of which all missionaries have the right to be proud and grateful.

The next advance step was to help the people understand the Bible by preparing Commentaries. This was too great an undertaking for individuals, or even missions, so the great Conference of 1890 appointed a committee of the wisest and best prepared missionaries to undertake this work of writing a commentary on the whole Bible to be known as The Conference Commentary. The Chinese Tract Society undertook to publish the work.

The volume on the Minor Prophets, and the last of the complete work, has just come from the press, and is now on hand for sale at the small price of thirty cents; the price of the whole Commentary being only $4.80.

This last volume needs no word of praise; it speaks for itself. Its size, appearance and matter make it a worthy representative of the work which it completes.

R. T. Bryan.

Union Version of the New Testament. Matthew - Romans. High Wên-li Translation. Tentative edition.

All service for Christ is touched with sacred poetry, however little the worker may see it in the midst of his toil,—was a thought brought home to one the other day on seeing Dr. Morrison's New Testament of 1814 and the latest revision of half the New Testament in Chinese lying side by side on the table of the British and Foreign Bible Society, Shanghai. What developments have taken place since Morrison set down the words: "Jesus was led by the Sacred Wind (風) into the wilderness"! And now the latest attempt to put into Wên-li as much as Wên-li will carry of the original New Testament phraseology and meaning, is before us for comment. To do so adequately would take weeks devoted to this special purpose alone, comparing all the versions which have appeared since that of Morrison. But time only allows one to touch upon a point or two.

The most important word in the New Testament for missionaries as such is perhaps the word *dunamis*, which Aristotle uses to denote "a capacity or inherent power or faculty which is prior both to the exercise of force and the production of effects," and which is the central word of Our Lord's Last Great Commission which makes us missionaries.

In (1) Luke xxiv. 49; (2) Acts i. 8; (3) Rom. i. 16, it is rendered by the various translators as follows:—

Delegates'—(1) 權, (2) 才, (3) 大用.

Dr. John—(1) 能力, (2) 能力, (3) 大能.

Bishop Schereschewsky—(1) 權, (2) 力, (3) 大能.

Union Easy Wên-li—(1) 能, (2) 能, (3) 能.
Union High Wên-li—(1) 能, (2) 能, (3) 能.

It will be seen that 權 is unfortunate, as not representing the original, and as suggesting the phrase 教權 to which the Chinese have shown such practical objection; while 才 hardly represents the idea of working power. And in many passages the U. H. Wên-li revisers have brought out the original in more correct language and sharper focus than the delegates did before them. Their task has been one of most painstaking scholarship.

The difficulties in their way are stated in the English introduction: "The Committee has striven to preserve the excellent classical style of the Delegates' version while improving the fidelity of rendering. Chinese thought lies as remote from New Testament thought as does the language from the Greek language. The more carefully literal the translator strives to be in thought and form the more thick will be the veil that obscures the thought to the Chinese reader, through unfamiliar order of sentences and forms of words."

While appreciating the many instances where the fidelity of rendering has been improved, it was natural to test the perspicuity of the Delegate and U. H. Wên-li versions by submitting a chapter like Rom. xii. to two Chinese literary men, versed in Chinese style and familiar with much Christian teaching. Each read the two versions by himself. Their verdicts coincided. One said: "This is much better; I cannot understand that. What does this clause and that clause mean?" The other said: "This is much better and clearer. There is no comparison." I was hardly prepared for such a definite preference of the Delegates' version. But it was given entirely without prejudice, and I write it down wishing it had been otherwise.

That Chinese students of the Bible need to know all that can possibly be conveyed from the Greek into their language, there can be no doubt. That outsiders need a paraphrastic version, answering to those fragments paraphrased by Bishop Lightfoot, or the whole as rendered by Dr. Weymouth, is my own firm conviction. Meanwhile the Delegates' version seems to hold a unique place of usefulness for the general reader, though our intelligent Christians will welcome and appreciate such a task of scholarship and labour of love as the Union Wên-li Translations.

W. A. C.

The Sacred Tenth, or Studies in Tithe-giving, Ancient and Modern, by Henry Lansdell, D.D. 2 vols. Society for Promoting Christian Knowledge. London, 1906.

Dr. Lansdell is known as a famous traveller and author. He has travelled in every country of Europe and Asia, five countries of Africa and across America. In 1888-90 he prospected for missionary purposes, especially in Russian and Chinese Turkestan, visiting 170 foreign mission stations in Europe, Asia and Africa. He was the originator and for long the editor of the *Clergyman's Magazine*. In these two volumes he presents us with an exhaustive study of the subject of giving, which is more and more to the front, as the calls for charitable work are increasing.

The opening chapters show that Egyptians, Babylonians,

Persians, Phœnicians and Arabians, Greeks and Romans, Pelasgi, Sicilians, etc., were all givers, usually of a tenth, to their gods. The author does not go further East than India in his investigations. He says that high caste Brahmins spend for religious purposes the equivalent of a month's income per annum, and the lower castes less, but the average was not less than one-thirteenth of their net incomes. Similar statements are true of the Chinese heathen, and we fear that when they become Christians they do not give as much as they did before, although there is great advance observable.

From the Jews the payment of two-tenths in addition to God's tithe was required, and to these the Rabbis added a fourth. Tithing was the law during Patriarchal, Mosaic, Old Testament, Apocryphal, and Talmudic times, each of which is fully treated. Then when we come to the New Testament we are on ground more attractive, and we read of Christ's Attitude and Example as to Tithing, His Teaching on Tithing and Beneficence, Early Christian Giving, and St. Paul's Teaching and Personal Example. Next come chapters on Roman Catholic Teaching, Practice and Legislation. Tithing in England is treated of in three chapters, and then Tithe Abuses. Here we learn that Henry VIII seized tithes of about a third of the parishes of England, and gave them to his friends. About 5,000 lay-owners now hold more than £3,000,000 a year in tithes. This is a surprising fact, and the author thinks that this abuse has materially contributed to a lack of personal tithing in England.

In the 2nd volume our author deals with Modern Giving under such titles as Present-day Giving from Statistics and Observation, Honorary Working, Tithing by Individuals, by Congregations, by Societies, Reasons for practice of Tithing. The reader will probably be more interested in the second than in the first volume. The author's style is pleasant, and he has spared no pains on researches in the British museum and elsewhere. If only the right persons could be induced to read this book, that is the difficulty. Still the clergy, etc., can do much to lead if thoroughly convinced themselves. We thoroughly agree with the author that systematic beneficence and *at least* a tenth is one of the crying needs of the church to-day, and its general adoption would mean an end to all deficits, retrenchments and special appeals.

The Bibliography on Tithe-paying contains the names of 588 publications, but omits Wheeler's Ten Years on the Euphrates, which records one of the most sucessful attempts to introduce tithing on the mission-field.

The subject of Giving needs to be pressed on the Chinese churches, and these volumes might well yield an excellent book in Chinese. The following are not as well known as they should be: 華贈堂教會, Chinese Tract Society, Shanghai, an original, amusing and incisive story of a village church which became self-supporting; 安五傳, Chinese Tract Society, Shanghai, adaptation of "Thanksgiving Ann;" and 大皇帝的差役, Messengers of the Great King, all in mandarin. We have been told that the reading of one of these powerfully stimulated the founding of the Chinese Christian Union. There seems no reason why the Chinese should

not be pressed to give at least a tenth on some regular system, for it seems too true that they do do not give to the treasury of Jehovah as much as they used to spend on the false gods. In the words on Dr. Lansdell's flyleaf:—

> Right Giving is a part of Right Living.
> The Living is not right, when the Giving is wrong.
> The Giving is wrong when we steal God's portion to hoard, or spend on ourselves.

D. M.

官話詩歌 Hymn Book for Children, with tunes. By Rev. F. W. Baller. Presbyterian Mission Press. Chinese paper, 7 cents; foreign paper, stiff boards, 20 cents.

The name of the author of this little volume is a household word in China. After having done literary work in many lines, compiling a great dictionary, preparing an important book of Mandarin lessons, illuminating a Chinese novel, writing two important biographies and other works in Chinese, and working for years in Bible translation, Mr. Baller has now turned aside to poetry and translated a volume of hymns for children.

The book was at first a kind of 'knitting work,' caught up at odd hours in the midst of Bible translation work. But by and by this knitting work began to be pursued with eager interest, and this booklet of fifty hymns for children is the result.

The translation of the hymns is generally in simple but chaste language; some of them being quite equal to the original hymn, while much care has been bestowed upon the rhythm as well as the rhyme, so that the "hymns will *sing*." While the children were had in mind in the selection of hymns, the hymns may also well be sung in the great congregation, fitting a variety of occasions.

The air has been printed with each hymn in the staff notation to the great comfort of all musicians who shall use the book.

It may be added that the price of the Hymnal is merely nominal so as to suit all pockets.

CHAUNCEY GOODRICH.

Peking, February 24th, 1906.

ACKNOWLEDGMENTS.

LIFE IN WEST CHINA. Described by two Residents in the Province of Szchwan. By Robert J. Davidson and Isaac Mason. With Introduction by Dr. T. Richard. London: Headley Brothers, 14 Bishopsgate Street, Without, E. C. 1905. 1 vol., cloth 2/6.

We hope to publish a review in next issue. Copies may be ordered through the Presbyterian Mission Press, as an order has been sent to London for a supply.

Prospectus of the Kuling Anglo-American School, 1905–1906.

TIEN TSU HUI (Natural Foot Society). Ninth Annual Report, 1905.

Report of the Committee of the Bible Book and Tract Depôt. Hongkong, 1905.

Annual Report of the South China Mission of the Southern Baptist Convention, U. S. A., for 1905.

CHINA. A Quarterly Record. Religious, Philanthropic, Political. January, 1906. London: Oliphant, Anderson and Ferrier.

BOONE REVIEW. A Quarterly Magazine issued by the teachers and students of Boone College, Wuchang. February, 1906.

The very creditable first number of the successor to the manuscript paper which has for years edified the students of Boone School. A companion magazine in Chinese is also printed.

LIGHT IN THE EAST. 30th Annual Report of the Central China Religious Tract Society, 1905.

The circulation for the past year is the highest yet attained by the Society, totalling 2,565,524 books and leaflets, an increase of 26,344 over the figures for 1904.

Editorial Comment.

Nan-chang Complications.

As our last issue went to press we included in the Diary of Events some of the extraordinary circumstances that were telegraphed from Nan-chang as indicating some probable causes of the deplorable tragedy of 25th February. Our hope that in the following number reliable particulars would be available has been disappointed; and we can only say that against the report we published that "the priest stabbed the magistrate twice, but now pretends that the magistrate stabbed himself," is to be placed the possible hypothesis that the magistrate committed suicide eventually, having first only the idea of threatening the Fathers with the prospect of a riot.

The latest particulars, according to the *North-China Daily News* are that, on the one side:

"Censors and others are memorializing the Throne regarding the Nan-chang affair and recommending that an indemnity be claimed from France for the loss and damage to the British mission and for the murdered Protestant missionaries, as well as for the late magistrate Chiang, on the ground that the whole trouble was commenced by the French priests."

Whilst against this we read that:

"It is reported in local Mandarin circles that the French have formulated their demands in regard to the murders at Nan-chang under the following captions:—(1) Recognition of the fact that magistrate Chiang committed suicide; (2) Culprit officials to be denounced to the Throne; (3) rioters to be punished; and (4) a suitable indemnity for mission property destroyed."

The Attitude of the Native Press.

It is to be regretted that whilst matters were being sifted by the authorities, the native press persistently asserted that the magistrate Chiang had been wilfully murdered by Père Lacruche; and we fear some of the writers must have drawn on their imagination for some matters reported as having actually occurred. Ghastly photographs, reproduced by the half tone process, were published in several of the papers, showing the dead magistrate and priest; one of the papers referring to the latter as the murderer of the magistrate. A resident of forty years in China wrote a letter of expostulation to the editor of the *Nan-fang-pao*, and the following is his answer:—

"Our object in publishing the photograph of the dead magistrate was not to excite hatred against foreigners or missionaries, but to enable our Chinese readers to behold and remember the face of one of their officials who is generally considered to have died as a martyr in standing up to his country's rights."

* * *

Probable Dangers.

We believe that whilst such cases are *sub judice* it is unwise to so influence a gullible and impressionable public. It certainly is a temptation to supply what are known to be welcome viands, but—to change our phraseology from gastronomic to catastrophic illustration—it is a fearful risk to throw fire-brands around among loose

combustibles. Whilst the Chinese are usually placid and patient the events of the past few years show the possibility of a conflagration being easily lighted which, fanned by prejudice and fed by fanaticism, may cause fearful and widespread disaster.

We trust that without curtailing the legitimate liberty of the press, it will be possible to carry out such restrictive and advisory measures as the laws governing the foreign settlements provide for.

* * *

Audi Alteram Partem.

AT the same time we must not be unfair and ungenerous to our native brethren in the journalistic world and to those for whom they cater. We doubt not that the recent manifestations of racial prejudice, and the tendency to ignore the native standpoint, lead them to consider it their function to voice strongly the Chinese aspect of this and other questions. And when prominent Westerners, who are supposed to be guided by Christian principles, publicly show racial antipathies, we ought to have a little patience for those whose knowledge and possession of restraining grace has been of more recent acquisition.

* * *

Harmony wanted.

THIS whole question is apparently entering on a more acute phase. We have the new spirit rapidly coming over China—a new spirit in which there is a good deal of the old Adam; and marshalling against this are the strengthened antipathies which many from Western lands express in a variety of ways. There is much need for all parties to consider how collisions may be avoided and how true harmony may be promoted. The subject is of such great importance that in our next issue we hope to discuss it more fully. We expect to print the views of a senior missionary in one of the outports, where the relations between Chinese and foreigners have recently been discussed.

* * *

The Term Question.

IN a pamphlet recently issued by Dr. C. A. Stanley on "The Term for God and Spirit in Chinese," the root of the Term Controversy is brought to light. He says: "One fallacy of those who oppose the use of Shen for God, gods, consists in trying to find a term corresponding to GOD: to Christianized Theos, not to heathen theos. Such a term does not exist in any *un-Christianized* language." Probably most advocates of either term will agree to this statement without a moment's hesitation; and yet each party will maintain that its chosen term comes nearer the Christian idea of God than the other. Of late, however, there has been a distinct willingness for compromise on both sides; a spirit which has been welcomed by the RECORDER. The proposal now before the body of Protestant missionaries is for union on Sheng-ling for Holy Spirit,

Shang-ti for the name of God, and Shen for the word god. This compromise is, doubtless, as hard for the one side as for the other. The RECORDER desires a fair opportunity for the missionary body at large to decide for or against the question in such a way that the Bible Societies may, if practicable, print the Bible with one set of terms.

* * *

Mark Time!

WE have thought it wise and timely during the last year or two to allow a certain amount of discussion of the question in our columns. In the RECORDER for May, 1904, appeared a very timely paper by Rev. G. G. Warren ; and the editorial note on page 265 of that issue shows the position of the RECORDER. It appears that our friends of the two sides have still much to say on the subject ; but careful consideration leads us to the decision that it is best now to "mark time," until the vote upon the Peking proposition is known. One of our oldest missionaries, himself an ardent supporter of the term Shen, asks for a clear and definite statement of the argument in behalf of Shang-ti as the term for God. His study of the writings on that side has showed him arguments against Shen, but he has found no article "stating the case and defending the use of Shang-ti." As we opened our columns to Dr. Mateer's careful etymological study of the word 神 Shen, we should in fairness give a similar opportunity to "the other side." For the rest we feel that as men's minds are already made up, and letters received on this subject are liable to rouse discussion rather than aid in decision, we shall in the main preserve silence upon the Term Question for the immediate future.

* * *

Both Terms blessed.

IT should be said, however, that the arguments of certain of our friends against compromise are far from convincing. It has been pointed out more than once that God has blessed the work of missions where Shang-ti is used, and also where Shen is used. This seems to disprove the assertion that Shang-ti is a name as hateful to God as was Baal, whose service had, among the Jews, become a licentious and revolting thing. It was after reform with the old name had failed that the prophets denounced the word Baal. Reform of the word Shang-ti, its Christianizing and rehabilitation has, in many communities in China, become *fait accompli.*

* * *

Wait for the Native Decision.

WE must also recognize the fact that our long controversy still wears a farcical aspect to the Chinese. A generation ago the fathers who argued the question could say that the Chinese Christians were not in a position to appreciate the importance of the question. This we can no longer say. Those of the Chi-

nese who give an opinion on the term question usually have taken their opinion ready-made, while we have heard of not a few *on each side* who have, alas, become turncoats and declared for the other term. For the rest, they wear a good-natured but sarcastic smile when the term question is spoken of. It is a foreign question to them. The surest way to end this bewilderment is for us, as foreigners, to compromise as best we can and let the Chinese, now well prepared for the task, work out, under divine guidance, the true solution. The fittest will survive. It is whispered that more than one staunch user of Shang-ti among our senior missionaries believes Shen to be etymologically the right word for θεος; one such said to us, years ago, that the term would win out in the course of a century. But it will only win out when its supporters allow it to do so on its merits. And if the prophecy is at fault, we certainly want the Chinese church to have the right term! Let us, then, await with equanimity the outcome of the present movement.

Mr. Pollard's letter on page 219 came after the above paragraphs were written and add force to the reasons for "marking time."

* * *

A Difficult Question.

OUR leading article this month—"Relation of Converted Polygamists to Christianity"—is written by one who has had ample opportunity to study the subject in its practical application. Its publication will be opportune not only for missionaries in the field but for our constituency at home. We know of one Church Court that will probably have the subject up for discussion next month. Mr. Ferguson says truly that lately he has seen very little in the CHINESE RECORDER on this subject. When this Journal was first started, however, the subject of polygamy was thoroughly ventilated, and our readers will find in Vols. I, II and III several articles which bear directly on the case. A good exposition will also be found in Vol. XIV.

* * *

Wise Toleration.

THE conclusions reached by Mr. Ferguson concur with the action of the Synod of China which met in Ningpo on October 20th, 1891. At this Synod there were present Drs. Mateer, Nevius, Happer and others, who became prominent in the mission field. It was found on reviewing the records of the churches that a man having two wives had been admitted to church membership. None of the members of the Synod, so far as was known, had the least desire to encourage or propagate polygamy, but the vast majority, both native and foreign, felt that some discretion should be allowed to the church authorities.

The Resolution reads: "Whereas the members of Synod are not agreed as to

what action should be taken in reference to this matter, therefore resolved that the several churches and presbyteries be instructed to use great care and circumspection in cases of this kind, and to take such measures as may seem to them in accordance with the spirit of the Scripture to correct this evil."

* * *

In Touch with Christ.

OBJECTION has sometimes been made to the publication of sermons and meditations in the RECORDER, but we feel sure no one will grudge the two pages (206-7) given up to extracts from an intercepted letter. They come from the pen and heart of a busy worker, and whilst these particular experiences relate to the quietness of the study we have no doubt that with us he will desire a sense of "the enfolding presence" in the busiest and most harassing moments of the complex and hurried life so many of us have to lead. It doubtless is easier to meet Christ in the service in the native chapel, or in the hospital ward, or in the quiet work of the study, or in the ministry in the school or the humble Chinese home; but may we not be conscious of His near presence in the lower planes of service that so frequently try our nerves and tempers? Realizing His presence we are thankful He is no fanciful myth like an Isis or an Odin, not even merely a historical personage like Confucius, but the divine Savior of the world. We may at first be impressed with a sense of such dignity as abashed the traders in the temple and say: "Depart from me, for I am a sinful man"; but the realisation of His being the Way, the Truth, and the Life, will make us desirous for His abiding, even if our first sense of contact be only that of touching the hem of His garment.

* * *

Science and Evangelism.

IN our February issue of last year's RECORDER we gave our readers an account of Dr. Wilson's efforts to come into direct contact and friendly intercourse with the educated class through the medium of a science room, and by popular experimental demonstrations and lectures on science in its many practical applications to modern life. The interest excited was deepened by the knowledge of the important place given by Dr. Wilson to the preaching of the Gospel. We feel sure our readers will welcome the account given in this issue of what has been accomplished. In case some may be interested in the proportion of the students who are Chinese graduates, we may mention that out of twenty-six students twelve are siu-ts'ais and five are lin-seng.

* * *

Chinese Students in Japan.

REFERENCE was made in out last issue to the eight thousand Chinese students in Tokyo. We are pleased to learn that as

a result of the investigation made by Mr. Lyon an effort is to be made in their behalf by the General Committee of the Young Men's Christian Associations of China, Korea and Hongkong. The work will be along lines similar to that already successfully carried on by the Association in points like Shanghai and Tientsin. It is proposed to have four secretaries, two Chinese and two foreign. A building will be rented in the heart of the student section, which will serve as headquarters and provide accommodations for evening classes, a reading room, a social room, a lecture room, and possibly a restaurant. Classes in English will be used to bring the secretaries into helpful contact with the students. Bible classes and religious meetings will be a part of the programme. Eminent Japanese educators and statesmen, whose lectures will be eagerly listened to by the Chinese students, but who have been unable to speak to them heretofore, will be asked to deliver lectures through interpreters. A few well-known missionaries in China will be invited to visit Tokyo for the purpose of delivering special addresses. Others on their way to and from Canada or the United States will be asked to speak during their stay in Japan.

This effort will appeal to every friend of China, native and foreign, as one of far-reaching importance and very great timeliness.

A Welcome Message.

THE following telegram has been received through the General Committee of the Young Men's Christian Association :—"Four thousand delegates Volunteer Convention to China Missionaries. Joshua i. 9." The verse which is referred to reads as follows :—

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

These quadrennial volunteer conventions are the most representative missionary gatherings on the North American continent. At the last convention, held in Toronto, there were nearly three thousand delegates from more than forty denominations, nine hundred colleges and universities, with representatives from the leading missionary boards, and editors of the leading missionary periodicals. The convention this year met in Nashville, Tenn., the educational centre of the southern states.

The missionaries in China will join with us in expressing our deep appreciation of such a message from such a body. There is no more encouraging sign in the whole missionary enterprise than the deepening interest on the part of university students throughout the world.

* * *

Dr. Johnston's Visit.

REV. DR. HOWARD AGNEW JOHNSTON, a well-known New York clergyman, who has left his pastorate for a year and a half at the importunity of many friends

of missions, is expected soon in China. His journey has already taken him to the chief mission stations of Turkey, Syria, Egypt, India and Siam, and on April 24th he will arrive in Shanghai. He is to visit also Ningpo, Hangchow, Soochow, Nanking, Wei-hsien, Chefoo, Tientsin and Peking. Dr. Johnston expects to attend three Summer Conferences of the Chinese Y. M. C. A., and it is hoped that he can so arrange his travelling schedule as to be present during the summer at Pei-tai-ho, Kuling and Mokanshan.

Several missions have been in direct correspondence with Dr. Johnston, but it is expected that at each point a local interdenominational committee will be formed to carry out the local arrangements.

Dr. Johnston is not only a preacher, but a noted Bible teacher, and one of his central ideas is to promote what is called "personal work." At the great centres in India, we learn from a missionary who is just passing through Shanghai, Dr. Johnston spoke at parlour gatherings, at union meetings of missionaries, to non-Christians, particularly of the student class, and with very great helpfulness to all.

Missionary News.

The Executive Committee of the T'ien Tsu Hui (Natural Feet Society) have made a new departure this year by bringing out a Chinese edition of their report. They are having a large number printed. Anyone interested in the movement who would like to have some can get them by applying to the Hon. Secretary, Mrs. Cornaby, 33 Range Road.

Presbyterian Union.

The Synod of West Kwangtung, in accordance with the recommendation of the Committee on Presbyterian Union, was organized at Canton February 1st by the election of Rev. H. V. Noyes, D.D., Moderator, and Rev. A. Beattie, Ph.D., Stated Clerk. Action was taken, asking the General Assembly, U. S. A., to authorise a separation from the Home church to take part in forming a union Presbyterian Church in China.

The Synod of Central China meets May 24th in the First Presbyterian Church at Nanking and invites all Presbyterian ministers and a delegate from every organized session in the provinces of Anhui, Chehkiang, Hunan, Hupeh, Kiangsu, Kiangsi and Szechuen to unite in organizing a union Synod.

A Forward Movement in Shanghai.

Early in December last an informal conference of the twelve heads of missions having church or evangelistic work in Shanghai, met to discuss the need of a spiritual movement forward. They decided that to be most effective this should not be a movement by foreigners for Chinese, but that it should be con-

ducted by Chinese. Various members consulted with their Chinese associates, with the result that the Chinese clergymen and other Christian workers met daily for ten days at the Chinese Y. M. C. A. to pray about the matter. No discussions were held till the last meeting.

It was decided to invite Dr. Y. S. Li and the Rev. B. D. Li, of Soochow, to visit Shanghai after the New Year. Three thousand confession and prayer cards were distributed to Chinese Christians, and on February 13th the meetings began. They were strictly limited to Christians. Five meetings, with an average attendance of thirty-two Christian workers were held at the C. Y. M. C. A. and "four workers' tiffins" followed. For eleven evenings, in the midst of constant rain, an average of probably 200 church members assembled at the London Mission and Presbyterian churches. The "doctrine" presented had no spectacular features, but was a remarkably direct and uncompromising call for full surrender and obedience to God. Dr. Li addressed the missionary prayer-meeting by invitation (quite unusual), and his statement that the lack of spiritual power amongst Chinese Christians was largely due to the same lack among us, foreigners, who are here as the instructors and leaders of the Chinese, was received by an audience conscious of its truth.

Dr. Li's last meeting was largely attended, and for two hours there was a stream of prayer, testimony and confession of sin. Special meetings were held at the McTyiere and Baptist schools, resulting in conversions. The Yokefellows Band at the Chinese Y. M. C. A. planned a series of meetings for English-speaking non-Christians. These have just closed, having been addressed by Mr. F. S. Brockman on four evenings. Audiences larger than have ever been crowded into the rooms listened; two after-meetings were held with about fifty enquirers; of whom twelve publicly expressed their purpose to be Christians. Some of these were men of prominent families, and will have opposition and temptation to face, but all of those who definitely decided had been in past years students in Christian colleges, but had made no open confession of Christ.

R. E. L.

Steps toward Federation.

We have been asked to publish the following circular :—

At the conference held in Peking on September 28th, 1905, and the succeeding days (a report of which is shortly to be sent to each missionary in China), the following among other resolutions were adopted :—

(1). Resolved that in view of the almost unanimous wish of the missionaries in China for some form of federation of the Christian churches of the Empire, steps be taken to form a representative council or committee, in which the native church shall be adequately represented.

(2). Resolved that we appoint the Peking Committee on Union, together with such missionaries in other parts of China as they may invite to co-operate with them, as a committee for the purpose of securing such a representative council or committee,—the work of this preliminary committee to cease when the representative council or committee has been formed.

(3). Resolved that this representative council or committee be asked to take into careful consideration the outline of a tentative scheme of federation

already prepared by the Peking Committee on Union.

(4). Resolved that all actions of this representative council or committee be regarded as tentative and experimental, and that they be reported to the Centenary Conference of 1907 for its consideration and revision.

(5). Resolved that this conference appeals to the brethren of all missions and churches to continue earnestly in prayer on the subject of federation, and to pray especially that the Holy Spirit may come in unifying power upon the whole church.

In pursuance of the instructions contained in the second resolution quoted above, the Peking Committee has met more than once, several new members have been co-opted on it, and I am now authorised to write to you as follows :—

1.—We think that a representative council or committee can best be formed if its members are elected by four divisional councils or committees, one for each of the four divisions of China—South, Central, West, and North.

2.—The scale of representation on the representative council or committee might be one foreign and one Chinese member to every hundred missionaries—a residue of more than fifty to count as a full hundred. On the basis of the Missionary Directory for 1905 this would give :—For South China, about five foreign and five Chinese members; Central China, about eight foreign and eight Chinese members; West China, about two foreign and two Chinese members; North China, about six foreign and six Chinese members.

3.—The four divisions of the Empire referred to are made up as follows :—South China—Kwangtung, Kwangsi, and Fukien; Central China—Hupeh, Hunan, Anhui, Kiangsu, Kiangsi, and Chekiang; West China—Szechuan, Yunnan, and Kweichow; North China—The Manchurian Provinces, Chihli, Shantung, Shansi, Shensi, Honan, and Kansu.

4.—The divisional councils or committees which will elect these representatives (both foreign and native), ought to come into being as soon as possible, to allow of the representative council or committee meeting and preparing its report in time for the Centenary Conference in 1907. For this reason, while heartily desirous to see our Chinese brethren fully represented as soon as practicable in all councils or committees formed in connexion with federation, we do not deem it advisable to attempt to secure any representation of the native churches on these divisional councils or committees at present.

5.—We may say that it is our intention to endeavour to form divisional council or committee for North China in the following way :—

(a) The divisional secretary hopes to get into touch with corresponding members in each mission through the present circular.

(b) Each mission in the division, irrespective of the province or district where it is working, will rank as a single unit for the purpose of representation, *e.g.*, all the American Presbyterians in North China will form one such unit.

(c) Each unit as above defined will elect its own representative on the divisional council or committee; if it has twenty or more missionaries (men and women, excluding wives of missionaries), it will elect two representatives.

(d) A meeting of these representatives, *i.e.*, of the divisional council or committee, will be held, if possible, in the summer of 1906 at Pei-tai-ho, primarily to elect the North China representatives (foreign and Chinese) to the representative council or committee, and also for the discussion of such subjects as they may deem desirable, especially with a view to enabling their representative to represent their views adequately on the representative council or committee.

6.—In West China the advisory board already in existence might perhaps act as the divisional council or committee for that division of China.

7.—The chief object of this circular is to ask you if you will be so good as to help to form a divisional council or committee in your own division of China, by laying the whole matter before your mission throughout the division, with suggestion that the method proposed for North China or any other method likely to attain the object aimed at, be adopted as soon as possible in your division.

8.—The following have been asked to act as secretaries for the four divisions:—For South China, the Rev. T. W. Pearce, London Mission, Hongkong; Central China, the Rev. Spencer Lewis, Methodist Ep. Mission, Nanking; West China, the Rev. G. E. Hartwell, Cheng-tu, via Chungking; North China, the Rev. S. E. Meech, London Mission, Peking.

9.—If you are not able to undertake the work alluded to in paragraph 7 above, would you kindly get some other member of your mission (in your own division of China), to do so, and communicate his name as soon as possible to the secretary for your division as above (see par. 8.) But if, as we hope, you will kindly undertake it yourself, will you let the secretary know as soon as possible?

10.—We have thus endeavoured to acquit ourselves of the task imposed upon us; we have outlined a plan by which we think the representative council or committee can be effectively formed, viz., by election on a common basis through the medium of divisional councils or committees representing the four divisions of China. Further, we have drawn up a plan on which we in North China propose to elect our own divisional council or committee, and we are now submitting it to our brethren in case it may prove useful as a basis for developing better plans in the other divisions of China. And lastly, we have urged the need of prompt action if the representative council or committee is to report to the Centenary Conference at Shanghai in 1907.

11.—In issuing this circular, we would call special attention to the fact that in seeking the formation of such a representative council or committee we are not only carrying out the instructions of the Peking Conference of last September, but also trying to give effect to the wishes of a very large majority of the missionaries in China. When that council has been formed, our duties and our existence as a committee cease. But in order that the council may be thoroughly representative, it is essential that all missions should do their part in the formation of it through the divisional councils or committees; and in order that none may be deterred from so doing we wish finally to point out (1) that by taking part no mission commits itself to approval of any particular scheme of federation, and (2) "that all actions of the representative council or committee, when formed, be regarded as tentative or experimental, and that they be reported to the Centenary Conference of 1907 for its consideration and revision," in accordance with the resolution of the Peking Conference.

Hoping that you will co-operate heartily in this matter, especially by putting yourself in touch with your divisional secretary without delay,

Believe me, yours sincerely,
For the Committee,
THOS. COCHRANE.

P. S.—The expenses in connexion with the preliminary work of our committee have been kept as low as possible, but no funds are available to meet them other than the voluntary contributions of those who are earnestly anxious to see this work bear fruit. Any donations will therefore be welcomed by our treasurer, the Rev. W. S. Ament, D.D., American Board Mission, Peking.

OUTLINE OF TENTATIVE SCHEME OF FEDERATION.

Title.—The federation of the Christian churches in China.

Object.—To federate all Christian churches in China with a view to closer union hereafter.

Methods.—1st.—The formation of a representative council in which the native church would be strongly represented to meet annually in different parts of China in turn.

It would probably be necessary to have a series of councils, ranging from district and divisional councils, meeting frequently up to the council representative of the whole field. But whatever plan may ultimately be adopted, it is necessary to recognise the need of the full co-operation of the native church and its adequate representation in all conferences or councils.

2nd.—The appointment of two corresponding secretaries—one native and one foreign—who would serve as a link between the various missions and churches now at work throughout the Empire. These secretaries would be appointed by the representative council to hold office for one year, or until the appointment of successors.

It shall be their duty to act as the recognised medium of communication between any one or more missions or churches and all the rest, on questions bearing on the subject of federation, or in any way tending to promote union.

3rd.—The representative council shall have power to appoint committees to deal with such matters as

those enumerated under the next heading, viz., that of work.

Work.—To encourage everything that demonstrates the essential unity of Christians, as *e.g.* :—(1). Union in educational work. (2). Mutual division of territory to avoid overlapping. Free interchange of members. Occupation of vacant fields. (3). Compilation and use of a union hymn book. (4). The use of common designations for street chapels and places of worship, without the addition of any foreign name. (5). The use of common terms for God and the Holy Spirit. (6). The encouragement of the consideration of all questions likely to lead to the extension of Christ's Kingdom in China, such, *e.g.*, as translation and literary work, social work, united missions of an evangelistic character, etc., etc.

Missionary Journal.

BIRTHS.

AT Dong-shang, February 6th, to Dr. and Mrs R. E. SHIELDS, S. P. M., a daughter (Evy Tucker).

AT Shanghai, March 17th, to Rev. and Mrs. JOSEPH WHITESIDE, M. E. M. S., a daughter.

AT Shanghai, March 18th, to Dr. and Mrs. J. CORMACK, L. M. S., a son.

AT Wu-chang, March 22nd, to the Rev. and Mrs. S. TANNKVIST, S. M. S., Huangchow, a son (Nils Gustaf Andreas).

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AT Chungking, February 13th, DOUGLAS F. PIKE and Miss L. BOULTER, C. I. M.

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AT Shanghai, March 24th, ISABELLA AYTON YOUNG, wife of John Darroch, Shansi University Translation Dept.

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VOL. XXXVII. MAY, 1906. NO. 5.

Policy and Methods for the Evangelization of Korea.

BY REV. SAMUEL A. MOFFETT, D.D., PYENG-YANG.

[The following paper has proved so useful and inspiring to several of the younger missionaries in China to whom the manuscript had been lent, that we have obtained the consent of the author to its publication for the benefit of a much larger number.—ED. RECORDER].

TAKING precedence of and more important than any mere policy or methods are the basal principles or convictions which underlie the work of evangelization and from which it obtains its vitality. To Dr. Herrick Johnson I shall ever be grateful for the expression "A vivid and abiding sense of the Divine reality of the Gospel message," an expression which has gripped me as expressing the basal principle upon which must rest any successful policy or method for evangelization. The reality of sin, of its exceeding sinfulness and the awfulness of its punishment, the wrath of God; the reality of repentance and the absolute remission of sin to the truly penitent; the reality of the regenerating work of the Holy Spirit, of faith in Christ as the one and only way of salvation,—the supernatural, divine reality of this message vividly and abidingly grasped as a profound conviction that this Gospel is the power of God unto salvation and that God is able and willing to save any and all who come unto Him, is pre-eminently the *sine qua non* for the missionary in order to affect profoundly any people for their salvation—for evangelization.

I would place therefore—

First.—The cultivation and conservation of this conviction, for upon this Satan makes his chief attack, knowing full well

that in so far as he weakens this conviction, in so far he has blunted the most formidable instrument in the hands of the missionary in his warfare against Satan's dominion over the world and in his evangelization of the world for his Lord and Master Jesus Christ. I am deeply convinced that our greatest need in the evangelization of Korea is unquestioning reliance upon the Gospel itself, the Word of God in its principal teachings of sin and salvation ; a belief that when God ordained that by the foolishness of preaching men were to be saved, He ordained that which in His infinite wisdom He knew to be the best agency for the redemption of man ; a belief that the Spirit of God does and will honor the use of the Word of God alone and that in so far as we trust in secondary agencies for reclaiming the heathen, in so far we have given up faith in the primary agency and prevent the Spirit of God from using His instrument which God ordained should be the means for the salvation of the world. What will militate most against the evangelization of Korea will be a lack of faith in the power of the Gospel itself, a belief (not acknowledged nor consciously held but nevertheless real) that there must be something used as a bait to bring people under the power of the Gospel, that secondary agencies which appeal to the natural man must be used as an attraction which will dispose favorably to a hearing of the Gospel. The danger is that there be a relegating of the Gospel (not avowedly or intentionally, but practically) to the secondary place,—an elimination to a large extent of the very means and the only means which the Spirit of God has given us to believe that He will use to bring souls into reconciliation with God. This will be avoided in proportion as we are possessed by the conviction and a vivid and abiding sense of the Divine reality of the Gospel message.

Second.—I would place next in order for our thought (not distinguishing as to order of importance)—the determination to make it the one chief interest, the all absorbing task of one's life to preach this Gospel and bring it into contact with the people in the belief that the Gospel message is the one thing of importance to every man, the one thing which he needs. Nothing should come in to prevent a close, intimate, loving contact with the people, a sympathetic entrance into their inner life, their ways of thinking, their weaknesses, prejudices, preferences, their trials and sorrows and spiritual struggles,—a real love and sympathy for them, not an abstract interest in

them as so many heathen to be converted, baptized and reported upon as so much in the way of mission assets, but an unfeigned, living, personal touch and love and sympathy for individuals with a heart yearning for a transformation of their lives through a personal faith in Christ. Dominated by a sense of the supreme importance of our message to this people as the one and only reason for our being here, as the one and only thing in which we are interested or which we have which is of any real use to them, we shall in daily contact inevitably give the impression that we ourselves believe there is nought of really great import to them but the truths of sin and salvation and that practically we have no other interest and nought else of real interest, our message being the supreme concern of man, both for this life and that which is to come. This conviction deeply inwrought into our very being and dominating us we will talk, walk, eat, sleep and think the Gospel all day and every day in natural, informal contact with any one and every one until the conviction is forced upon others that we believe this to be the supreme interest of life and that our all-absorbing passion is the work of soul-saving, of soul-developing.

Third.—The conviction that the spiritual advantages of Christianity are pre-eminently *the* advantages, the value of the Gospel message and therefore the placing of the spiritual advantages in the forefront and the basing of all appeals upon these. There are many secondary advantages, the results of Christianity, and the temporal blessings which accrue to the Christian are often very great indeed and stand out with great prominence. These are the advantages which appeal to and receive the commendation of the statesman, the reformer, the politician, the merchant, the man of the world; but in the proclamation of the Gospel, when the material, financial, intellectual or political advantages of the spread of Christianity are placed in the forefront, then the appeal is to the natural man, to the lower motives, and this appeal to any other motives than the highest based upon man's spiritual needs is a discarding of the most powerful agency placed in our hands, is a dropping of the use of the supernatural, and indicates a lack of faith in the spiritual and in the power of the Spirit of God to affect by spiritual truth in its appeal to man's spiritual needs his acceptance of the Gospel. The Spirit of God does not bless lack of faith but does honor and bless an unquestioning faith and reliance upon spiritual means to affect spiritual ends. With an

implicit faith in the power of the appeal to man's spiritual needs —the keeping in the background of all the secondary advantages of political influence, of worldly advancement, of educational opportunities, anything which appeals most strongly to man's selfish nature, and the placing in the forefront always and everywhere the joy of reconcilation and communion with God, the relief from sin and its punishment, the assurance of the love of God and of the pardon of sin, the hope of eternal life, the comfort and peace of the believer from the indwelling of the Holy Spirit, the sympathy and help of Christ in all the trials and sorrows and struggles of life, the eventual triumph of justice and righteousness and the establishment of God's kingdom in righteousness and glory—these great uplifting, inspiring truths which are the preëminent and real and eternal blessings of Christianity—the keeping of these in the forefront and appealing to men to believe in Christ because of the inherent eternal need of man as a spiritual being for these blessings of fellowship with God through Jesus Christ—this is to make use of that which the Spirit of God delights to honor and which becomes the power of God unto salvation giving as the result in the hearts and minds of men a faith which rests upon no mere temporary or temporal advantage but rests solidly upon the eternal verities of spiritual truth. With a conviction born of an experience of the inestimable worth of these spiritual blessings we can hold forth to these people the spiritual joys and blessings of Christianity as far outweighing in importance and value any material prosperity, and can bring them to the same appreciation of the value of spiritual blessings, so that with Paul they will count all but loss in order to win Christ and will count as their greatest, most priceless treasure their fellowship with Christ, to retain which they will willingly endure persecution, the loss of all wordly gain or possessions, yea even life itself, and will count it all joy to suffer and to endure persecution for His sake. According to one's convictions as to the relative value of the advantages to be derived from Christianity, will be the policy he will pursue in presenting Christianity to the people, and for the real evangelization of Korea I do not think we can exaggerate the importance of this as one of the underlying, basal principles—a conviction that the spiritual advantages are pre-eminently the advantages to be placed in the forefront and upon which the appeals to men are to be based. In order to this, certain distinctions must be clearly made and kept

constantly in mind. Reformation is not redemption. Salvation from sin, not mere moral reformation, is the essence of the Gospel message. Civilization is not Christianity. Western ideas, customs and inventions are not an essential part of Christianity. In fact many Oriental ideas and customs conform more nearly to the scriptural ideas than do some of the peculiar notions and customs of the Western world and the introduction of much that is considered a part of Western civilization is a hindrance rather than a help to spiritual life. Our commission is to introduce spiritual Christianity, not Western civilization. Education is not regeneration. We are not called upon in the evangelization of Korea to provide a secular education for the heathen, but are commissioned to preach the Gospel to the heathen and to establish the Church of Jesus Christ. We might educate the heathen for centuries and yet fail to establish the church or evangelize the nation, but we cannot establish the church without having as a natural and necessary outgrowth of the church a Christian education for its own people, a powerful factor of the church in the evangelization of the nation. I quote Mr. Speer as follows: "Let us not confuse evangelization with the accessory and necessary results of evangelization which flow from it." Evangelization "plants among communities of men forces that create new social combinations. Missions are powerful to transform the face of society, because they ignore the face of society and deal with it at the heart."

Fourth.—A strong faith, a victorious, enthusiastic faith in God and His message. A faith in the power of the Gospel itself to carry conviction to the heart of any man and to do for the heathen all that it has done and now does for us. We need to believe and act upon the belief that it can transform character, lead to true repentance and hatred of sin, give strength to resist temptation and overcome sin, uphold in a consistent Christian life, and comfort and sustain in the midst of persecution, trial, sorrow and loss. In the face of prominent failures, in spite of keen disappointment in given cases,—one needs to grasp with a firm faith the fact that the Spirit of God can and does show His own great power in the lives of others and that through the exercise of faith these people can and do reach the same heights of spiritual attainment and enter into the same appreciation of spiritual truth which we do. Alas, too many become like those of whom a friend in another

mission wrote me "some whom long years of waiting have rather—not discouraged but disciplined to expect little." Such a state of mind will not accomplish the evangelization of Korea. We need a faith which expects great things, large results, and knows that God will grant them. Faith is the evidence of things not seen, and the Spirit-filled vision can, with the eye of a buoyant, enthusiastic faith, see great results even though not yet accomplished, and can gain the victory over these feelings of depression and discouragement, and victoriously resist submission to the state of mind which expects but little. The heart is taken out of one's work,—it becomes mere routine and drudgery, if faith has been undermined so that the note of victory is lost. I believe in enthusiasm—in enthusiastic faith. Enthusiasm may be more natural to some natures than to others, but it is a tremendous element in one's influence and has a power to communicate faith and zeal. How a real faith—a real grasp of the Gospel message and a real appreciation of the work of evangelization—can fail of enthusiasm, is a mystery. There is often far more of unbelief in our minds than we are aware of, and this unconscious and unrecognized unbelief will often explain the failure to receive a blessing and to accomplish results. "He could not do many mighty works there because of their unbelief." God delights to honor faith. He cannot work mightily in the presence of unbelief. Our own lack of faith shuts out the power of God.

Fifth.—The missionary's own spiritual life is one of the most important basal considerations or factors in evangelization. The missionary himself is the great factor in evangelization. His character, his attitude towards truth and life, determine very largely the place in evangelization which the church and those under his influence take and the influence they exert. We need to be men who will not compromise with sin, men who will set up the scriptural standard which God has set up and will not deviate one whit from that standard in their requirement. Whatever the peculiar conditions in heathendom we have no authority for letting down the Divine standard on moral questions. In dealing with ourselves we should "never couple faith in the atonement of Christ with a feeling of security in the violation of a single commandment" (Chalmers) and however lenient and loving we may be in dealing with others who have fallen into sin and come short of God's law, in their discipline the failure to set up the one standard and to brand as

sin anything short of that standard is to undermine the whole foundation of Christian morality and Christian character, and to build a church on no spiritual foundation, weak and powerless as a moral or spiritual force. Better far a Gideon's band of men thoroughly determined to make no compromise with sin and to strive for the highest and holiest attainments, than a whole host of nominal Christians satisfied to come short, taught that they may with impunity come short of the Divine standard—men who have committed spiritual suicide by a deliberate giving up of the law of God as the standard of Christian living. Dr. Dale writing of evangelists says: "What tells most is neither his earnestness nor his perfect certainty of the truth of the Christian Gospel, but the fact apparent to those who listen that his certainty rests on his own direct and personal knowledge of the eternal realities of which he is speaking." If God's Word is the standard by which our own life is regulated and if to us the spiritual blessings of reconciliation with God, our fellowship with Jesus Christ, the assurance of eternal life, are our chief joy and privilege and we daily experience them in our own lives, then we can go forth to present in all faith these spiritual privileges as the supreme gift of the Gospel unto a people whose despair will be exchanged for hope, whose darkness will be dispelled by light, whose fear and misery and degradation in sin and iniquity will give way to love and joy, peace and righteousness.

I place the above convictions foremost as the basal principles upon which any methods of evangelization must be founded, for I believe that the deep underlying convictions of the missionary have more to do in evangelization than the mere methods adopted. In fact the missionary's convictions determine the methods and policy not in their mere external form and nomenclature but in their inner principles and their daily outworking, their essence, their spirit, their life—that which goes into and determines and is essentially the real policy and method—the vital force of them which determines their influence and results. I would therefore lay the greater emphasis upon what has already been written rather than upon the following suggested methods to be pursued in the evangelization of Korea. I shall not attempt an exhaustive enumeration of methods and I shall purposely omit some methods which are rightly and successfully used, not attempting to be either inclusive or exclusive but merely to mention a few methods adopted in our work

in Northern Korea which I believe to be the most important factors in its development.

I think these factors have been

First.—The wide-spread preaching of the Gospel message in its simplicity. There should be a perfectly frank, candid, natural avowal of one's mission and a presentation of the Gospel message to all, to every one with whom one can come in contact as the most natural subject of conversation and interest, aiming to make the Gospel known over as wide an extent of territory as can possibly be covered from some strategic point as the centre of operations. If the Gospel can be made the subject of conversation among the people by the wide-spread dissemination of tracts and the extended itineration of the missionary, a great point has been gained. The methods adopted to secure this will differ largely according to the personal preferences and the disposition of the missionary. Some will adopt the formal preaching to crowds upon the street or in the market place, or the opening of street chapels, but a method better adapted to the genius of the Korean people seems to me to be the constant, daily natural and informal conversation with individuals and small groups of people, in friendly intercourse along the wayside, in the inns, on the street, in the shops, in the country village, anywhere and everywhere, with the invitation to visit you in your "sarang" for further conversation on this vital topic. The wide-spread informal dissemination of the Gospel news will result in bringing to you visitors from a wide territory, while the "sarang" work will give opportunity for hand to hand, face to face, heart to heart dealing with individuals in a personal earnest way with undisturbed, clear and pertinent presentation of the claims of the Gospel, which has been most prolific in genuine conversions. In Korea what takes place in your "sarang" is soon heralded far and wide and often what is said to an individual there will reach a far larger audience than what is proclaimed to a crowd on the street. I would emphasize the value of seeking to reach a wide extent of territory in the initial stages. In the early stages of work the conversion of ten men from ten different sections will accomplish more than the conversion of ten men in one section only, for each one of these ten becomes the subject of conversation over a wide area and the Gospel news is thereby spread abroad to a far larger audience; instead of one group of Christians being formed, one may soon have ten places of worship each to be developed into a church.

Second.—The use of the Bible. Emphasis should be placed upon the fact that your message is not yours but the message of the living God, whose existence and the inspiration of whose word are facts to be proclaimed, not propositions to be proved. Rest your authority upon the Scriptures, the authoritative Word of God, which claims man's obedience. Get men to read it—read it to them and make it known as God's message which speaks for itself and needs no apology. Dr. Chalmers says: "We firmly believe that there is no one position of theology which can be more strongly and more philosophically sustained than the self-evidencing power of the Bible." Keep oneself in the background, one's own knowledge and wisdom and superior powers of argumentation and discourse, and keep in the forefront the Word of God, which is the supernatural agency of the Spirit of God for reaching the hearts of men with God's authoritative claim upon them. By far the most efficient means for the evangelization of men is the Bible itself, and our efforts should be to get it into the hands of men, to arouse in them a desire to read it, to constantly appeal to it as the source of our authoritative message and as containing God's own message to men for their welfare and happiness and as being of inestimable importance to them. I believe in the use of tracts, but primarily as a means of explaining the Scriptures and to lead to a study of the Scriptures. To this end I should advocate the use of such tracts as "The Nevius' Catechism," "Discourse on Salvation," "The Two Friends," "The Guide to Heaven," and Mrs. Jones' most helpful primer for those who cannot yet read the Korean character. These, however, are powerful, because they are a simple presentation of fundamental Scripture truths and turn the attention of the people to the Bible itself.

Third.—The Catechumenate. Particularly in the initial stages of work and for the conservation of the results of one's preaching and teaching, I look upon the public reception of catechumens as one of the most effective methods and one of far reaching influence. Just as soon as a man gives evidence of a knowledge of sin, of a desire to worship God, and of an acceptance of Christ as his Saviour from sin, he should be encouraged to make a public confession of sin, of faith in Christ, and of his intention to lead a Christian life. The object of it is three-fold: first, it assists a man to reach a decision, and the very decision is a means of strengthening him, helping him to cut loose from

his past life and ideas by holding before him a definite step to be taken ; second, it is a formal recognition of his desire to be a Christian and an enrolling of him in a class for instruction so that he becomes connected with the church in a way that necessitates some provision for his systematic instruction and oversight ; third, it is a means of witness bearing to others and puts him in the position of at once making known to others the fact that he has identified himself with Christianity. Reception into the catechumenate is an extension of the hand of Christian fellowship, encouraging one in his first formed intentions to renounce heathenism and accept Christ. I look upon it as more particularly valuable as an agency in the early stages of work furnishing a means of recognition and organization of first converts before the church with its baptized membership and fuller organization becomes the more prominent exponent of Christianity. The more systematic and thorough the Biblical instruction of the catechumenate, the more valuable will this factor prove in evangelization.

Fourth.—The infusion of an enthusiastic evangelistic spirit into the first converts and continuously into the whole church. The importance of this can scarcely be exaggerated, and it is worth our while to wisely plan to develop this and to avoid the development of the opposite spirit of service where mercenary motives develop apparent evangelistic zeal. For this reason the employment of men and women to preach in the early stages of work, and the use of much money in initiating work of any kind, is to be deprecated, for thereby people are attracted by an unintentional appeal to mercenary motives to make profession of Christianity. The inculcation and development of an overwhelming desire to make known to others the message of salvation which brings peace and joy with the sense of forgiveness and reconciliation with God, simply from an experience of the same in one's own heart, will do more than any other one thing for the wide-spread evangelization of Korea. When this spirit of voluntary, joyful, enthusiastic propagation of the truth has become characteristic of the early converts and the church, the employment of men proportionately with the development of the church will not be a hindrance but a help to evangelization. I am satisfied, however, that this spirit can be secured only through the deep convictions of the missionary, working out in his own life this same enthusiastic evangelistic spirit, so that by example rather than by exhortation he infuses this spirit into

the first converts who come into closest contact with him, reading and knowing his inner real self most clearly. Real enthusiasm begets enthusiasm; conviction begets conviction. A man all on fire with and dominated by this spirit is a tremendous power, and the cumulative force of a whole church of such men is more irresistible than an avalanche. A church constantly at work seeking to convert men—peddlers carrying books and preaching as they travel selling their wares, merchants and inn-keepers talking to customers and guests, travellers along the roads and on the ferries telling of Jesus and His salvation, women going to the fields, drawing water at the well, washing clothes at the brooks, or visiting in heathen homes, all talking of the Gospel and what it has done for them is a method of evangelization than which none is more powerful. To Yi Yeng En—now with the Lord—I ascribe the greatest influence in the development of this spirit in our Northern work. He never allowed a man to pass the examination for admission to the catechumenate or the church without impressing upon him this as his first duty and privilege as a Christian. From him came the practice of questioning the advisability of admitting to the church any one who had not first made known to his family and neighbors what great things the Lord had done for him. I do not hesitate to place this as the foremost factor in the wide-spread development of our work in Northern Korea.

Fifth.—Bible Study Training Classes. For the development of the church as the great evangelistic agency I know of nothing aside from the Sabbath services for Bible study and worship, more perfectly adapted to the conditions in Korea than the system of Bible study training classes which has already become such a great factor in our work. They are adapted to the genius of the Korean people and fit in admirably with their methods of life and study. As explanatory of these classes I quote from an article prepared by Mr. Hunt, of Pyeng-yang, as follows: "The education of the whole church, all its membership, young and old, literate and illiterate, is being undertaken systematically and largely by training classes in which *the* textbook is the Bible. Some of these are representative in character; the attendance coming from every part of the field; others are local, meant only for the members of a particular group. Some are attended only by men, others only by women, but in most of the country classes both men and women are taught, though in

separate divisions. Sometimes these classes are taught entirely by the missionaries or by the missionary and several helpers, but more often by the helper alone. Bible study is the object of the class, but prayer, conferences and practical evangelistic effort are prominent parts of the work. . . . The Christians have learned that it is only right to put aside their occupations for several weeks each year for the special study of the Word of God. . . . This method is honoring to God's Word and teaches all the authority of God in their lives. His word, rather than that of the helper or the missionary, early becomes the Christian's rule of faith and practice. This method of education tends to bring about a mutual understanding between the rank and file, and the leaders, helpers and missionaries, so unifying the young church that it presents a solid front and is made more of a power in the midst of heathenism. The surest way to make a distinction between the church and the world is to set men to study the Bible and to preach its truths. This system is cumulative in its results. . . . It makes of the church an army skilled in the use of God's Word. Among the many advantages of these classes is that they afford an occasion to develop qualities of true leadership. Opportunities for preliminary training and trial as well as for more careful selection are almost without end." To this I would add that the classes cannot be begun too soon, for in their essential features they are applicable alike to inquirers and catechumens, church members, leaders, helpers, evangelists, and the ministry itself, to women and children as well as to men, to the ignorant, even those unable to read as well as to the educated scholars. The whole church is made to feel the result of these classes, and from them the men go forth with an enthusiasm and an evangelistic zeal coupled with a knowledge of the Scriptures which enable them to become intelligent as well as zealous heralds of the Gospel message.

Sixth.—The development of trained helpers, evangelists and ministers. This is an integral part of evangelistic work. Here is specifically the province of mission educational work which, I believe, should be a development from within the church, a result of, and indissolubly connected with, the evangelistic work ; it in turn becoming one of the powerful factors in producing a geometrically progressive advance in evangelization. It is only a perversion of educational work which is brought into an antagonistic relation to evangelistic work. Since the

complete evangelization of any land will be effected only through the agency of native evangelists and pastors, the development and training of these becomes, with the establishment and growth of the church, an increasingly important phase of evangelistic work. The foreign missionary is the important agency in the initial stages of evangelization for the foundation and establishment of the church, but the native church itself must become the agency for the complete evangellization of the nation, and from the church should come the institutions and the men which are to be the permanent factors. In the development of these leaders we need to provide for the training of two classes of men. In Korea, for years to come, the bulk of the work of leading the church must be done by men who show gifts for such work but who cannot be given the thorough preparation for the ministry which is the result of a common and high school, a collegiate and seminary education. We want and must have some such men, but all experience shows that the number of such men is never equal to the demand, not even in the church at home with its elaborate system of collegiate and theological education. We must make provision for this systematic and thorough theological instruction for the training of a ministry, but we must also in the meantime and for years to come depend even more largely upon a class of men taken from among the more mature Christians who can be taken through a course of instruction less absorbing of time and not too exhaustive of the mental and physical strength of the men. Since the preparation of most of this paper there has come into my hands an article written by our beloved secretary, Dr. F. F. Ellinwood, whose counsel and guidance have been such helpful features in the establishment and development of mission work in Korea, and who to-day, in America, rejoices with us over the results of the work of the Spirit of God in Korea these twenty years. It is particularly appropriate that I should close this paper by quoting from that acticle that which expresses better than I can my own convictions on this factor in evangelization as follows: "I have spoken of individual training, but each mission should at an early day make provision for a more systematic and thorough ministerial education. . . . I urge this as a means to the ultimate end of evangelization. I am more and more persuaded as the years go by that the educational work on our mission fields should be directed mainly to this specific end,

that the great spiritual aim, namely of the conversion of men, should uniformly and always take the lead. An excellent plan is now found in many missions of forming normal classes for Bible study to which the field workers are called for a limited time during the season less favorable for itineration. Such periods of study are valuable not only for the instruction given, but for the opportunity of gaining a spiritual uplift for both the missionary and his helpers. I would gladly see a normal department connected with our most thoroughly established missionary colleges, so that while some students gain an advanced preparation, others may be fitted for immediate work. . . . As relating to the ordinary missionary boarding-school on the one hand and the secular college on the other, there should be greater prominence given to the training of preachers and religious helpers. . . . I am not sure, but it would be better economy of our resources, always too small, to give greater comparative attention to an older class of pupils, carefully selected with reference to their intellectual ability and spiritual qualifications for evangelists. . . . I am persuaded that the great volume of our educational work should be directed toward the simple preaching of the Gospel, and to the training of men by short courses for that purpose. The hope we entertain for the ingathering of tens and hundreds of thousands in the near future depends mainly, I believe, upon the enlargement of our native ministry." Then follow these words, weighty with the spirit of exhortation to us to whom has been committed the work of the evangelization of Korea. "The Great Commission of our Lord pointed directly and in plain terms to the co-temporary work of evangelization as the great errand of the church. The disciples were not taught to spend their time in preliminary operations looking to evangelization by others after their work was done. The word was, 'Go and teach all nations.' . . . The command of Christ was primarily to those of His own age, and He gave them a large task to perform, surely. That command reiterates itself with each new generation and the misson or Board or the church at large is culpably remiss if willingly it occupies itself only with preliminary work instead of hastening to the rescue of the millions who know not the Gospel and with whom it will soon be too late."

Our Relations with the Chinese.

BY REV. J. SADLER, L. M. S., AMOY.

[On page 225 of our April issue we promised to print in this number, in connection with the above subject, the views of a senior missionary in one of the outports, where the relations between Chinese and foreigners have recently been discussed. As Mr. Sadler's contribution had frequent references to the opinions and conduct of some who have little likelihood of seeing this journal we have only printed extracts.—ED. RECORDER.]

IT has been impressed on me that there is need to earnestly keep up suggestions as to the duty of all foreigners to cultivate consideration for the Chinese. I remember the extraordinary caution practised by the best missionaries forty years ago. The same caution is still needed; indeed is there not more cause than ever to study the conditions in which we live? [The writer here indicates dangerous complications from treatment of Chinese by foreigners—sometimes rough, sometimes thoughtless, —but along lines on which the missionary is little likely to err.]

Hot-blooded students who become inflamed in the countries they visit have their faults. Surely the greater care is needed in dealing with them. Even men of the same race have risen with terrible effect against oppressors. What may be expected amid the misunderstandings which must exist amongst men of widely different races. "Offences will come, but woe to that man by whom the offence cometh."

The Chinese are not naturally warlike. They hold that moral force is better than brute force. Yet brute force is engendered very quickly. Is there never any trouble in Western lands when students are lawless? A man who has studied the Chinese carefully maintains that he does not find the Chinese different from foreigners in the main tendencies of human nature. Is it not folly to think that "the natives are without feeling?" Ask the men who have done great things for the good of this people; will they say there is no power of response amongst Chinese? You attend a meeting where the Celestials come together to assert their rights. You say, "You will give them fits." But before two days are over, you sing a different song! But are not the people wild in their spirit of rebellion? Do they not go mad in wanting reform all of a sudden? In trade do they not go to extremes in wanting to be rid of foreigners and their goods? Are they not lawless in their treatment of men and women who are devoted to seeking their good? Well, what then? Was there never an Emperor

who solemnly tried to save his people from the opium traffic? Are not missionaries decried by many of their own countrymen and so exposed to bad treatment, such fellow-countrymen not perceiving that the real object of the Chinese is to expel all foreigners and to begin with those most exposed? Anglo-Saxons believe in fairness above all things. Why not practise it toward the innocent? Representatives of the Prince of Peace often avoid resisting evil. Is this a reason for supposing that they are not as sensitive as those who affect a supercilious attitude? Granted that evangelists have their faults. They are human, and *humanum est errare.* They become so involved in native life as to suffer depression at times. Why should those who are happier in their lot not exercise a little of the altruism so loudly boasted?

A great Western leader has said, "the one need is of more sympathy both in China and India." The famous ex-Viceroy seemed to work on this line. Hence the admiration for him. *Win* the Chinaman, and he will welcome any truth you may have to give him. Study native excellencies and start from these. Should we not remember the words of a certain writer that the stern, cold, individualism of certain ruling races is enough to freeze any soul? Whereas a sunny good temper, charity, and kind treatment, will thaw and inspire men. Suppose that we are disgusted with the spirit of anarchy and rebellion cultivated so widely. Can we do nothing to counteract such a baleful spirit, not only for the sake of Chinese but for our own safety? Said a thoughtful Chinese, "you need not fear the Yellow Peril in Europe and America; what you should fear is, that there will certainly be trouble in China for Europeans and Americans if these do not cultivate more considerateness." There are great lessons to be learned from past experiences. Witness the magnificent Inland Mission and examine how it is that this Mission has made its way in the high places of the field. Hear the veteran Griffith John in his pleading, "We should love the Chinese." If we are called to blame, let it be as far as possible on moral lines. It is a moral basis for all progress that China needs. Thank God for all the good foreigners have been enabled to do in this country by hospitals, schools, literature, especially newspapers, yes, and by the Imperial Maritime Customs, trade, etc. We have abundant encouragement to remember that a thousand times more good may be done if only we are willing. Think of the Chinese filial piety, reverence for superiors,

earnestness in study and many, many good traits. There is no need to despair. In their heart of hearts the people know what is good and are prepared to appreciate it. There is a thirst for knowledge. "They that be wise shall shine as the firmament and they that turn many to righteousness as the stars for ever and ever." "For unto whomsoever much is given, of him shall be much required."

An Experience and a Suggestion.

A letter has reached me from North inland China, whereby I gather that the matters of concern dealt with in my first paper on the above subject are regarded as applicable to China generally. May I therefore explain the effort being made here. If similar effort can be made elsewhere, good may be done. A short time ago a notice was issued here in Amoy as follows:—

Notice.

A short paper will be read at the Club Theatre, Kulangsu, on Friday evening, the 2nd March, at 5.30 p.m., on the following subjects:

A. "The new rise of patriotic, or so-called 'Nationalist' sentiment among the Chinese" and

B. "The anti-foreign feeling now prevalent in China and the responsibility of Europeans, especially missionaries, in connection therewith."

Discussion of the address, and the opinions expressed, is invited.

It is most earnestly pointed out to all who care to attend that TEMPERATE, reasonable argument is an incentive of fruitful thought and profitable action. But heated and intemperate language obscures the real points at issue; at the best can lead to no practical result, and indeed usually does more harm than good.

It is earnestly hoped that speakers during the discussion on the address shall endeavour to express themselves with courtesy and moderation—TO KEEP TO THE POINT and to be as BRIEF as possible.

The said meeting was held, some objection being made to the explicit wording as to temperateness of speech. Proof was afforded as to the need, for an actual attempt was made at organised effort to prevent the meeting, for fear of making trouble. The result of the meeting was, on the whole, satisfactory. Some, however, argued that the papers did not stick to the text. The fact is, to many it seems that the nationalist spirit shows decided antipathy to foreigners and specially missionary foreigners. So the leading paper, with a dialectic purpose, raised the points of objection to missionaries and put them strongly to call out discussion. In many ways the reader of said paper showed his strong aversion to anti-missionary propaganda. Afterwards another meeting was called.

Before this second meeting an earnest discussion was had with a well-known Chinese gentleman, magistrate of Kwangtung and President of the Amoy Anti-foot-binding Society. He earnestly argues for starting commissions in various places to counteract the lawlessness and spirit of rebellion abroad in so many quarters. A commission should be formed of leading Chinese and Westerners, specially missionaries. When trouble arises between non-Christians and Christians the matter should be referred to this

commission. Effort should be made to prevent the need of a formal lawsuit with its attendant evils. Such a commission was planned long ago, but Roman Catholic friends opposed. Now it is felt that we must act apart from them if needful.

The second meeting was used to prove that foreigners in China had in many ways rendered service, and that this was specially true of missionaries. It was shown that the talk started by a comparative few in high places, as to foreigners being harmful, was really a pretext to divert attention from the breach of confidence which exists between the people and many of their rulers. This was shown to be a most serious matter, and at the root of untold mischief. It is not meant that such criticism applies to the Emperor. He is held to be a father of his people, and wishing their wellbeing in every way.

There was much concern expressed as to misunderstandings between merchants and missionaries. Plans are being matured for removing these. In the meantime, broad views, not merely individual cases, are taken of the fact that Westerners are not in the main responsible for troubles in China. Mistakes have been made in each department of service. These ought to be more and more rectified; and we all, *i.e.*, different classes of foreigners, as well as foreigners and Chinese, need to see the points on which we agree and from which we can harmoniously co-operate. There are necessarily varieties of opinion on minor matters. These need not give trouble. Further, sympathy should be cultivated by all means, and self-denial, if only we may be of service. There is more chance of mutual service than ever before. By sincere and frank fellowship, great ends may be gained.

Notes on the Situation in Manchuria.

BY REV. JAMES W. INGLIS.

THE history of missions in Manchuria since 1900 is different from that of missions in any other province of China in that we have been almost continually under military government, and this in many ways has delayed our recovery from the blow of the Boxer outbreak.

In what follows I confine myself to the province of Fengtien, as in Kirin Province the war has been more remote and the restrictions on mission work comparatively slight.

The Boxer movement brought about as one result a distinct line of demarcation between the church and outsiders. Formerly there were a great number more or less well affected to us, and with a greater or less degree of understanding of the Gospel message. These people were now afraid to identify

themselves with us, and for a long time there were no new inquirers willing to come forward. At the same time the Christians in many places were lukewarm and inclined to blame the Mission for involving them in loss of property. The first task before us then was to revive the spiritual state of the native church.

A peculiarity of the situation in Manchuria is that converts are scattered over a very wide area, and many of the chapels or Christian communities are remote from the Mission centres; hence the work cannot be supervised properly without a great amount of travelling. The military situation, however, has hindered us very much in this respect; during the period of Russian occupation we were liable to be stopped or arrested in some districts; in my own out-field there was intermittent warfare between the Russians and the brigands till the summer of 1902, and the door was only open for a year and a half, when it was again closed by the outbreak of war. The war of course put a stop to all travel, and even our native helpers were prevented to a large extent from moving about.

The effect of the war has been both good and bad. The evil results are where large districts have been left uncared for, chapels destroyed or occupied as barracks, so that the Christians could not meet for worship. Other inconveniences are the high price of living, so that our agents cannot live on their pay, and the shifting of population, so that many of our people cannot be traced.

On the other hand good has come out of the war through the refugee work, and we may consider that this has undone the evil in 1900, and has produced a counter-wave of feeling in our favour. At one time in Moukden there were 48,000 refugees fed from the government granaries, and of these 10,000 were connected with the refuges of the Red Cross Society, which were superintended by missionaries. These people have now returned to their homes, and offer a most hopeful field for evangelisation.

As to the more remote districts the war has given us an opportunity of seeing how well they could do without the foreigner. There is nothing more surprising than the way in which Christianity seems to survive under the most adverse conditions; men who cannot read, and have a very rudimentary knowledge, cut off for years from church privileges, and yet following steadily the dim light they possess. It would seem

as if the parallel in the natural world holds good: just as the lower organisms can survive injuries that would destroy the more developed organism, so the religion of the less highly developed Christian communities can survive the loss of the ordinary means of grace as known to the organized church body.

Before leaving Manchuria I paid a visit to my out-stations, a journey which had been promised in February, 1904. I got to the rear of what had been the Russian position on their extreme left, four days journey east of the railway line. I found that while along the front matters had stood still in the work of the church, in the rear there had been a marked advance.

The most interesting point was the town of 朝陽鎮. The first baptisms here were in 1895. Before I left on furlough in 1899 I discovered that the whole work had been established on a false basis, the preacher had used his position to extort bad debts on behalf of the Christian community (mostly unbaptized adherents), taking a small commission for himself at the same time. After this one of our most trustworthy and best instructed men was put in charge, and the result is remarkable. The bad element in the membership has either been driven away or the weak have themselves been changed, and openly avow that the church is now on new ground, and that the former practices are now known no more. There is no doubt that what shocks us in the life of so many of these new disciples does not appear in the same light to the Chinese mind; it is but the ordinary way of the country, and like a fire that burns itself clear of smoke, the inner force of Christian teaching will ultimately work off these impure elements.

On my arrival then in this town I found a gathering of over a hundred, a large compound owned by the native church, and arrangements all made for the celebration of the communion on Sunday and baptisms of a score of inquirers the same evening. The severance of contact with the foreigner for over two years had left their spiritual life unharmed.

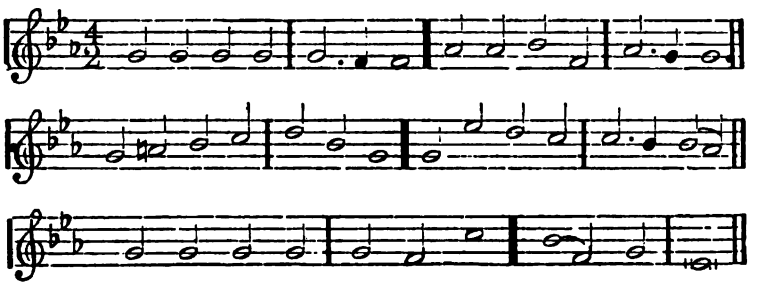
As to the general outlook in Manchuria it is difficult to speak with any certainty. The governing and literary classes are now more disposed to cultivate our friendship, and there is much cordiality towards us on all hands. It is generally felt, however, that the condition of the native church leaves much to be desired, and that a higher standard of spiritual life must be aimed at if we are to make use of the opportunity now given us.

Church Praise Department.

This hymn and tune is from the hymn book for children, just published by Rev. F. W. Baller. Copies on Chinese paper are sold at 7 cents, and on foreign paper, stiff boards, at 20 cents. A new supply of the latter are so bound as to open flat.

7.7.7.7.7.3.

LUX PRIMA.



第三十首

日光比主 七三部

一
早晨霧氣乍騰騰
太陽一出到處明
求主這樣照我心

二
樹木青草各種花
主賜聖靈顯榮華
望主可憐我罪人

三
日頭出來萬物興
我心冷淡如凍冰
自早到晚爲主忙

四
罪人情願貼主邊
主肯引導心不偏
踊躍上前最喜歡

五
一年到頭主在前
受盡苦難得耶穌
心滿意足見上天

第三十首

偏地昏暗天曠亮
霧氣消散亮光上
早降臨

非得雨露無法長
德行靈魂都蒙養
常賜恩

厚冰全消霜雪化
顯主化開冬變夏
有熱腸

直到行完黑世路
日久更加愛敬主
到鄉山

領我直走在窄道
再不流淚煩惱
福有餘

The Student Volunteer Convention, Nashville, Tenn., February 28th to March 4th, 1906.

BY REV. G. F. FITCH, D.D.

THE impressions left upon the minds of those who were privileged to attend the recent Student Volunteer Convention at Nashville, Tennessee, will long abide with them as most delightful and profitable memories. Over three thousand students and nearly three hundred professors, representing some seven hundred institutions, from nearly all parts of the United States east of the Rocky Mountains and from Canada, gathered day by day in the great Auditorium, seating some five thousand people, from nine-thirty to twelve a.m., and from eight to ten in the evening, besides "sectional meetings" in the different churches each afternoon, quietly, almost solemnly, with no apparent abatement of interest from first to last. One hundred and forty-four missionaries from twenty-six mission fields, one hundred and forty-nine representives of missionary societies or agencies, and others, occupied the platform. And sitting upon the platform and looking out over the vast audience composed of the thousands of young men and women, the choicest of the land, one could but be deeply impressed, yes thrilled with the thought of the future possibilities to missions involved in such a movement.

The preparations for the conduct of so great a Convention, and the entertainment (free) of so great a number of guests, must have been a stupendous task; but it seems to have been accomplished with marvellous order and precision, so that there was scarce a hitch perceptible, and even if any one was temporarily inconvenienced, his interests were so soon looked after and in such a kindly manner that it was soon forgotten in the cordial welcome and delightful entertainment which is characteristic of the Southern home. Nashville was certainly put to a severe test, the number of visitors having been greater than was expected; but the good people responded nobly, and there was no lack. Your scribe and son were entertained at the home of Dr. W. R. Lambuth, now Secretary of the Methodist Board, South, but formerly a co-laborer in the city of Soochow. His heart is still as warm as ever for China, and nothing but imperative reasons prevent him from again going to the land of his birth and love. But as it is he is able to do a grand work for China. It was most delightful to meet so many missionaries from China—nearly forty, I think, in all—and to come on some of them so unexpectedly. Next to that, perhaps, was the joy of meeting so many missionaries from other lands, some of whom one had heard of but never met.

Among the prominent speakers were such men as Sir Mortimer Durand, the British Ambassador to Washington; and Hon. John W. Foster, formerly Secretary of State in the U. S. and erstwhile adviser to the Chinese government, a striking figure with his white hair and beard. The only applause during the Convention was that which broke out spontaneously when he remarked that he

had come to celebrate his 70th birthday. Otherwise applause was contrary to the rules of the Convention, and the chairman, Mr. Mott, enforced them rigidly.

Among the graceful things said by Mr. Foster were the following in regard to some of the early missionaries to China :—

In 1844 Hon. Caleb Cushing was sent to China to establish our first diplomatic intercourse with that empire. He was escorted in great state by a squadron of the American Navy. But he was utterly powerless to accomplish the great object our Government had in view till he obtained at Canton the services of Dr. Peter Parker, a medical missionary, and Rev. Dr. Bridgman, an accomplished Chinese scholar, both of the American Board of Missions. These two gentlemen were made Secretaries of the Embassy, and through them the negotiation with the Chinese plenipotentiaries were wholly carried on to successful completion. Mr. Cushing returned to America to receive the plaudits of his countrymen for an achievement due in large measure to the humble missionaries. Dr. Parker became so useful to the Government that for several years he acted as chargé of the legation and later became the Minister of the United States to China.

One of the best known of Americans in China was Dr. S. Wells Williams. He mastered that most difficult language, and came to be recognized as the first scholar and linguist of all the foreign residents. When our Government determined to force an entrance into Japan, which had been hermetically closed against all foreigners for centuries, Commodore Perry was dispatched with a formidable fleet, and both America and Europe were laid under tribute to furnish men of learning and fitness to make the expedition a success. But before Commodore Perry could venture on the first diplomatic step in his work, he had to repair with his fleet to Canton to take on board Dr. Williams as his interpreter and adviser; and the narrative which the Commodore has left of his expedition shows that in securing intercourse with the authorities and in the details of treaty negotiations, Dr. Williams was his main support, and to him more than to any other person was the Commodore indebted for the complete success of his expedition, which has brought so much fame to American diplomacy and which has given to the United States such prominence in the affairs of the Far East.

When the allied British and French fleets went to Tientsin in 1858 to exact treaties from China, the American Minister took with him Dr. Williams as his counselor and interpreter, and he played a very important part in those negotiations. The Minister reported to his Government: "I could not but for this aid have advanced a step in discharge of my duties." Years afterwards, when Dr. Williams was leaving China to return to America to spend the evening of his life, the Secretary of State, Mr. Fish, wrote him: "Above all, the Christian world will not forget that to you more than to any other man is due the insertion in our treaty with China of the liberal provision for the toleration of the Christian religion." For many years after that event the doctor continued as the trusted adviser of our Government in all Chinese questions.

Although over three thousand student representatives were present, not all of these were Volunteers. Some were delegates appointed by Y. M. C. A. and Y. W. C. A., in the hope that such might be so influenced by the Convention as that they would be induced to volunteer afterwards. One could but be struck with the conduct of these young men, upon the streets and on the tramways. There was never any boisterousness, almost no hilarity, one might say, and I was particularly struck with the utter absence, so far as I observed, of the use of tobacco by any of the young men of the Convention.

Among the very enjoyable features of the Convention was the singing by a male quartette. It was so thoroughly devotional and always in harmony with the spirit of the theme of the session. At times it was so beautifully impressive that one could scarce refrain from weeping, and yet one could scarcely say why.

Of vital interest to the future work of the Student Volunteer Movement was the response to the call for subscriptions for funds with which to carry on the work during the following four years, or until the next Convention. In answer to a call made by the chairman, during an evening session, some ninety thousand dollars were pledged, a remarkable sum, and yet one which will probably be still somewhat increased, and all of which will be needed. One realized that other of God's stewards than the students were present. I myself noted at least two wealthy laymen from the East, who are pouring out their wealth annually by tens of thousands of dollars for the cause of missions.

Of course it is not to be expected that all of these young men and women will become missionaries, though doubtless many of them will; but it is difficult to see how any young man or young woman could attend such a Convention as this and not receive impressions of the importance and blessedness of mission work which should be lifelong, and productive of great good in whatever profession he or she might be called.

As this Convention was a great advance upon all previous Conventions, so the next one, to be held in four years from this, will doubtless be as much greater than this as this was greater than the previous one; it is interesting to think to what dimensions this work is destined to grow. It certainly is a great work, and one fraught with untold possibilities to the future of mission work throughout the world.

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

The Educational Outlook in Wuchang.

III.

BY REV. ARNOLD FOSTER.

(Concluded from p. 216, April number.)

SCHOOLS for higher and Christian education, inspired by such thoughts as I have just quoted, are needed at all the great centres of missionary work in China, and if worthily and vigorously supported, must mightily influence the future of the empire. But I am deeply convinced that over and above all such efforts at a widespread diffusion of Christian education we need some one or more centres of learning, and to begin with

we must rigidly confine our efforts to one, which shall hold a unique position and exercise a unique influence on all smaller seats of learning, such as colleges and schools scattered throughout the eighteen provinces, as well as on Chinese ideas and plans of education. I have already assigned reasons for thinking that Wuchang, where mandarin, the *lingua franca* of four-fifths of China is spoken, is the first place at which such a seat of learning would naturally find its location.

The space at my disposal requires that I should confine myself to emphasizing only some of the more important aspects of this question, and I must leave much that I think relevant to its discussion for the present unsaid.

1. If I write as one who has insufficient knowledge of the great and famous universities and educational institutions of Germany and America, my German and American readers will, I am sure, acquit me of any desire to vaunt English institutions to the ignoring of those of other nations. Much of what I have to say on the first topic with which I propose to deal—the immense superiority in point of influence wielded by a great and central seat of learning over that wielded by a number of smaller and scattered ones will, I am sure, commend itself as entirely to students from German universities or from Yale and Harvard as to sons of Oxford or of Cambridge.

As for the English university system by which a number of colleges, to the extent of about twenty or more, are all clustered together at comparatively short distances around one centre and united by a thousand ties, social and other, in one university has, in my opinion, advantages which are not equalled by the Scotch system or any other in which the distinctive college influence is wanting. I shall try to show that it is this college system that would be specially in accordance with the present and future needs of the highest education in China.

It requires, I think, but little consideration to see that the stimulus to the cause of learning arising from the gathering together in one place of some of the greatest teachers in a nation, many of them representing different branches of knowledge, cannot possibly be felt equally strongly where this factor is wanting. Again, the stimulus to the student of being always in contact with competitors whom he cannot afford to think lightly of, is of the highest educational value. A clever student passing triumphantly through a small school of learning—*facile princeps* among his peers in almost every branch of study through which

the classes have been conducted together, and feeling perhaps in some cases that he has about exhausted all his teachers have to teach him,—is apt to go out into the world of life from that smaller sphere of experience imagining that his knowledge is far more exhaustive than it is, and that he is much farther in advance of students of his age than he is, and thus in his case there are developed habits of self-complacency which are both morally and intellectually injurious to him and which may tend greatly, throughout the rest of his life, to hinder his farther advance along the paths of wisdom and knowledge, as well as to dwarf his sense of dependence on the knowledge of others and the resources of others, as also to limit his ability to command respect amongst the intellectual superiors with whom he may meet in after life. No man passes out from a great seat of learning such as Oxford or Cambridge with any such sense of all-round superiority to his fellow-students as that. If a brilliant undergraduate has easily picked off all the chief prizes for the year in his college, he has found far greater difficulty in carrying away any single coveted prize *in the university.* If he feels, as he finishes his course, that he has about exhausted the stores of information and of learning that his college lecturer has at his disposal, he is bound to feel himself still a child at the feet of some great giants in the university who each in their own department either as university professors or some other way may have a world-wide reputation for scholarship. The spirit of self-sufficiency amongst students is apt to receive a severe shock when it manifests itself in a large university. It is told of a famous Greek scholar at Cambridge, who took his degree in the first half of last century, and who throughout his undergraduate course had been generally supposed to be far away the most proficient classical student of his year at Cambridge, that he gained along with his degree a lesson of humility, of which he stood much in need. It is the custom at Cambridge, when the honour lists are read out, for men who have a reasonable expectation of being anywhere near the top to keep away from the function and to ask a friend to go in their stead and to bring them immediately the longed-for news. The scholar in question waited in his room till his friend returned with the names of those who had earned the highest places, and then, confident of his own easy 'walk over' as head of the list enquired, 'Well, and who is second?' '*You* are,' was the reply. A dark horse had won the race and an admittedly brilliant and

learned student had been taught that in Cambridge there was a greater than he even in his own special department, and in the race of life that one did not lose his first place. We need in China a Christian seat of learning to which all the picked scholars from all Christian colleges in China can come up and stimulate one another by a keen intellectual competition such as they have never known before, receiving at the same time teaching from the picked teachers and professors who would naturally gravitate to such a centre in preference to taking appointments in smaller schools where their opportunities of giving their best to their students would be less. At some of the colleges in Oxford it would be useless for any one to try and pass the *entrance* examination unless he was already more than qualified at once to take the ordinary degree given by the university. To get a scholarship at such a college he would need to be already fit to pass the university examination for honours. He would still, however, need to work hard for four years in his college in order to get the highest honours the university bestows. If Christianity is to represent knowledge and the highest learning in China, as it does in Europe and America, it becomes us *now* to look ahead and with "consecrated forethought" to claim for Christ the best. Oxford and Cambridge have not come to their present position in a generation, in a century, or even in five centuries, and we shall not any of us live to see the full results of any effort we may make now to assure to Christian learning its true place in China, but by faith we shall be assured of them if we are first fully assured in our own minds that we are moving in obedience to our Master's will.

I have spoken thus far of picked scholars, brilliant students and the highest results of learning. I need not say that neither at Cambridge nor anywhere else are the bulk of the students working, or able to work, at this high level, though it is only such who are able to support themselves entirely by scholarships and prizes. But it would be impossible to overestimate the uplifting effect of the intellectual atmosphere of a great university even on men of poor ability and deficient earlier training. Many a student who passes out with only an ordinary degree has come, during his undergraduate course, under the personal influence of great men which has largely moulded his subsequent life and taught him to know the difference between depth and shallowness, between learning and

mere display. On nobody who is not *in himself* a fool, can university teaching and opportunities be really wasted or prove worthless.

2. I must say something now as to the college system and its special advantages in view of the conditions under which our work has to be carried on. For the sake of those who are not familiar with the English university system I quote the following from the most recent Cambridge calendar that I have access to. "The University of Cambridge is a society of students in all and every of the liberal arts and sciences, incorporated by the name of '*The Chancellor, Masters, and Scholars of the University of Cambridge.*' This commonwealth is a union of seventeen colleges or societies, devoted to the study of learning and knowledge, and for the better service of the Church and State. . . . Each college is a body corporate bound by its own statutes; but is likewise controlled by the paramount laws of the university. . . . Each of the seventeen colleges, or departments in this literary republic, furnishes members both for the executive and for the legislative branch of its government." I need not describe at length the constitution of the university, the way in which the different courses of education are prescribed and the examiners appointed, or the various offices filled by professors and lecturers. Each college has a history and traditions of its own. The most ancient of them, St. Peter's, was founded in 1257; the most recent of the seventeen referred to above—Downing—was founded in 1800. More recently a system has been introduced by which students unconnected with any college can be registered as non-collegiate students, reside in the university, and enjoy all privileges, except such as being within the control of the various colleges are of course confined to members of those colleges. It is to be noted that the colleges have, several of them, a special character of their own, and that in certain cases a special *religious* character. They attract to themselves also different classes of students, or students studying for different professions. This is one of the advantages that a similar system would have in China. The 'union' required for co-operation in the university would leave the freedom of college management, religious and otherwise, entirely unfettered. An Episcopalian college, a Presbyterian college, a Methodist college, a Lutheran college, a Congregational college, a Baptist college and even a Roman Catholic college might all exist here, and

work each on its own lines towards the same university standard scholarship. Other colleges, it is to be hoped, would in course of time come in, which, while thoroughly Christian in tone and teaching, would not be known by any ecclesiastical distinction, but as colleges specially devoted to the study of law, or of science, or of medicine or of languages, for such distinctions exist to-day in fact, though not in name, in our English universities. Already a good nucleus for our college of a high type exists in Wuchang under Episcopalian management, and another under Methodist management. The Church of Scotland that has a mission in this province, and that holds up a high standard of education in its work at home, might well contribute a Presbyterian college in Wuchang, and provide it worthily of its object with scholarly professors, ample accommodation and suitable apparatus, as representing every branch of Presbyterianism. It is to be hoped that sooner or later the Basel Mission, which has probably included a larger proportion of Chinese scholars amongst its missionaries and has done more to produce standard theological works in Chinese than almost any other society, would find a home here for the development of the highest and widest educational work. The London Mission has already a high school in Hankow and also supports the Walford Hart Memorial College in Tientsin. It could hardly refuse to crown those educational enterprises as well as its widespread evangelistic work in this province with a college at this the seat of one of its oldest missions in China, and as a tribute to the memory of such great scholars as Dr. Morrison, Dr. Medhurst, Dr. Legge and others of its missionaries who have had a world-wide reputation as scholars of the first order. These various institutions, all working together in a sufficiently limited area to render possible all the advantages of constant social intercourse between their students and arrangements for intercollegiate lectures, would soon in the wholesome rivalry of competition double any efficiency that might have been possible to them working singly, by working in this kind of combination. No one who has visited St. John's College in Shanghai can have failed to come away impressed and delighted by what he has seen of the magnificent character of its work. Yet I think we have only to imagine a college like that, not isolated as at Jessfield, but situated in the midst of a great city like Wuchang, and pressed by the competition of half a dozen more colleges as well equipped, as well officered, and as well provided with funds as itself, to

suppose that it would both receive and also impart a new and powerful stimulus in its educational development from the very fact of this competition. We can see, too, how powerfully this kind of educational movement would influence the standards of the Chinese government. In as far as the Chinese officials are seeking the best education they can conceive of for their youth, we can have nothing but the most entirely sympathetic feelings towards their aspirations. Our educational resources must always be infinitesimal in point of quantity as compared with theirs, but in education it is not quantity but quality that is the test of real influence. Knowledge, efficiency, enthusiasm, and the strong personality of consecrated Christian teachers, if all found in full measure in the Christian university, will not fail to make their due impression, first, on the surrounding Chinese educational institutions in Wuchang, and gradually on the whole educational standards of China. I trust that more than one of the colleges that I hope to see commencing work in Wuchang will from the first realize a call to give far more attention to Chinese, and to teaching in Chinese, than to English or any other European language. It is to the Chinese scholars we are sent for the uplifting of the Chinese people through those who are to do their life's-work as Chinamen among Chinamen in the language of China. It is my firm conviction that a time is coming when Christian colleges will be amongst the most conservative influences in China in the maintenance of all that is good in the old education of the country, as they will also be centres of the truest loyalty and patriotism. Chinese officials seem, some of them, now to suppose that Christianity would, if it could, sweep away Confucianism and the teachings of Chinese antiquity. Nothing could be farther from the truth. It is Christian scholars who have preserved and cherished in the West both the classical literature of Pagan Greece and Rome, and also many Greek and Roman influences that are recognized in modern life as distinctly good. It is Christian scholars and missionaries who have laboriously translated the Chinese classics and have published them with notes, prolegomena and dissertations in the languages of Europe, and it will be Chinese Christian scholars who in days to come will infuse new life into these books for the use of their countrymen when the influences now at work *in government schools* have gradually undermined the faith of students in the ideals of the Confucian era as being anywise applicable to modern life. It is not by compulsory

worship of the Sage's tablet that faith in him or respect for his teaching can be maintained. All things that are good and true and admirable in the teaching of the ancients recorded in the books of China will come into a new life and exert a new influence on men as they are studied in the light of the Faith which takes up all that is good wherever it finds it and gives to God the glory which shines from it as being due to Him alone.

Correspondence.

THE USE OF PRONOUNS IN CHINESE.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: The Rev. W. H. Gillespie's careful article on "the use of *ni* in prayer," seems to challenge some response from an old man who has been led in the course of his near fifty years' service to a "very strong feeling against the use of" either of the personal pronouns in addressing, or speaking of, God, or our Lord Jesus, or the Holy Spirit.

Mr. Gillespie's two closing sentences have all my sympathy. "Come boldly to the throne of Grace;" "Draw nigh unto God;" "Ye are my friends;" are warrant indeed to "come trustingly and expectantly into His presence," as children to our Father, "members incorporate" in the mystic Body to our mystical Head.

The only question is how to express *in Chinese* the union of filial trust with "reverence and awe," which is our lawful attitude in His presence.

In English we retain the old-fashioned singular number, and never address God or our Lord as "you." It would disturb most of us to hear the Lord's Prayer paraphrased "may *your* Name be hallowed, may your kingdom come." I do not think it would be wrong, but it would shock most of us. Yet the use of Thou, Thee, Thine, which have quite gone out of common conversation, except among the "Friends," and in some English districts still perhaps retained in local speech, has no tendency that I can detect to chill my affection or check my approach to the mercy seat.

I began my missionary life long ago at Ningpo in association with devoted and able seniors, who at that time were eagerly engaged in giving Scriptures, prayers, hymns, etc., to their converts in the romanized colloquial. They were assisted by like-minded American Presbyterian missionaries. And to the best of my recollection none of us then questioned the propriety of using the Ningpo equivalents of *ni* or *t'a* in sentences addressed, or having reference, to God.

I fell into line with my seniors; and though I may have had misgivings, as my knowledge of Chinese idiom grew, they did not affect my practice for the first six or seven years of my service.

In 1864 circumstances, which seemed to me to convey a divine command, compelled me reluctantly to move forward to Hang-

chow, and I was one of the first Protestant missionaries to take up a permanent abode in an inland city. That abode has been my "home" ever since.

I found here a new dialect, no Protestant Christianity, and at first no natives who had had any previous intercourse with foreigners. I engaged a scholar to teach me the dialect, a form of Mandarin, varying only in pronunciation and a few local idioms from the speech with which Mr. Gillespie is familiar. With this teacher and his successors I read Chinese classics, and also the Scriptures; and with their help began to adapt my Ningpo prayer book and hymn book to the use of our slowly growing congregation of Hangchow speakers.

I soon found that the use of the pronouns customary at Ningpo was viewed by my guides as impossible, except in intercourse between equals, or rather in addressing dependents or inferiors. It was a gradual process, but the effect, not only of my *pundit's* instructions, but of observation of the conversational practice of himself and his class, convinced me at last that if I wished to express "reverence and awe," as well as "the spirit of adoption," *in Chinese*, I must and might substitute for *ni* and *t'a* the *Chu* and *Fu* which Mr. Gillespie finds so inadequate, if not chilling.

A dozen or more years ago we were able for some weeks to combine—Anglicans and Presbyterians with a Chinese Baptist or two—in daily preaching in public places. Parties, as mixed as possible, of five or six preachers, would meet at a given chapel, spend a few moments in prayer and then sally forth to the appointed preaching place. On one of these occasions I happened to lead one of these parties, and when we met in the chapel I asked the Chinese Presbyterian pastor, a native of Ningpo, to lead us in prayer. He did so, and not a little disturbed my spirit by reiterated addresses to God as *ni*. Knowing and trusting his real Christian spirit, I ventured, as we moved on, to ask him what he really felt about the practice. "Oh," he said "it is custom; we all learnt it at Ningpo." "Yes, but is it right, according to the genius of your colloquial, ought we so to address a superior and such a superior?" was my reply. "Oh!" said he, "if it comes to that, why no. When I was a youngster if I had given my father *ni*, grandfather would have boxed my ears for it." My friend's father and grandfather were not scholars, but *ἰδιῶται*. "You know," he added, "*we* learnt it from the missionaries."

I have lived long enough to know that "none of us is infallible, not even the youngest member of the society"; and I simply, and with cordial sypmathy, offer a fragment of my experience to Mr. Gillespie and your readers.

My practice is the result of my experience, and I venture to congratulate our senior missionaries in Manchuria on their having, as it seems, early in their missionary lives rightly gauged the spirit of Chinese colloquial in this respect. I confess it disturbs me when I have to take part in services where a different practice prevails; but I am quite able to credit those who differ from me with an equal reverence and love for our common Lord.

Yours very faithfully,

G. E. MOULE.

A PARAPHRASED BIBLE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have just read the remarkable letter from Dr. Stooke in the current number of the RECORDER, and I should like to offer a word or two of comment upon his criticisms and suggestions.

I suppose that in the early years of our missionary life we are all disposed to attempt to solve once for all difficulties with which the ablest sinologues have been struggling for over half a century; but few young missionaries have ventured so far as to join issue in regard to a question of literary style (文氣) with so able a sinologue as Dr. Edkins.

And the suggestion that the Bible needs to be revised and adopted to native taste and that a carefully edited paraphrase needs to be substituted for the actual Scripture, is a most daring proposal. "Give them (the native helpers) a free hand how they shall clothe the sense. Unbind them and let them go, and the result will be worth reading." I should imagine that such a book would need more comment and explanation by a long way than the Delegates' version itself.

By all means let us have as many paraphrases, good commentaries, and annotations as we can, but let us beware how we use these instead of the Bible itself. The closing quotation of Dr. Stooke's letter is a very effective answer to the letter itself, "God has chosen that His revelation shall accept the limitations of a book."

I do not think that many will be found to agree in the desire for a "Bible in native dress" produced in the way suggested.

Dr. Stooke says of the translation of the Bible now in use that "its literary style is intolerable to the educated Chinese."

It is quite true that Chinese scholars have a strong preference for 文理, and that some do affect to despise books published in Mandarin, but Dr. Stooke forgets that the times are changing; not only in the public expositions of the Sacred Edict is the Mandarin version of that book used but the first educational authority in China (直隸學務處) is producing and publishing books written by its 編書課員 in the simplest 官話.

If Dr. Stooke will carefully examine the Mandarin version of the Sacred Edict and such a book as 民教相安, published by the above authority, he will find that the 文氣 of the Delegates' version does not suffer by comparison.

We are told of a candidate who "laughingly said: 'If I wrote my examination essay in a style like this I should never become a 秀才.'" Is it possible that Dr. Stooke does not know that examination essays must of course be written in the most finished 文理 and that to compare the style required for such an essay with that of a book written in the purest Mandarin ever penned would be alsolute nonsense? Take this passage from the Sacred Edict:—今日之子弟後來長大有了兒子有了兄弟也要做父兄了。如把你們教他的事去教他的子弟便家家都有禮讓人人盡是和美的。天下太平景象不過是這樣罷了. A candidate might truly say of this "literary style" what was said in regard to the Delegates' version.

We are told that "every page of the Delegates' version offends a native scholar's ear." I have

here on my desk before me a book written in *Mandarin* by two such well-known and accomplished native scholars (編書課員) as 高步瀛 and 陳寶泉, in which the Scriptures are quoted most freely; occasionally the sense of Christ's teaching is given, but repeatedly the sentences are thrown with the actual words of the Gospels, and it is difficult to find any difference between the literary style of the Scripture quotations and the actual *Mandarin* text of the book written by these accomplished men. This book was given me by a very learned man, the official of an adjacent hsien city; and its 文氣 evidently did not offend his ear.

The criticisms touching on the 重復 and 累贅 places in the Delegates' version seem specially puerile: "vain repetitions of the foreigners" indeed!! Have Dr. Stooke and his Chinese teacher never read the Chinese classics? How often might one mutter 重復 or 累贅 as one reads no further than the "Analects" or the "Great Learning"? Let them look up in the "Analects" the passage beginning 我未見好仁者, or that beginning 好仁不好學, or that beginning 季康子問仲, etc., etc., or those passages in the 大學 telling us the means to 天下太平, and a few more similar passages throughout the Four Books, and he will find enough 重復 and 累贅 to make him desire an edition of the Chinese classics in modern dress.

Who that is worthy the name of scholar would desire or be content with a paraphrase of an ancient book if he could obtain a faithful and literal translation?

The thought occurs to me that our friend is unconsciously experiencing what all of us have experienced continually to our great annoyance; I mean the fatal disposition of a Chinese teacher to echo the missionary's sentiments. Dr. Stooke has decided that the delegates' work is a mere "boy's essay," and his teacher responds "why, certainly!!" and produces at once what your correspondent has inserted in his letter.

In another ten or fifteen years our friend will smile at his own criticisms and suggestions.

I am, Sir, yours truly,

AN OLD HAND.

February 21st, 1906.

"THE URGENT APPEAL FOR SELF-SUPPORT."

To the Editor of

"THE CHINESE RECORDER"

DEAR SIR: Mr. Woodbridge was good enough in your last issue to come to the help and defence of the "Association for Promoting Independence Among Chinese Christians."

It is good that they have found such a stalwart defender to save them from the aspersions of the translator of "The Trumpet Call to Independence." The pity is that he didn't nobble him in the daily press, where the translation was published, rather than two months afterwards in a different periodical.

It is reported that the translator remains incorrigible and impenitent for having put into the "public pillory" the author of "The Trumpet Call," for he still believes that the whole tone of that manifesto was anything but "innocuous" even if the paragraph which Mr. Woodbridge translates will bear the interpretation he puts upon it.

Mr. Woodbridge surely wrote that sentence about the characters 陵 and 夷 with a merry twinkle in his eye, when he informed

your readers that the combination of these two characters does not "absolutely mean barbarian"; he might have told us that it means "to squat, to sit at ease, pleased and peaceful," and the unsuspecting should have smiled serenely at his naive interpretation, but some will still think these diplomats were wise to insist that their countrymen be described in some more elegant language.

The Chinese language is rich in euphemisms and abundant in polite phrases, but the latter were conspicuously absent in the "Trumpet Call" in reference to anything that foreign missionaries had done to raise a self-dependent church in China.

No one will quarrel with Chinese Christians for desiring independence. Missionaries everywhere will welcome it, but Mr. Woodbridge really must not ask us to smile complacently when we are unceremoniously kicked out without a word of thanks by the people we have given our lives to help.

In the eager rush of reform that is to make China a great power, we trust that filial respect will not be lost by this people. Missionaries have no wish to keep their Christian offspring in leading strings longer than is needful, but they do hope their spiritual children will repay with thankful words, at least, the love that has been expended upon them. There is room for another manifesto on self-dependence, but its tone must be different from the "Trumpet Call" if it is to promote the end it had in view. The writer of the "Trumpet Call" is clever and capable, but judged by what has come from his pen he is not spiritual; hence it would be well before another such article is issued to the Chinese that he be prevailed upon to submit it for friendly criticism, so that he may really help and not hinder the cause of Christian independence in the Chinese church.

Yours, etc,

AN INDEPENDENT.

To the American Missionaries in China.

DEAR BRETHREN: At the Thirteenth Conference of Foreign Missions Boards, held in Nashville, Tennessee, on February 27-28, 1906, the following preamble and resolutions were unanimously adopted:—

"Whereas, there have been numerous examples of unjust treatment of Chinese coming to our shores, furnishing in some cases sufficient ground for righteous indignation upon their part, *treatment* which does not represent the sentiment of the people in America, and

Whereas, on the other hand, we deeply regret the existence of the boycott and the train of evils which may follow in the wake of such a movement—

Resolved, that it is the conviction of this representative body that every proper exertion should be made in the direction of securing a treaty between America and China which shall conform to the Golden Rule.

Resolved, that a suitable letter be sent, through the missionaries to the churches in China, setting forth that the American Christians look to Chinese Christians to give their fellow-countrymen a correct view of the friendly interest of America in the welfare of China, and to inform them of the tens of thousands of cases where Chinese in America have been aided by American citizens, as opposed to a one-sided view regarding the ill-treatment of Chinese, due to political and economic conditions, and further to express the conviction that as Christians we should all unite, by prayer and by the exercise of the Christian virtue of patience, to bring about peace and goodwill and the extension of the Kingdom of Christ."

As there were some thirty Boards and Societies in the United States and Canada represented at the Conference, the resolutions may be taken as representing the general sentiment of the Christian people in America who are supporting missions in China, as they undoubtedly express the good wishes of the Christian people in Canada.

It is hardly possible in a brief letter to fully explain or express the feelings of the Christians in the United States toward their brethren in China. We understand that they are in a delicate position in defending us, especially when some of them have received treatment on their arrival in this country inconsistent with the ethical teachings of Christianity.

Moreover, we wish our Chinese Christian friends to understand that while the Christian people of the United States unhesitatingly condemn any rules and regulations causing unnecessary discomfort to those China citizens already admitted by treaty to the United States, on the other hand they recognize that the admission of Chinese laborers into the United States is a political question about which there may be differences of opinion and which it may take years to fully settle.

Meanwhile, as China seems on the verge of a great intellectual and material development, we would emphasize our belief that the Christian religion is the only moral conserving force to meet the issues in her national life which will naturally arise. We believe that while pressed with these same contending evils we owe our stability as a nation wholly to the power of Christianity manifested in the individual. It is on this account that the members of the Church of Christ in America and Canada are sending missionaries and contributing toward the extension of the Kingdom of Christ in China.

The Conference would be greatly obliged if you will see that the purport of the above resolutions is communicated to the Chinese churches, together with its earnest solicitude and deepest sympathy with all the members of that rising church, which we fully believe will take a leading part in the future development and welfare of China.

Faithfully yours,

W. HENRY GRANT,

Secretary.

156 Fifth Avenue, New York,
March 17th, 1906.

Our Book Table.

One of China's Scholars. The culture and conversion of a Confucianist. With illustrations. By Mrs. Howard Taylor (née Geraldine Guinness), author of "In the Far East," and "Story of the China Inland Mission." Sixth edition. London: Morgan & Scott, 12 Paternoster Buildings, E. C. China Inland Mission, Newington Green, N.

This book, of which "Pastor Hsi," by the same author, is a sequel, relates the history of the now famous pastor. It gives a good insight into the home and school training of this Confucian youth and his doubts and fears, which were finally removed and allayed by faith in the truth as it is in Jesus. The book says that "Pastor Hsi has now for many years poured forth his very life in the service of others. He

is just burning out for God. He has impoverished himself to succour the needy and save the lost, sacrificing time, health, home and every comfort to attain this end. Moved early in his Christian life to attempt some effort for the cure of opium-smokers, he began by treating a few cases in his own home with medicines prepared by himself. The work grew rapidly until one after another regular refuges had to be opened, which gradually developed into centres of missionary activity, numbers of men and women being led to Christ. Although a regularly ordained pastor of the China Inland Mission, he receives no salary or remuneration from us, and the Mission as such has nothing to do with his opium refuge work."

W.

The Celestial and his Religions: or the Religious Aspect in China. By J. Dyer Ball. Hongkong: Messrs. Kelly and Walsh. 260 pp. Price $3.00.

In order to adequately indicate the many excellencies of this little book a longer review is necessary than we have presently space for. The scope and limitations of the work are evident when we learn that the different chapters formed a series of lectures delivered at the Young Men's Christian Association in Hongkong. The subjects of the chapters are :—

I. The Primeval Conception of God in China and the Primitive Religion of the Chinese.
II. Propriety, Ceremonial, and Natural Righteousness, or Confucianism.
III. Philosophy Degenerated into Superstition, or Taoism.
IV. The Dim Religious Light of Buddhism in China.
V. The Arabian Prophet in China.
VI. A Remnant of the Scattered Race.
VII. Ancient and Mediæval Christianity in the Far East.
VIII. Protestant Christianity in China.

These lectures show an intimate knowledge of the subject and a sympathetic appreciation of what only can satisfy man's deepest cravings. Whilst there is a recognition of a certain amount of consciousness of God, a due appreciation of the beauty of ancient religions and philosophies, and thankfulness for an early high standard of morality, there is frequent reference to the growth of superstition and the deterioration from high ideas.

As to the actual get-up of the book, whilst there is an excellent index at the end we regret the lack at the beginning of the usual "contents" page. There are a number of typographical errors scattered through the book. Scrutinising a few pages more closely we find on pages 60 and 61 "Loa-tsz" for Lao-tsz, on page 62 "phenominon" and "phenominal;" and surely, although the repetition of "To" seven times in quotations on pages 62 and 63 would indicate the use of a colloquial form of the important word in Taoism, the author or printers would have been justified in using "Tao" instead of "To." A serious blunder is to be found in the first sentence on page 31. It is not a sentence at all, but is composed of subordinate clauses.

We cordially recommend this book to all who have not the time or opportunity for deeper delvings into the religious or ethical systems of China; and we feel sure that whilst the reader will be pained and puzzled by the credulities and superstitions of the people he will find much that will widen his horizon and increase his knowledge of higher themes, and that will evoke sympathy and awaken admiration for a people he has hitherto found hard to understand and difficult to appreciate.

G. M.

Life in West China, by R. J. Davidson and J. Mason. London: Headly Brothers. 2s. 6d. Copies may be ordered through the Presbyterian Mission Press, as an order has been sent to London for a supply.

This is the first attempt that has been made to give an account of the Friends' Foreign Missionary Association and work in China.

It is a prettily got up book of about 250 pages, most profusely illustrated with photos and maps, and full of useful information on the social and religious customs of the Chinese.

While the latter part of the book (and we think it the most interesting) is more especially devoted to the progress of the Friends' work in West China, there are several chapters in the earlier portion giving a general survey of missionary operations in China, and it is pleasant to read the generous references to the work of societies other than the authors'.

The volume is sure to have a ready sale at missionary gatherings at home, and should prove of great service in stimulating and deepening the interest in the progress of God's kingdom in the land of Sinim. Many will turn to this as a handy book of reference on West China mission work, and it can be recommended as a useful volume to put into the hands of one's friends who are seeking to learn something of China and things Chinese.

We congratulate the authors on their attempt to bring more vividly before the home public the vast opportunity China offers for missionary work at the present time.

The title of the book is not happily chosen; the earlier chapters being of so general a character as to make it a misnomer; in fact if a few of those chapters were omitted and more of the personal incident style of the latter part of the book added, it would enhance the interest of the whole volume.

Some of the illustrations might with advantage be placed nearer the letterpress account of them; for example, on page 45 there is an illustration of the great examination hall, Chen-tu, while information about it does not appear till page 129.

There are one or two inaccuracies in statistics which should be corrected. The three cities at the mouth of the Han are said to have a population of 500,000, whereas 1,500,000 is nearer the mark.

Then the C. I. M. is said to have 200 workers in Szchuan, while there are only 243 of all societies combined in that province.

It would also improve the book to have fewer quotations from extant works on China; the authors could have expressed their own views instead of those of others, and from their rich and varied experience I am sure these would have been well worth hearing.

The book has an excellent appendix and index at the end, and the introduction by Rev. Timothy Richard is in that author's well-known style.

The entire get-up of type, illustration and paper leave little to be desired, and we heartily recommend the book as likely to be of much use. J. G. C.

Eighteenth Annual Report of the Christian Literature Society for China (formerly the S. D. K.).

We have before us the eighteenth annual report of the Christian Literature Society for China. The first thing which strikes us is of course the altered name of the Society. It will take some while to become used

to the change, and for the new to bring to mind the same connotation as did the old.

After the usual standing matter in the form of lists of office-bearers, members, etc., and the constitution of the Society, the actual report commences. Facing the first page is an excellent portrait of the Venerable Archdeacon Moule, B.D.

The report touches on many aspects of the present conditions of China; some of the paragraphs are worth mentioning. Referring to the Japan-Russia war there is an interesting reference to a remark of President McKinley, pointing out the place which the "Golden Rule" ought to have in international politics.

We trust that the result of the travels of the five High Commissioners who have been sent abroad with a view to study the various forms of constitutional government, will be equal to the expectation of the C. L. S. report, page 3, but if the report is true that they have had to shorten their time in America for want of money, we are like the Scotsman and "ha'e oor doots."

We entirely endorse the remarks on the chauvinistic war party, page 4.

The report refers to the boycott; this we need hardly enlarge upon, except to say that, as the report points out, the American boycott has been a sign, at which we surely ought not to complain, of the awakening of a new force in China. To mould that new force and guide it is the great work of the C. L. S., and the present opportunity is perhaps the greatest that has ever been given to the Christian nations. On them rests the responsibility, "*quod non ferre maximum est nefas.*"

Not less important is the decree, abolishing the old style of examinations, referred to on page 6. A most interesting comparison between China and Japan follows, showing that China needs 255,429 primary schools to place her on the same level, educationally, as Japan. And yet the Chinese think they are ready to follow Japan's lead!

The report also refers to the growing spirit of Union amongst the nations of the West, and amongst the churches represented by missions in China. These are signs of the coming day. Already the dawn is brightening. May the day soon break! It may be that in the East will the dawn of a world-wide Union break, and, as once before, the day of brighter and better things travel from East to West.

There is no room to refer to all the sides which the report touches on, but we cannot pass over its reference to the character of the Chinese literature and press of the present day, page 19. The utterances of some of the native papers, and the absurd and lying statements made by them, and the still more absurd and grotesque arguments and conclusions based thereon, sometimes make us wonder whether freedom of the press may not be a curse instead of a blessing. Learning, whether Western or Eastern, must be assimilated before it can become of use to any one, and three years in Japan, or even in Europe, cannot change the ignorant Chinese student into a wise and skilled administrator.

On page 20 is a list of the class of books translated and published, which need not be specified in a short *résumé*.

The list of "needs," page 21, is a suggestive one, and we feel sure that it will be the wish and prayer of all that the C. L. S.

may have its needs supplied "full measure, pressed down and running over."

Then follow the annual balance sheets. We are glad to note (see p. 13) that the financial position of the Society is better than during the previous year.

This review cannot be concluded without reference to Dr. Edkins, Miss Melvin and Rev. A. J. Jones. They laboured much for the Society and have entered into their rest. Excellent portraits of Dr. Edkins and Miss Melvin are published in the report, and lend an interest to it which is linked, in the case of Dr. Edkins, with the early beginnings of Protestant missionary work in China.

The appendix contains a copy of the decree regarding old examinations and the new agreement between the United Kingdom and Japan. These are most interesting, and it is convenient to have them thus easily to hand.

The report concludes with the minutes of the annual meeting held January 19th, 1906.

On the inside page of the end cover is a paragraph we would recommend to the notice of our readers. *Bis dat qui cito dat.*

We welcome the report and congratulate the C. L. S. on another year's good work, and wish it God speed and still greater success in the future.

H. L. W. B.

Useful Phrases in the Shanghai Dialect, with Index, Vocabulary and other Helps. Compiled by Gilbert McIntosh. Shanghai: American Presbyterian Mission Press and Kelly & Walsh. 1906. Price $1.00.

In the China Mission Handbook, published in 1896, there is a valuable article by the late P. G. von Möllendorff, formerly of the Chinese Imperial Customs service, on "*the Foreign Languages spoken in China and the Classification of the Chinese Dialects.*" In this article the writer states that for the purpose of classifying the dialects of China the country can be divided into two parts. "In the one comprising about four-fifths of the whole empire, Mandarin is spoken; the other part comprises the coast provinces, Southern Kiangsu, Chehkiang, Fuhkien, Kuantung, embracing three dialectic groups"—"the Wu, the Min, and the Kwantung dialects." These three dialects are spoken by eighty-four millions of people. The first of these three groups, as its name indicates, was the language spoken by the people of the ancient state of Wu, comprising the whole of the Chehkiang province and extending north and south of it. (About A. D. 250.) The Wu dialects "*represent the Kuan-hua as spoken before the time that Tartar influence changed it to what it is now.*" "For linguistic researches they are of special importance, especially as they form the basis of the Japanese go-on (吳音 wu-yin)." Von Möllendorff reckoned (1896) that some forty-four millions of people spoke the Wu dialects, of which the principal varieties are the Ningpo in Chehkiang and the Shanghai and Soochow in South Kiangsu. We may therefore today (1906) safely reckon that there is a population of *forty-five millions* speaking the *Wu dialects.* The importance of the Wu language may be seen when we compare the following figures from Whittaker:—

Japan last census		43,759,577
Census of 1900—Population of England, Ireland, Scotland, Wales,	*United Kingdom*	40,921,371
" 1896—France		38,517,975
" 1896—Italy		31,479,217
" 1887—Turkey, Europe, Asia (estimated)		20,000,000
" 1887—Spain...		17,550,216
" 1890—Persia (estimated)		9,000,000

As the differences between the varieties of the Wu language are comparatively small the acquisition of one of them, as for instance the Shanghai, enables one to hold communication with a section of the Chinese more numerous than the population of Japan or the United Kingdom or France. Having these facts in mind we are in a position perhaps to estimate more correctly the value of such a book as that which Mr. Gilbert McIntosh has just compiled. "Useful Phrases in the Shanghai Dialect" will, we feel assured, fulfil the author's hopes that it will be of use to the tourist, merchant, house wife and student of colloquial Chinese. Mr. McIntosh in his former publications—"The Chinese Crisis" and "Is There Anything In It" —showed that he possessed, to an uncommon degree, the art of being able to select and arrange his material to the very best advantage. He is equally successful in this new work. After a short Introduction we have a description of the Shanghai Romanized system as compiled by Mr. Silsby. All the phrases are given in English, Chinese character and Romanized. First come a series of phrases under the head of "Salutations;" a useful distinction being made between the ordinary and the more polite expressions. The other headings are :—

On the Street, the Merchant, Up-country, the Cook, House Boy, Coolie, Amah, Tailor, (Ladies'and Gentlemen's), Washerman, Mafoo, Shopping and Chinese Teacher.

Then follow the Numerals and forty-three forms of Classifiers, Examples of Parts of Speech, Directions, Designations, Titles, etc., Time, Weather and House Vocabulary, concluding with an Index and Vocabulary giving the English and Romanized of over 500 common words with the page where they are referred to in the book.

We can very heartily recommend this book to all students of the dialect. It supplies a felt want and is a valuable addition to the list of works—all too few—dealing with the various dialects of the Wu language. The author is to be congratulated on producing a really useful piece of work. We hope Part II is in course of preparation.

E. B.

REVIEWS BY J. D.

A Chinese Bible Dictionary. Published by the Chinese Tract Society. Edited by Rev. J. M. W. Farnham, D.D. (Second Edition.)

A Chinese preacher who has no Bible Dictionary is in a sorry plight. Especially is this true of the great number of men who are doing excellent service for the church of Christ, albeit they have had but the scantiest theological training. To these men much of the Bible is only partially intelligible. They are asked all sorts of questions, too, by those who have just become enquirers and are reading the Bible for the first time. The answers to these questions are often curious and seldom accurate. Well, here is the very book such a man needs. There is scarcely any person, place or thing mentioned in Scripture about which he may not get reliable information by consulting this book. Dr. Farnham in a long and useful life in China has rendered the Chinese church no better service than the preparation of this Dictionary. Mrs. Farnham, too, we are told, "has gone over the whole very carefully," and so has made every Chinese Christian

who, in days to come, will be helped by this book her debtor.

The volume measures 11 by 7 inches. There are more than 450 pages. The paper is white mao-pien, the type medium size and very clear. There are hundreds of good pictures, and the pictures are illustrations. The style is easy Wên-li—very easy to men accustomed to read the Mandarin Bible. The descriptive articles are brief but comprehensive enough for the need of those for whom the work is designed. There are also excellent indexes in English and Chinese. It is a good work well done and will be of immense benefit to the church.

Commentary on Jude. Rev. G. A. Clayton. Chinese Tract Society. 3 cents per copy.

This book is in Mandarin and will be helpful to native preachers. It would have been better to have printed the text of Scripture in different type from that used for the commentary. Some will dissent from Mr. Clayton's exposition of Ch. II. 6, but the author has doubtless weighty names in favour of the interpretation he has chosen.

Sheet Tracts in Mandarin, by Dr. J. Norman Case. Chinese Tract Society.

Abide in my Love. 20 cents per 100.

Important Points of the Gospel. 15 cents per 100.

Vanity of Riches. 15 cents per 100.

Commercial Press's New Common School Text-books Advanced: Arithmetic. No. III. For the higher grades of primary schools.

This book contains lessons on Vulgar Fractions, Proportions, Decimals and Interest. It is clearly printed in easy Wên-li. 20 cents.

Elementary Physics for higher grades of female schools, and may also be used for first classes in normal schools. 20 cents.

This book is also in easy Wên-li. It has many illustrations, and is very cheap at twenty cents. My impression is that the book needs a capable and very energetic teacher to expound it. The explanations are so abbreviated that without much elucidation the pupil will not understand them. For instance, there is an illustration given of the parallelogram of forces. 事實, 結四條繩於桶, 二人各持兩繩而揉之, 可以汲水. "For example; attach four ropes to a bucket. Let two persons each grasp two of the ropes and pull; they can thus dip up water."

Something more than this in the way of explanation is needed.

却後英雄. The Story of Ivanhoe. $1.00.

This book is translated by Lin Hsu, the translator of Uncle Tom's Cabin which has been so popular with the Chinese. Already many thousand copies of Ivanhoe, in its new dress, have been sold, and the story of the Saxon hero and the fair Jewess bids fair to be as great a favourite with China's millions as with the countrymen of its author.

火山報仇錄. Montezuma's Daughter. By Rider Haggard. Translated by Lin Hsu. 90 cents.

This writer is said to have a style that recalls that of the Liao Chai. The book is being widely read by the Chinese.

回頭看. Looking Backward. Edward Bellamy. Translated into excellent Mandarin. 30 cents.

指環黨. The Ring Club. 30 cents.

A detective story, the scene of which is laid in Paris.

賣國奴. The Traitor: from the German. 40 cents.

巴黎繁華記. Gay Paris. Two Vols. $1.00.

Not being familiar with the originals we can say nothing of the translation of these books, but we can vouch for it that the style is excellent mandarin.

These books are all printed in clear type on white paper. They are published and sold at the above prices by the Commercial Press.

J. D.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

C. L. S. List:—

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race. (Finished.)

S. D. Gordon's book on Power. By Rev. D. MacGillivray. (Finished.)

The book on Prayer is finished.

Booker T. Washington's "Up from Slavery." By Mr. Kao Lunching.

Commercial Press List:—

Laughlin's Political Economy.

Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiangnan Arsenal.

Shansi Imperial University List:—

Twentieth Century Atlas of Popular Astronomy. By Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Text-books of Tokio Normal School. Translated from the Japanese: Meteorology, Ironwork, Mineralogy, Zoology, Physiology, Physiography.

Systematic Theology. By Dr. H. C. DuBose.

Catechism of Synoptic Gospels. By Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters.

Tales from Tolstoy. By Rev. I. Genähr.

Tolstoy's "Bethink Yourselves." By Rev. F. Ohlinger.

Nobody Loves Me. By Mrs. O. F. Walton. Translated by Mrs. C. W. Mateer.

Concordance of the New Testament. Rev. C. H. Fenn.

Commentary on the Four Books. By Dr. Henry Woods.

Ballantine's Inductive Studies in Matthew.

Couling's Text-book of Zoology.

Outline Scripture Catechism. By Mrs. Hugh W. White.

Doctrinal Catechism. By Rev. Hugh W. White.

Mrs. Bertha S. Ohlinger, "An Indian Princess."

Abridgment of Mateer's Arithmetic. By Mrs. Mateer.

Mr. MacGillivray's Classified and Descriptive Catalogue of Christian Literature (1901) being all sold out, he purposes bringing it up to date for the 1907 Centenary Conference, including all distinctively Christian books by all Societies. Suggestions for improvement and materials gratefully received from recent authors and from Societies. He has also in mind to publish a China Mission Year-Book, commencing with 1906, to be issued at the beginning of 1907, this to be the first of a regularly appearing series of Year-Books. Suggestions as to what should be included in these Year-Books are now solicited. He would also like to know from missionaries what they think of the idea. This has nothing to do with the Centenary Historical Sketches, of which he is Editor.

We are glad to note from the Report of the C. I. M. that Rev. F. W. Baller is preparing a Chinese version of *Pastor Hsi*, for which many are now enquiring. Also by same author, *Mandarin Hymnbook for Women and Children*, a great want. (Just out).

Editorial Comment.

The San Francisco Earthquake.

THE most notable event during the past month was undoubtedly the San Francisco earthquake. Just when we were studying nature in one of her happiest aspects, rejoicing in the dark boughs being clothed with living green, and our thoughts dwelling on the mystery of rejuvenation, came the awful news of death, destruction and dismay. The suddenness of it all still appals us; there was no Mount Vesuvius with its dark clouds of menace and monition. The news is the more disquieting and portentous to workers in China, as most of us have friends in San Francisco or its environs. Even more responsive than the seismograph of the Zikawei Observatory to the commotion propagated through the terrestrial crust or the undulations over its surface, was the heart's response to the need for help. Our sympathies go out to the mourners, and if anything can be done from this long distance for the relief of the sufferers, we know it will be done.

* * *

B. & F. B. Society's Annual Report.

IT is a natural step from the feeding of the hungry and homeless in the stricken city to the supplying of the Bread of Life to those who have yearnings after higher things and also to those, alas, who have none. We welcome the Report of the

China Agency of the British and Foreign Bible Society. The response to the cry for help from those physically famished shames us as we think of the indifference to the call there is for the satisfying of spiritual hunger. The report before us has many splendid testimonies to the manner in which these cravings have been supplied, and is a monument to the labours of the Bible Society's agents and their co-workers. We are rejoiced to hear that the past year has called for the printing and issue of over one million three hundred thousand volumes of the Scriptures; the actual figures being 1,307,750, or about 169,491 more than in 1904. It is interesting to note in this connection the relation of sales and grants in the distribution of these books; the former amounting to 1,046,569 copies, whilst the latter total 28,611.

One feature of the report is the way in which the B. and F. B. S. keeps in touch with political movements—the abolition of official literary examinations, the new educational policy of the government and other reforms, legislative, administrative, and social, being referred to. As Mr. Bondfield says:—

> The outlook from the missionary point of view is full of hope; for if the new knowledge brings with it a spirit of independence and even a measure of anti-foreign feeling, it will in due time also awaken a new sense of responsibility in the ruling classes and release the common people from many of their degrading superstitions and ignorant fears. The problem that now confronts the missionary is how to make the best of his new opportunities. An intellectual and national awakening has come. How can a spiritual awakening be brought about? The new knowledge needs the leaven of the Gospel, and the spirit of reform requires to be directed to the highest ends. How can this be accomplished? Each worker must solve the problem along his own line of service.
>
> For the Bible Societies the problem is mainly one of means and methods. The Book to whose translation and circulation their work is restricted, is pre-eminently the Book for the times. The Word of God, with its revelation of the Way, the Truth, and the Life, is the Word above all others that China's awakening millions need.

* * *

Bible Revision.

On some future occasion we hope to draw attention to other interesting features dwelt on in the report; but we will now simply refer to what has been done in the matter of revision. Substantial advance has been made by the High Wên-li Committee; they anticipate finishing the remainder of the New Testament next summer. About the same time that we received this report, we received the tentative translation of the Mandarin Union Version Four Gospels, which had already been issued in printed form and was subjected to a most careful revision. One friend who has made a life-long study of Mandarin speaks highly of the edition, saying it is a magnificent work, and that it would be understood, when read, in any Mandarin-speaking congregation.

In our next issue we hope to publish a picture of the Mandarin company of revisers. The names of those who have helped in Bible translation

work from the beginning, such as Milne, Medhurst, Stronach, Bridgman, Culbertson, Blodgett, Edkins, Burdon, and Schereschewsky, fill us with deep gratitude; but it is well to acknowledge the scholarship and strenuous energy of the present revisers. As Mr. Bondfield says:—

Those who are at all familiar with the intricacies of Chinese style and the problems of translating will appreciate the vast labour involved in every substantial advance and the patient thought that lies behind every new felicitous rendering. The successful translator is one of God's great gifts to the Church in the mission field. As he toils for the good of all, so he deserves to be honoured by all and to be remembered by us all in prayer.

* * *

The Late Mr. R. W. Little.

To many of our readers as well as to ourselves the news of the death of Mr. R. W. Little, editor of the *North China Daily News*, will come with a sense of personal loss. His kindly courtesy and helpful interest in all that was good and for the benefit of his fellows has been a constant source of inspiration to us during a personal acquaintance of nearly twenty years. The sorrow we feel, though great, can but intensify our sympathy with the acute grief felt by his wife and the more intimate circle of his friends and coworkers. He had many gifts and graces. One gift which especially evoked admiration was the faculty of extracting juice out of dry statistics and of making vivid the vital facts of uninviting Blue Books. He appreciated the value of the labours of his many missionary correspondents as well as the importance of their contributions to his columns. At a time like this, when it is so easy to express our kindly thoughts of our friend, we think the best tribute we can pay to his memory is to repeat statements made at times when there was no special reason for being laudatory. Mr. Stanley P. Smith, in the preface to his "China from Within" (1901), says:—

"Our deepest debt of thanks is due to the *North China Herald*, which is the weekly edition of the *North China Daily News*. This paper is justly held to be the best newspaper in the Far East. It is, perhaps, not too much to say that if its prescient warnings about the rise and progress of the late anti-foreign movement had been laid to heart earlier, it might have been avoided, or certainly mitigated in its intensity. No one who wishes to be well posted up in matters Chinese can afford to be without the paper."

In our Editorials for November, 1901, we said:—

"It is the views of such men as Sir Robert (Hart) and the editor of the *Daily News*, men who have had exceptional opportunities for observation, as laymen and non-missionaries, that the missionaries are glad to see recorded; not because they are favorable, but because they are true."

Whilst in May, 1902, we drew attention to Mr. Little's spirit of fairness, heartily endorsing the letter of the Shanghai Branch of the China Missionary Alliance which appeared in the same number. This letter says:—

"Dear Mr. Little:—The Shanghai Branch of the China Missionary Alliance desires to express its sincere appreciation of the great service you have rendered to the missionary cause not only during the recent crisis, but also through the many years of your

editorial direction of the *North China Daily News*. The information you have given in your columns as to the progress of missionary work, the interest you have taken in all its developments, the good spirit in which you have criticised when you have thought criticism necessary, the sympathy with which you have written of the sufferings and losses of our fellow-workers, and the ability with which you have defended missionary polity and methods, and advocated the rights of native Christians, have greatly strengthened our hands and placed us under the deepest obligation."

* * *

Dr. Johnston's Visit.

WE referred in our last issue to the expected arrival of Dr. Howard Agnew Johnston. As we go to press his meetings in Shanghai are coming to a close, and on the eve of his going north we would bespeak a cordial welcome from the workers there. The happy and helpful experiences of the past few days, and the news from centres already visited by Dr. Johnston, show the wisdom of the General Assembly of the Presbyterian Church in U. S. A. in sending him on a special tour to the missions of Asia. The earnest and illuminating presentation of certain aspects of Divine truth, which are too little emphasized, made a profound and lasting impression. We will not readily forget the answers he gave to the frequently repeated question, "Why is it that the church of Christ has so little power in the world?" We believe that as a result of this visit there will be more earnest desire for a living faith, keener, heartfelt supplication that we may have more of the Holy Spirit and that the Holy Spirit may have more of us, and more longing for a deeper love for Christ and towards the souls around us for whose salvation He gave His life. In our desire to be true witnesses and intercessors we will dwell longingly on what Dr. Johnston told us of the wonderful manifestations of God's power in India. Ratnagiri is a new name to us, and the agony of confession of sin, and the day-long and night-long prayer meetings accompanying these revivals, are strange to us, but we feel sure we could risk the criticisms and enjoy the same experiences which Dr. Johnston mentioned as accompaniments of the revival in India.

* * *

Congratulations to Dr. Moir Duncan.

MANY of our readers will join us in congratulating the Rev. Moir B. Duncan, M.A., on the honour done him by the Senate of Glasgow University in conferring upon him the degree of LL.D. His work as a member of the Baptist Missionary Society is well known to many of our readers, and their respect for him has been increased by the strenuous manner in which he has laboured in connection with the founding and development of the Shansi University. It will be remembered that after the troubles of 1900 it was decided that in lieu of compensation the Chinese government should establish universities on Western lines, so that Chinese students might be enlightened

with the learning of the West. This was done mainly on the advice of Dr. Richard, who recognised the large part ignorance had played in that uprising. Dr. Duncan was selected as the principal of the Shansi University at Tai-yuan-fu. We trust that he and Mrs. Duncan will be long spared to see the work still further developed and the influence of the university still more widely felt.

* * *

Avoid Collisions.

In our last issue we referred with some feeling of anxiety to the manner in which new Chinese ideas and strengthened Western antipathies threatened to clash, and promised a fuller discussion of the subject in this issue. We are glad and thankful to report a much happier state of feeling and more harmonious method of action. This apparently is the result of irritating causes becoming less prominent, points of amicable contact being sought for, and the evident desire of the Chinese government to repress disorder and encourage harmonious reciprocity. Before, however, we dismiss from our minds the remembrance of complications and misunderstandings that imparted so much bitterness to the discussion of such a subject as the consultative committee, or the suspicions that sprung into being on the mere suggestion of the formation of a Chinese volunteer corps, or the darker shades of the Nanchang tangle, we would draw attention to this subject of the importance of harmony between Chinese and Westerners. As the last mails from the United States are partly explanatory of the feeling of uneasiness that prevailed with regard to affairs in China, we will first look at the matter from the standpoint of the relations of China and the Chinese with the United States, and the light this throws on foreign relations in general.

* * *

Distrust and Prejudice.

The boycott against American goods is probably near its end; but the residuum of prejudice and suspicion which has crystallized in the public mind in China must have unfortunate results for many years to come. Prejudice and suspicion have always existed; but it is unfortunate that just as public opinion is forming in China, the material given it on which to form its earliest popular verdicts should be such difficult and vexed questions as those involved in China's foreign relations. The verdicts are sure to be incorrect; and yet, like the ideas formed in childhood, they will be the most difficult to replace. Especially is this so in every case in which the passions of the people are stirred. The boycott propaganda was a case in point. The Chinese people at large are more distrustful of the United States than ever before. We therefore await with the utmost interest the fulfilling of the pledge given by President

Roosevelt to Dr. Corbett recently: "I want you to tell the Chinese people I am determined that justice shall be done them." His next words ought, equally with these, to be placed before the minds of every Chinaman of influence: "Tell them that they must help me; and that mobs such as at the killing of our missionaries at Lienchow hinder me and all others who are urgent to see justice done to the Chinese."

* * *

The Seat of the Boycott.

It is probably not understood by many that the real seat of the boycott propaganda was in the United States. A recent letter from one of our missionaries at home may be quoted here: "The U. S., and especially the Pacific Coast is, I am satisfied, the seat of the boycott. I visited and talked with quite a number of the Chinese on the Pacific Coast, and was surprised at the manner in which they are organized, and for two purposes: one, to demand the restoration of the Emperor to power, and the other, to insist upon better treatment by the U. S. of the permitted classes coming to the U. S., and that the word 'laborer' should be properly defined and not left to the caprice of the Customs' officers; and they are certainly justified in pretty drastic measures." It is significant that fault is found, not with the exclusion laws as such, but with the manner of the enforcement. The public conscience was stirred considerably in America, less than a year ago, through the publicity given to this question. It was shown that Chinese merchants, scholars, and travellers were liable to insult and practical imprisonment, as though they were not only coolies but probable criminals. The sharp order issued by the President to the Customs' officers discountenancing all such action, is fresh in the minds of many, but what stirred the public conscience? The menace to the trade interests of the U. S., through the boycott, was the means of arousing the attention of the people. Let us not hastily infer that in our day the conscience of a Christian nation is best touched through the pocket book!

* * *

Hopeful Signs.

Considerable interest has of late been roused in the Eastern States by the addresses of Rev. Ng Poon-chew, a very bright and scholarly Chinese resident in San Francisco. He has for some time ably edited a daily paper there and has worked diligently for a better understanding between his fellow-nationals and the white race. A Washington paper headed a review of his speech before the Immigration Conference with the complimentary title, "Unanswerable Arguments from a Heathen!" which but proves the need there was for his visit. A hopeful fact is reported in late papers: that as the result of

suggestions made by Dr. A. H. Smith, President Elliot of Harvard is arranging for a number of scholarships for Chinese youths, in the hope of bringing about a better understanding between the two nations. It is hoped that Yale will provide similar inducements, and that other universities and colleges may join in thus inviting young Chinese of promise to come to the U. S. for education. The salutary influence of such a movement would be great, both in the States and in China.

* * *

Chinese Value of Good Opinion.

THE remark quoted above, regarding the organization of the Chinese in the U. S., is of great interest. Chinese students are organizing in earnest in Japan and in Europe. One of the purposes of their very effective organization in France and Belgium is said to be the bringing of their own nationals into line, teaching them the customs of the people and enabling them to live on a higher social plane, in order to avoid there the stigma which has rightly or wrongly been fastened upon the Chinese in the U. S. Chinese who arrive in Europe, and decline to live up to better ideals, are not recognized by the organization, and in many cases are compelled to leave. These facts all show a growing appreciation on the part of the Chinese of the value of the good opinion of other nations and the realization of the fact that their good opinion must be worked for to be won. The Occident and the Orient, in their introduction to one another, have been the victims of many misunderstandings. It is time that the better informed on both sides should seek to promote mutual respect, consideration, and trust.

* * *

Attempts at Harmony.

AN attempt in this direction is explained on page 251. Through the kindness of Mr. Sadler we have had the pleasure of perusing two of the papers read on the occasion referred to. It is evident that the two meetings which were held in Amoy afforded good opportunities then and later on of emphasizing the need of forbearance, self-denial, disinterestedness, sympathy, consideration and respect.

We would also draw attention to the address by Sir Havilland de Sausmarez, printed in the Christian Literature Society report reviewed in our Book Table department. Coming to China at a time of ferment the learned judge appreciates the advisability of a willingness and an attempt on the part of Chinese and Westerners to understand each other.

In this connection we note with pleasure the new cover with which the *Juvenile Missionary Herald* of the Baptist Missionary Society clothed itself so as to be in keeping with the senior paper of the same Society which began the year in a new dress. In the

design we find girls and boys of the East and West in the happiest relationships to each other, illustrating the fact that all the girls and boys in the world belong to one big family and, therefore, we ought to love them all and try to lead them all to the Saviour who died for them.

And we must not forget the excellent service rendered by all concerned in the banquet to the Chinese Commissioners in the Waldorf, Astoria, in February. Many of our readers will have seen the excellent report of the addresses in the *New York Observer*. We have only space to quote the lines uttered by Dr. A. J. Brown in his eloquent address:—

> "There is so much bad in the best us,
> And so much good in the worst of us,
> That it hardly behooves any of us
> To talk about the rest of us."

* * *

Reasons for Respect.

THAT the Chinese as a nation merit respect, consideration, and trust from Western nations, seems to us not only capable of proof, but in the nature of a self-evident proposition. The fact that providence has held the nation together through its many vicissitudes, showing us the unique spectacle of the most ancient nation in the world still virile and capable of growth, is but one of many reasons which should inspire our respect. With all her faults of government, with all her superstition and ignorance, China is regarded most highly by those who know her best! As for consideration we have no room for more than a mention of the one reason which prevents men of other nationalities from treating the Chinese considerately, viz., the refusal to recognize any duty to our fellow-man. In its grossest form it means that the Chinaman, or African, or whoever the man may be, is less than a man, is not my brother. In its most sublimated form, it is yet selfishness, which may be as quickly shown and as little excused in our dealings with our own friends and relatives.

But can we trust the Chinese? The answer may be correctly obtained to this problem when we answer the further one, Can the Chinese trust us? China is the despair of the diplomatists of Europe, for this reason, that the diplomatists of the West are the despair of China, but there have been a few statesmen (write them large) who have held the unqualified trust of the Chinese government; and these, both American and British, have stated, in no uncertain terms, their trust in China. In the very face of impending revolution, with the recollection of terrible massacres and the possibility of more to come, we dare to say that if Westerners prove themselves worthy of trust, they will find a trusty and trustful people among the Chinese. If this is true of the individuals, it will prove true in the case of nations.

Dr. Griffith John.

Our readers will be glad to learn that Dr. Griffith John has sufficiently recovered from his recent illness as to be able to proceed home on furlough, via the United States. The home-going has been so long and so frequently postponed that a specially warm welcome will be certain to await him on his arrival. We join with his many friends in the earnest hope that he will be fully restored to health and be able to return to his much-loved work in this land.

* * *

Our Frontispiece.

As during the last month or two there has been more than usual interest in Peking we give in the frontispiece of this issue two representations of a unique pagoda structure arranged at the side of a hill inside the grounds of the Summer Palace or "I-ho-yuen." Dr. Gilbert Reid kindly supplies the following description:—

In the side view is seen a building—a temple—at the top of the hill, which is of older architecture, being left uninjured after the occupation of "Yuen-ming-yuen" in 1860. The other buildings are newer in construction and style. By ascending from the lake step by step to the top one is afforded different views of beautiful scenery with Peking in the distance. The whole structure is unique and shows great architectural skill. It is worth seeing (if you can).

* * *

The Missionary Home and Agency.

We would call the attention of our readers to the announcement in our advertising columns respecting the carrying on of the Missionary Home during the short absence of Mr. and Mrs. Evans. To those requiring such hospitable shelter as the Home affords, or requiring such help as the Agency exists for, the arrangement made will be very welcome, and there is every assurance that the sisters left in charge temporarily will prove perfectly worthy of their confidence, and that the work will not suffer by the absence of the heads on a much needed and far too brief holiday. May they return refreshed and strengthened to find that the notice has been heartily responded to by all their friends on the mission field.

There are few more difficult tasks carried on in the mission field than that of a missionary agency. Some years ago the *Shanghai Mercury* published a series of articles on missionary characteristics, and we remember that one of the sections dealt with the unbusiness-like missionary. We have met with such; in fact we felt the writer may have been describing ourselves. When, in addition to the trying traits catalogued then, we remember how easy it is to have the recipient of a letter or order legitimately take a different meaning from what the writer had in his mind, we see how much reason we have to commend the patience and courtesy of Mr. and Mrs. Evans and their co-workers. We wish we could take space to make clear the mysteries of commission work, and how much has been done for a very little charge, but sufficient has been said to indicate the obligations the missionary body are under to the friends of the Missionary Home and Agency.

Missionary News.

Revival in Wonsan (Gensan), Korea.

In our March issue we quoted from a letter of Dr. Moffett's indicating times of blessing in Korea. A member of the Southern Methodist Mission kindly supplies the following interesting particulars of the revival in Wonsan. We hear that union services were held simultaneously in every city in Korea, beginning at the New Year time.

The revival services held in Wonsan at the Korean New Year were a marvellous manifestation of the power and working of the Holy Spirit. Our Methodist congregation joined with the Presbyterians; the services being held in the commodious Presbyterian church. During the progress of the meeting it became evident that a great deal of jealousy existed between the two native churches, which hindered the working of the Spirit. This feeling was so intense that on more than one occasion it resulted in most unbecoming conduct in the church. It seemed as though the evil one would gain a great victory and our Master be put to shame by reason of the sin and unbelief of his people.

Such a condition brought the missionaries to their faces before God and to a searching of our own hearts, in order that we might remove any hindrance to prevailing prayer. The principal confusion in the church growing out of the jealousy of the native membership was displayed on the second Sunday of the meeting, and on the following day Dr. H. preached a most powerful sermon on sin, tracing to their source in the carnal mind these tempers that were being manifested and disclosing by confession how the Spirit had shown to him similar evil tempers in his own heart. At the close of this service Dr. H., overwhelmed by a sense of the sinfulness of the natural heart and under powerful conviction for the sin remaining in his own heart, burst into convulsive crying with tears, which continued for perhaps more than an hour. When he became quiet, in a word of testimony before the missionaries, he said that he had then for the first time realized the exceeding shame and guilt of sin and what our Lord, who knew no sin, had suffered when, in the Garden, He was made sin for us and numbered with the transgressors.

On the following Tuesday morning Dr. H. preached from Matthew xxvii 42, "He saved others; Himself He cannot save," showing that these words, spoken in ridicule, were literally true of Christ and of all who follow after Him. Under this sermon Rev. Mr. R., of the Presbyterian Mission, became powerfully convinced that he did not have the mind of Christ, but had largely followed the leading of the carnal mind, which is enmity against God. Realizing this of himself, he also realized that the jealousy, pride and lack of love manifest in our churches was also but the outworking of this carnal mind, and that all was really crucifying the Son of God afresh. Under this conviction he became so burdened that for five days he scarcely ceased to cry aloud to God on behalf of his own and the people's

sins. Although not a proficient linguist, the Holy Spirit made him His spokesman, and for several days, out of an agonizing heart, he appealed most effectively both to the missionaries and to the native church.

Each day conviction deepened, and some came into the light; but the great breaking up did not occur until Saturday. Until the service on Saturday morning I had experienced no special conviction and was altogether mystified by what I saw that Dr. H., Mr. R. and some of the others had experienced. When Mr. R. came into the church on Saturday morning he walked to the desk, and without song or prayer, began to speak to the people. His words were: "Brethren, we must to-day go with Jesus to Gethsemane and Calvary." The break upon the congregatiou came with the utterance of these words, and he never, during the progress of the service, got any further. Here I can only speak of myself. In a moment I was in tears. The Holy Spirit revealed to me the lonely Man in the Garden and I saw, for the first time, a little of what He had borne and suffered for me and how exceeding sinful was this carnal mind, His enemy, which had nailed Him to the Cross. After perhaps an hour of agony and tears I became composed, and on rising I noted four of the lady missionaries still on their faces and, judging from their testimony later, passing through an experience somewhat similar to my own.

There was much conviction upon the people. Mr. R. seemed dominated by the Holy Spirit as, I think, I never saw a man dominated before. One after another, among the natives or missionaries, would speak or testify as the Spirit gave utterance. The meeting closed at about five o'clock, and there were few who had not, by that time, come into a deep realization of sin and grace.

We met for prayer at Dr. H.'s, continuing until about midnight. The burden of our petitions was for deliverance from the carnal mind, which is enmity against God. Mr. R. was the first to receive assurance, and burst forth into shouting. One after another trusted for, and received in a fuller measure the Holy Spirit, our deliverer. The Holy Spirit's incoming was attested to some of us by a new revelation of Jesus Himself in the heart. All praise to Him who is able and does make all grace to abound!

On the following day, which was the Sabbath, after a sermon by Dr. H. on the Baptism of the Holy Spirit, we invited only such to remain as were ready to wait for the incoming of the Holy Spirit. Perhaps more than one hundred remained, and after a few testimonies and words of instruction, we entered into a season of prayer. At first, one at a time would offer prayer, but a little later five or six would be praying at the same time and yet without the least confusion. The meeting grew in power; and the assurance that the Spirit Himself was doing His work of cleansing and filling hearts became constantly stronger. The prayers having been offered and in most cases—we trust in all—God's power having been laid hold upon, we closed at about five o'clock. With the closing, a wonderful spirit of praise came upon the people. They burst into song, and radiant faces, together with other physical visible demonstration, attested most

clearly their joy in the Holy Ghost. Private conversation and public testimony, since heard from many, revealed that the Spirit did even more than we asked or thought. We give all praise to God, for that He has visited and revealed Himself to us.

J. L. G.

Great Earthquake in Formosa.

On 17th March, at 6.40 a.m., Central Formosa was visited by a terrible earthquake. The region most affected was about five miles north of the city of Ka-gi. Four towns—Sin-kang, Ta-niau, Tao-pow-na and Moe-a-khe—were almost entirely levelled. The only houses left standing are those built of bamboo with thatched roofs. All temples and other houses built of brick or sun-dried mud-bricks were thrown down. The city of Ka-gi itself suffered severely. Perhaps an eighth of the houses and shops were thrown down, while all were more or less damaged. The streets presented a pitiful appearance; scarcely a house with tiles on it, and the whole street littered with beds, furniture and so on. At least thirteen hundred people were crushed to death by falling houses, while several thousands were more or less injured. The Japanese authorities deserve all praise for their efforts to deal with the injured. A large staff of doctors and nurses were busy at work attending to the injured in temporary straw hospital huts. Since the big earthquake of the 17th ult. smaller earthquakes have taken place daily. At one place near the foot of the hills it is reported that the earth has subsided and a lake formed about two and half miles long. The Emperor has contributed Yen 10,000 towards a fund which has been opened for the relief of the sufferers.

D. F.

The Present Outlook at Amoy.

There have been no more outbreaks in this region. Rev. H. W. Oldham arrived safely in Amoy some time ago under the escort of thirty soldiers and three officers (all Chinese), a sort of royal entrance into this metropolis, after his trying experiences at Chang-poo (Chiu-pho) during the riots.

The destruction done at Chiu-pho was practically as reported. But the looting and vandalism was something fierce. Everything moveable was either carried away, or smashed to smithereens. Entire floors were ripped up, beams sawed off and made away with. Doors and windows were carried off bodily. Walls, and even the roofs, were punctuated with numerous holes, just to show the insane passions of the mob.

While all is quiet at present at Chiu-pho, this does not seem to be the situation in the villages from three to five miles away. The officials have been too slow in following up the good work of the Chiu-pho magistrate, consequently the surrounding country has been left to take care of itself. The "Fanners" therefore have had sort of a free hand organizing "clubs" in many villages and terrorizing the people everywhere west of Chiu-pho as far as Lam-sin. The Boxers had to get out of Chiu-pho, as things were too hot

for them there. While that was good for Chiu-pho it did not benefit other places just in the same way. And on account of this unsettled state of affairs the conditions are far from the normal.

However the Chiang-chiu Tao-tai has at last ordered the Peng-ho official to send soldiers to Go-che (where the leaders make their head-quarters, five miles west of Chiu-pho) and seize these disturbers of the peace and deliver them over to him. Whether these "braves" will be fooled as some others were who were sent out by this same official (if they go), remains to be seen. If seems that the Peng-ho magistrate once before sent out a detachment of *five* soldiers to investigate matters around Go-che and Lam-sin. They went, but the "Fanners" received them with open arms, so to speak, and entertained them royally. They were invited in to see their exercises and some other wonderful exhibitions. The consequence was that instead of "taking in," these soldiers were "taken in." The tables were turned, for they went around telling the people most marvellous tales about how the burning of their yellow paper (by the "Fanners") produced a whole tia (鬥) of boiled rice for them to eat and how by indulging in some of their concocted drinks they *were able to speak mandarin* fluently.

It is most difficult to convince the common people that these "Fanners" do not possess the powers they lay claim to. Even others than the common people partially believe at least in their supernatural powers. It is far easier for them to believe the excuses they make about their misfortunes than to disbelieve in their absurd claims.

The loss of thirteen or fourteen heads at Chiu-pho is quite an item to be accounted for. But whoever met a native at a loss for an excuse of some kind. The "Fanners" are not behind in this matter. They persist in asserting that those who were so unfortunate as to lose their heads at Chiu-pho were not true Boxers, but only "hangers on." If this is not satisfactory, and some suspicions arise in regard to the potency of their charms, they meet this by saying they have discovered a new charm, concerning the efficacy of which there cannot be the least doubt about its making one absolutely bullet proof. The old one was yellow, the new one is green. In either case probably nothing more than a yellow, or green piece of paper with some Chinese character written on it, to be applied externally or taken internally.

What is necessary now is for the officials to take a very firm stand and thoroughly punish the leaders of this Society, otherwise another outbreak may be expected. All that is needed is the occasion—a combination of events—and the explosion will follow. Let us hope that the soldiers the Peng-ho magistrate is sending, will not be *taken in* this time.

P. W. PITCHER.

Amoy, March 17th, 1906.

Sunday School Work in China.

BY REV. WM. C. WHITE, C.M.S., LO-YAN, FOOCHOW

If the Sunday schools of our home lands were obliterated, or even if they reverted to a state similar to our Sunday schools

here in China, it would not require much foresight to prophesy that the next generation of Christians would be weaker and smaller, and that it would be nothing short of a calamity to the Christian church. Godly homes are accountable for many of our home Christians, church societies and Sunday services for others, but if we could see with unlimited vision, we should no doubt find that the Sunday school, with its teaching of Bible truth to the impressionable minds of youth, is the one great fountain-head for the membership of the church.

In some places in China we are in the second generation of Christians and bordering upon the third. Is it the experience of missionaries generally that the children and grandchildren of Christians are also in the church? We find it the case sometimes, but it is not the rule. The heathen environment has been too strong for most of them, and unless they have been taught in mission or Sunday schools they usually slip back into the darkness, because of soul starvation and the powers of evil.

When we scan the complicated structure of missionary organization in China, we cannot fail to see the astonishingly small consideration that is given to the mission Sunday school. In some centres, especially mission colleges, where there are foreigners interested in the work and able themselves to teach and superintend the Sunday school, we find some attempt being made to do this important work, but it is mostly dependent upon the individual missionary for initiative and maintenance, and as far as system and organization goes our missions have been criminally slow to further it. Our missionary activity, outside of the purely educational work, seems to be centred mostly upon the grown-up people, overlooking the fact that youth is the accepted time for religious instruction, and that the child of to-day will be the man of to-morrow. Our day and boarding-schools do a great deal for the children of Christians, but by no means can all the children be taught in them, and the systematised Sunday school cannot but be the great factor for the teaching of the Bible not only to the children of Christians but also of heathen.

There are many difficulties, seemingly insuperable, for the establishing of Sunday schools in the little out-stations where no foreigners can superintend and guide them, but although we may have to modify many of our home methods to suit the local conditions, yet there is no reason why, with a united front, the Protestant missions should not bravely face this vital question. There is the problem to be solved of preparing the teachers ; teaching them how to organize on right methods, how to keep it going, how *not* to 'speak book,' and how to *teach* the Bible.

Another problem is the right courses of study for the different conditions of Christian life in our various stations. Then there is the question of the conservation of energy in the preparation of the courses. Nearly every missionary conference has at least one or two members giving valuable time and energy to this work. The International S. S. Lesson Scheme, which, outside of our colleges and strong centres, is hardly suited for present day Chinese Christianity, is about the only course in general use ; yet it is safe to say that upwards of a score of missionaries are

separately engaged translating these topics and notes.

With the above needs facing us, a few missionaries talked the matter over last summer at Kuliang. Definite resolutions, already published in the RECORDER, were then passed by a meeting of the missionary body, organizing a Fuhkien Sunday School Union, and a temporary Executive Committee was appointed to take the matter in hand. This Committee held one meeting, at which a tentative constitution was drawn up, when the secretary, the Rev. J. Simester, was called to rest from his labours. After some delay the writer was requested by the Committee to take up the lines of work left undone by our brother, and in pursuance of this the present article is written.

Although the Union is organized for Fuhkien only, the Committee hope that the missions throughout China will co-operate and join with us to form a Sunday School Union for China. Protestant missions may not be able to unite on a church organization, or even a theological platform, but it would be a shame and a cause for defeat could we not unite upon this Bible teaching platform of the Sunday School Union. During the summer there will be many opportunities for the missionary bodies at the various sanatoria to discuss the question and take action.

Amongst other things the work that the Fuhkien Committee has done or is doing, is as follows :—

1. Securing the official co-operation of the different missions of the province.

2. Communicating, as far as they are known, with the principals of the theological colleges throughout China, urging them to include in their curricula practical training in the organization and teaching of Sunday schools.

3. Communicating with each missionary in the province, stating the objects and purposes of the Union and asking for co-operation.

4. The preparation of courses of study suitable for the present state of Christianity in China, to begin 1907.

5. The preparation of a pamphlet in Chinese upon "Hints on the Organization and Teaching of Sunday Schools."

CONSTITUTION OF THE SUNDAY SCHOOL UNION FOR FUHKIEN.

Art. 1. NAME.

The name of this organization shall be 'The Sunday School Union for Fuhkien Province.'

Art. 2. OBJECT.

The object of this Union shall be to prepare Courses of Study, Hints on Organization and Teaching, etc. To secure the preparation of Helps on the Lessons, to prepare such Sunday School literature as seems advisable, and to further, as far as possible, the Sunday School work in Fuhkien.

Art. 3. ORGANIZATION.

The Union shall consist of all the Missions working in the Province which elect a representative on the Executive Committee.

Art. 4. EXECUTIVE COMMITTEE.

The executive power of the Union shall be vested in an Executive Committee, which shall consist of one representative from each mission (namely,-London Missionary Society, American Reformed, English Presbyterian, American Board, Church Missionary, and the Foochow and Hinghua Conferences of the Methodist Episcopal Missions), and in addition a Chairman from amongst the missionaries of the Province. Each representative shall serve until his successor is appointed.

Art. 5. MEETINGS.

The annual and other meetings shall be held at such time and place as the Committee may decide.

Art. 6. AMENDMENTS.

Amendments to this Constitution may be proposed by any Mission belonging to the Union and adopted at any time by a majority vote of the Foochow Missions for the North Fuhkien section, and of the Amoy Missions for the South Fuhkien section.

Canton Notes.

At the Annual Meeting of the Canton Missionary Conference the most important item of business was the decision to take steps to form a *Prayer Union* of all Christians, both Chinese and foreigners, who promise to unite in daily prayer for the coming of the kingdom of God, especially in the provinces of Kwongtung and Kwongsai. The proposal was brought forward some time ago by the Rev. W. W. Clayson, who gave an account of the blessing that had followed similar Unions in northern provinces.

Another important matter was brought forward by Dr. Beattie, who suggested that the time was now ripe for steps to be taken by the missionary body throughout China to approach the Chinese government in order to secure such an alteration of the official regulations that a Christian could hold office as an official without having to conform to heathen observances.

The essay for the Conference was by the Rev. J. J. Boggs, on "Wulfila, a Model Missionary," a very interesting and suggestive study on a little-known pioneer missionary whose characteristic was that "he did all things *well*."

The third annual Bible institute for colporteurs, under the auspices of the British and Foreign Bible Society, has just been held here. The total enrollment numbered twenty-three, representing the B. and F. B. S., Nat. B. S. of Scotland, the Book Lending Society and several of the missions. During ten days five hours of each day were given to lectures and reviews; fourteen missionaries and nine Chinese preachers giving addresses. Two lantern lectures proved very helpful. Study of Bible characters and of special topics, such as "Prayer," "Conversational Preaching," etc., should produce good results. The attendance and interest manifested the value that the colporteurs themselves place on the institute. Dr. Graves conducted a workers' class at Wuchow simultaneously with the institute at Canton, and colporteurs at work in Kwongsai attended there. The advantages of this division are such that probably it will be followed in the future.

A school of Bible-women and teachers was also held during the month of February. The meetings were an inspiration to the women and also to those who addressed them. The helpfulness of such gatherings cannot be overestimated.

On March 6th a new Presbyterian chapel was opened in Taai-leung, the chief city of the rich silk-producing district of Shun-tak. This city was noted during many years for its bitter antagonism to the Gospel. About six years ago the A. P. M. got a foothold and began work in the house of a Christian; there being seven or eight church members. This church, in the house of one Mr. Loh, grew until the same man was moved to build a chapel in his garden at his own expense. For some years this building has been altogether inadequate, and on the above date a church was opened, having seating accommodation for 450. The brethren bear $5,500 (Mex.) of the cost, and during these years the only foreign money expended has been for the salary of the preacher for one year. The opening meetings were very hearty, and Dr. Beattie is to be congratulated on the strength of this self-supporting church and the beautiful and useful building in which it now meets. The stone walls of a Chinese city and the ignorance and hatred of its inhabitants cannot keep back the forward march of our Lord and His army. So one by one the walls of our Jerichos fall down.

On the 2nd of March a large gathering of missionaries assembled in the Williams Hall to hear the Rev. T. W. Pearce, of Hongkong, who had come by invitation, to give an address on "Federation in Mission Work." Mr. Pearce's account of his trip north during the summer, of what he saw of missionaries and mission work at Pei-tai-ho, Peking, and Tungchau, and especially of federated mission work actually being carried on, was a revelation to most of those present. Coming as it did with eloquence and conviction from Mr. Pearce's lips, it was an inspiration for more practical co-operation in our own work here. Arrangements were made for a committee to take the matter into consideration with a view to furthering the cause of federation in this province.

Missionary Journal.

BIRTHS.

AT Chefoo, March 18th, to Rev. and Mrs. GEO. CORNWELL, A. P. M., a son (George).

AT Tung-chwan-fu, Szechuen, March 19th, to Mr. and Mrs. EDWARD B. VARDON, F. F. M. A., a daughter (Vera Southall).

AT Peking, the wife of Dr. J. E. STUCKNEY, B. Sc., L. M. S., Hsiao-chang, of a son (Francis Campbell).

AT Shanghai, April 10th, to Mr. and Mrs. R. E. LEWIS (Y. M. C. A.), a daughter.

AT Kuling, April 24th, to Dr. and Mrs. EDWARD H. HUME, Yale M., Chang-sha, a daughter (Charlotte Elizabeth).

MARRIAGES.

AT Hankow, HEINRICH WITT and Miss C. JEPSEN, both of C. I. M.

AT Ningpo, April 11th, Rev. HARRISON K. WRIGHT and Miss EDWINA W. CUNNINGHAM, both of A. P. M.

DEATHS.

AT Shanghai, April 7th, Dr. MARY GALE, aged 65 years.

AT Ningpo, April 25th, Mrs. KATE B. CUNNINGHAM, mother of Mrs. H. K. Wright., A. P. M., aged 59 years.

AT Kansas City, Mo., U. S. A., February 26th, Mr. ALEXANDER WILLIAMS, father of Mrs. Allen Cameron, of Chang-sha, Hunan. The funeral service was conducted by the Rev. Dr. Reynolds, of the Second Presbyterian Church, of which Mr. Williams had for many years been a member.

ARRIVALS.

AT SHANGHAI:—

March 30th, Mrs. C. J. F. SYMONS (ret.), Rev. W. and Mrs. KITLEY (ret.), Miss M. C. KNIGHT (ret.), C. M. S.

March 31st, Miss M. H. PORTER, A. B. C. F. M., Peking (ret.).

April 16th, Miss J. W. ARPIAINEN (ret.) from Finland, via U. S. A.; Rev. and Mrs. C. S. KEEN, A. B. M. U., Kin-hwa; Miss CORNELIA BONNELL, Rescue Home, Shanghai (ret.); Miss E. F. LEWIS, M.D., for A. P. M., Pao-ting-fu; Mrs. G. BATCHELLER and child, M. E. M., Foochow (ret.).

April 23rd, Rev. D. J. ROBERTSON and wife, U. F. Mission, Manchuria (ret.); Mrs. A. DRANE and child, for Friends Mission.

DEPARTURES.

FROM AN-PING, March 29th, Rev. D. FERGUSON, E. P. M., Tai-nan, Formosa, for Scotland.

FROM SHANGHAI:—

March 19th, Miss DORA CAIN, S. B. C., Shanghai, for U. S. A.

April 2nd, Miss C. G. INGRAM, Wesleyan M., for England.

April 5th, Dr. D. D. MUIR, wife and three children, and Miss HOWIE, U. F. M., for Scotland.

April 16th, E. and Mrs. HUNT, R. and Mrs. GILLIES, Miss F. L. MORRIS, for England, Miss A. E. EHRSTROM, for Finland, all C. I. M.; EDWARD EVANS, Missionary Home, Shanghai, for U. S. A.

April 21st, G. F. and Mrs. ROW and three children, J. and Mrs. PALMER and three children, Miss L. M. CANE, Miss A. A. DAVIS, for England, Miss M. SUTER, for Switzerland, all C. I. M.; Rev. and Mrs. E. C. LOBENSTINE and child, A. P. M.; Mrs. E. BOX and three children, Dr. GRIFFITH JOHN, Rev. and Mrs. C. G. SPARHAM and child, all L. M. S.; Rev. and Mrs. J. WAITE and three children, A. P. M.; Dr. C. S. F. LINCOLN, A. P. E. C. M., for U. S. A.; Rev. S. TANNKVIST, wife and three children, S. M. S.; Rev. W. F. ADAMS, wife and two children, Can. M. M., for Canada; Rev. G. W. SHEPPERD, wife and child, E. M. M., for England.

April 26th, Rev. and Mrs. E. F. TATUM and daughter, S. B. C.; Rev. C. A. SALQUIST, A. B. M. U., and two sons of Dr. H. L. CANRIGHT, M. E. M.; Dr. M. D. EUBANK, wife and four children, A. B. M. U.; Dr. and Mrs. H. H. LOWRY, and Dr. J. H. PYKE, M. E. M.; Bishop and Mrs. SELLEW, F. M. E. M., for U. S. A.; Mrs. PHILIP and Miss GARDINER, C. M. S., for England; Rev. MASON WELLS, wife and two children, A. P. M., for U. S. A.

April 30th, Dr. H. W. BOONE, A. P. E. C. M., Shanghai; Rev. and Mrs. A. R. KEPLER and two children, A. P. M., Ningpo, for U. S. A.

Edward Evans.

P. P. C.

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It may be well to mention for the information of those interested in the above or in any of its departments that the short furlough which Mr. Evans has gone home to take (following on his wife's leaving last February), will not, in any degree, interrupt the work. Correspondents can continue to address, and make all checks payable as usual, to Edward Evans, and there will be attention given on every line by competent workers in each matter. The Home is managed by a lady housekeeper, the correspondence is in the hands of one already well known to most, Miss Spurling, and the Book Room has the care of two sisters, who give careful attention to the calls made upon it.

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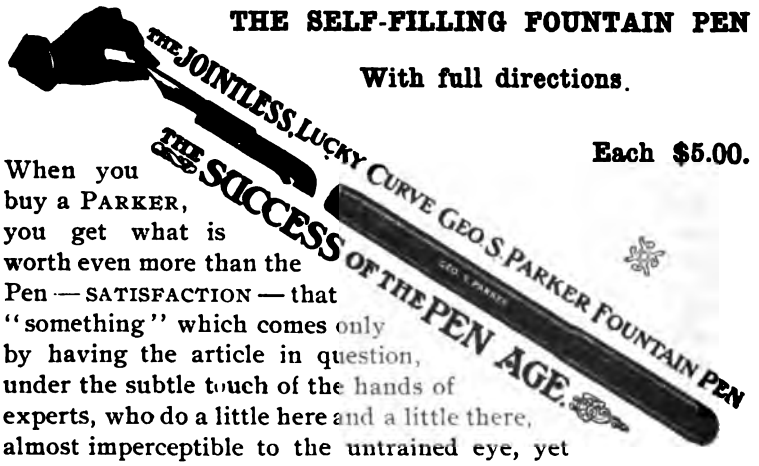

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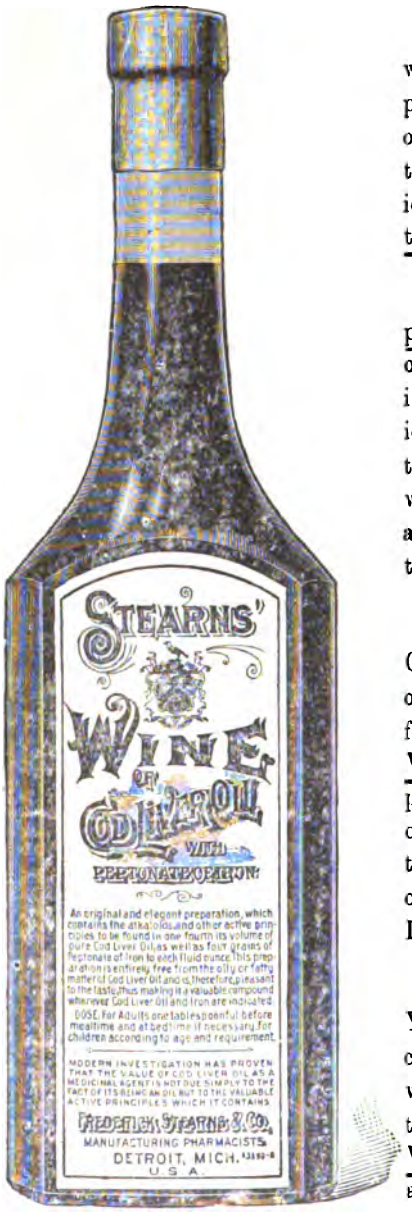

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Chinese Christianity.*

BY THE RIGHT REV. F. R. GRAVES, D.D.

NATIONAL CHARACTER.

AN hour's walk on the Shanghai Bund is a study in anthropology. One watches the crowds as they pass to and fro and sees an endless variety of humanity. There are men of all the nations—men of Asia, Africa and Europe, of every race and of every tongue. No wonder that we who live here come to call ourselves cosmopolitans. As this crowd of human beings passes by us, we are continually sorting and arranging them into their several groups and classes, and we perform this operation almost unconsciously, distinguishing the different nationalities from each other. English, German, Russian, Indian, Corean, Japanese, we say, classifying them by the national type which we recognise at a glance. But the outer and more obvious differences are but a symbol of inner differences more deep and far reaching. Just as each nation differs from the others in physical characteristics, so it is distinguished by a number of mental and spiritual characteristics which mark off its people, quite as distinctly as does their outward appearance, from the men of other countries. These mental and moral characteristics, each of which is the result of ages of development acting upon the original capacities and endowments of the race, taken all together, are what we speak of as national character.

* A paper read by Bishop Graves before the Shanghai Missionary Association at its meeting April 3rd, 1906.

I do not propose to analyse further this very complex thing, composed of so many elements and slowly fashioned in such various environments and under such different historical conditions, but merely to bring out that there is such a thing as national character. It is easier to feel than to describe, but it is a fact which we all take into account. No one can be brought into contact with men of another race, or even read attentively their history and literature without recognising something of the type of character which the nation or race presents.

CHRISTIANITY AFFECTED BY NATIONAL CHARACTER.

We shall readily admit that this national character profoundly impresses itself upon the social and political institutions of a nation as well as upon its art and literature and music. It is only what we should expect, therefore, to find that it affects religion no less deeply. Most religions never pass beyond the country where they have their origin, but Christianity, the world religion, has passed from land to land and established itself amongst men of every race. As we watch its progress through the centuries we note that when it becomes the religion of any people it becomes influenced more or less deeply by the national character of that people. It is not that Christianity itself changes and becomes something other than it was. The great facts upon which it is based and the great doctrines which are the logical explanation of those facts remain as true in the twentieth century as in the first, but national character comes in many ways to modify the inward conception and the outward form of religion. Emphasis is laid more strongly upon one side of a doctrine than upon another; either the moral, the intellectual, or the spiritual side of Christian life is most insisted upon, while there is a wide area for adaptation in the outward expression of religion in worship, as the national temper demands more or less of form and ceremony to express itself. History furnishes us with instances of this process. Judaic Christianity, though it existed but for a brief period, was of a well defined type. It laid special stress on the doctrine of the Messiah and of the Kingdom of God. Its thought was expressed very largely in the forms of the Old Testament and it emphasised above all else the thought of God. Greek Christianity dwelt more on Man. Its effort was to reconcile the truths of science and philosophy with the truths of Christianity. Our

conception of our religion as the Truth, and our inheritance of a clear theology are largely due to the Greeks. Latin Christianity, on the other hand, cared less for speculation, and was practical in its bent. It carried the old Roman idea of Law into the sphere of religion and developed the great thought of the Church as the Kingdom of God. The thought of order is carried out in canon law, and forms of worship, and in a regulated and uniform ritual. What we may call Teutonic Christianity differs widely in type from all of these. It is much concerned with the individual and his moral and spiritual relations with God and with his fellow-men. I hope I shall not be considered as refining too much when I say that within Teutonic Christianity itself there are clearly marked types. German theology, for instance, containing more of the mystical element, while English theology is greatly influenced by considerations of the application of theology to practical life, and American theology is eclectic, impatient of tradition, and apt to try short cuts in the solution of problems.

It has not been possible to do more than indicate the chief differences between the various types of Christianity and to ascribe them very largely to national character. So much, however, it seemed necessary to do as an introduction to the subject of Chinese Christianity.

CHINESE CHRISTIANITY.

I would say at once that by "Chinese Christianity" I do not mean what is sometimes spoken of under that title. We have all of us heard disquisitions about the need for an "Oriental Christ," and there is an idea abroad amongst the Chinese both within and without the Church, that it is possible for them to select what they like from Christianity and reject the rest, and then on the basis of what they have selected, build up a structure which will be Chinese pure and simple. It is neither thoughtful nor reverent, it seems to me, to speak of an oriental or an occidental Christ, and it is also plain that to build on any other foundation than historical Christianity would be to produce something which might be Chinese but would have slender claim to be called Christian. One fears that it might contain something approaching the vision which an old friend of mine used to conjure up when we conversed on this subject. "The Chinese idea of Christianity," he used to exclaim, "would be to have a great temple with the

Emperor on a throne at one end and the clergy crawling up the aisles on their hands and knees." Let us hope it would not be as bad as that, but still the idea of "China for the Chinese" as expounded nowadays by students who have spent six months in Japan contains some grotesque possibilities if it should be translated into the sphere of religion.

Leaving such speculations on one side, let us take it for granted that the Chinese are much like other men and do not need a special religion any more than they need a special arm or a special eye. Let us assume that, as all the Christianity in this Empire is of one or the other type of historical Christianity, this is the Christianity which the Chinese will accept if they accept any. We can then turn to the inquiry as to how and in what directions Chinese national character is likely to modify the Christianity thus received. A Christianity spun out of Chinese brains, and having no more connection with the historical religion than a spider web which hangs from the wall by a thread or two, is of little interest, but it would be well for us to give more thought than we do to the question of the ways in which Chinese character will affect Christianity and what the extent of such modification is likely to be.

CHINESE CHARACTER.

I shall not attempt to give a minute account of Chinese national character, but, keeping our purpose in mind, I will try to bring out certain broad and well-defined traits which are found in this people in the past and in the present, and are, therefore, likely to persist in the future. They represent tendencies which will continue to flow strongly under the surface, however much that may be affected by superficial changes.

(*a*). The Chinese are eminently a practical people. They look to the uses of things, and reduce everything to the value of its actual results. They have been little given to abstruse speculations as to the origin and nature of things; the "Yin and Yang" has been for them the all-sufficing explanation of the universe which no one seems ever to have seriously questioned. Religion has been to them not a matter between the soul and God, nor a question of the claims of revealed truth, nor an allegiance to ecclesiastical institutions. It is largely summed up in duty to the family, duty to the State, and duty

towards ancestors. The elements of awe and mystery, the deep search for truth and the warmth of religious emotion are almost lacking. Nowhere in the Empire is there a shrine which is capable of arousing a sentiment of reverence or veneration except the altar of heaven at Peking under the open sky. Yet we must approve the practical quality of Chinese thought in that it has kept them close to fact and led them to connect religion and everyday life. What we deplore is the strong tendency to materialism, the lack of depth and loftiness in religious thought, and the failure to transfuse religion with the warmth of devotion.

(*b*). The Chinese are formal. They are a nation in which custom reigns supreme. They value rule and form and ritual both in social life and in religious ceremonies. The complicated etiquette of Chinese social life embarrasses and perplexes us, yet we cannot fail to see its power to regulate society, and to note how completely it succeeds in securing the submission of the individual. The stable quality of Chinese character, law-abiding, tenacious of tradition and changing slowly under new influences, comes largely from this tendency toward the regular and formal. The defect of this habit of mind is, however, very evident, in that it tends to lifeless formalism and the adherence to custom without truth. Whatever its defects may be, there is no question that it marks strongly and unmistakeably all Chinese life and history. They are as much the people of form and propriety (Li) as the Greeks were the people of Art and the Romans the people of Law.

(*c*). It follows from the practical tendency of Chinese thought that they emphasise the moral rather than the intellectual or the spiritual. They have accepted from the past certain moral principles which are to them the foundation of all else, and their history and literature are largely the working out of these principles. The range of these principles is limited and the warmth of spiritual fire does not burn in them, but this limited range makes them easily comprehensible, and the Chinese have certainly succeeded in getting them accepted by the whole population so far as theory goes. Every coolie can talk to you of filial piety and tell you something of the five constant virtues. They are a strong influence upon the lives of millions of people, and in Chinese history we meet again and again with men who have held fast by these principles in the face of disgrace and death.

(*d*). The Chinese are social. No people has the faculty for association more strongly developed. They unite in the family, the clan and the state; they are allied by manifold bonds in associations, guilds and trade-unions. The irrepressible desire to amalgamate even overflows its banks and finds an outlet in the numerous secret societies which are such a plague to the Government and curse to all law-abiding citizens. Union is admirable, but the Chinese pay a heavy price for it. Personality is of small account, and the individual is compelled to fall in with the majority and sacrifice his own convictions. It is amazing to see how the rights of the individual are ignored and the claims of personality set aside. This is to men of our race the last and worst of tyrannies. Yet we cannot withhold our admiration when we see how strongly and smoothly the system works, and note the cohesive power which binds this mass of men each to his own centre while it holds the various groups together by its attractive force.

PROBABLE EFFECTS UPON CHRISTIANITY.

These four strong characteristics are marks of Chinese character which we can accept as practically universal. Chinese national character is practical, formal, moral and social in a high degree. It is in these directions, then, that we are likely to find the probable modifications which will make of Christianity in China a distinctively Chinese Christianity. It is a far more difficult matter to form an estimate of what will be the range of their influence and of the amount of force which they will severally exert in bringing about the great result. I think, however, that we may safely say that something like the following will be the general line of development. The practical quality in the Chinese mind will estimate Christianity by its effects, as a system capable of producing works of philanthropy, as having an application to family life and daily affairs, and as a help to good government. At the same time it will be apt to blur theological distinctions, so that Chinese theology is not likely to be broadly based intellectually nor thought out logically and is likely to lack almost wholly the mystical element.

The formal element will be sure to express itself in services soberly ordered and in a carefully regulated ritual. Respect for tradition and custom will be of great value too in holding the Christians to the faith which they have learned and in securing

the unimpaired transmission of the deposit of Christian doctrine. It is largely to this quality, as has been noted above, that Chinese stability is due. What keeps them steadfast is respect for law and order; obedience to custom rather than unswerving adherence to intellectual conviction. The danger is near at hand, however, that Chinese Christianity will tend to become formal and mechanical.

It is well that the moral element should be emphasised, but the danger is that the spiritual side of things will be obscured, that there will be a lack of warm feeling and of devotional life. If the tendency to see all things from the moral side should depress spiritual impulses it would be the greatest misfortune that could befall Chinese Christianity. And yet, here is where one cannot but feel that the danger chiefly lies. It is something over which I have often pondered with many misgivings that it is exceedingly difficult to stir the devotional nature * of the Chinese. It has struck me very forcibly that Chinese Christians appear to make far less use of the Psalms than they do of the historical books of the Bible and the Epistles of St. Paul. I have repeatedly tried to induce educated Chinese Christians to read the Imitation of Christ, the noblest devotional book which the Church has produced. I have tried in turn both the English version and those in Chinese in the classical style and in mandarin, but I have never seen any indication that the book was felt to be specially interesting or that it was adopted as a valuable aid to the devotional life. But if the Psalms and the Imitation do not appeal with power to Chinese hearts it must be from some inherent defect or lack in the Chinese character which is the cause why they fail to touch the springs which they touch so universally in the hearts of men throughout the Christian world. Nothing would be a greater relief to me than to find that my own observation was not borne out by that of others, for if it is true to fact it implies a serious lack in Chinese religion.

When we come to the social side of Chinese character the way in which it will work is clearer than that of any of the other three characteristics which I have named. The Chinese Church will be a Church of countless organizations, such as burial clubs, benevolent associations, guilds and the like. Indeed these organizations exist already outside of the

* By "devotional nature" is meant something far deeper than "emotional nature".

Church and only require the Christianizing of the motive to make them valuable auxiliaries in Christian work. Taking into account the strength of the social element in Chinese character, it is apparent that Chinese Christianity will not be solely a matter of the individual conscience, but will develop itself through that greatest and most universal of all associations—the Christian Church, and we may well believe that Christian principles working in their turn upon Chinese character will secure the due rights of personality and give the individual soul a new value in the eyes of this people.

OTHER QUALITIES.

I hope you will understand that I have not been attempting to give a complete account of Chinese character, but only to sketch the salient points, and that I have not been laying down what must necessarily take place, but only estimating probabilities, which is all we can hope to do in so complex a question where the results lie in the future and are liable to be modified in so many ways by facts of which we cannot take account and influences which though not strong at present may develop in time into importance. Let us cast a glance at one or two of these. Imagination, which appears to a very active part of the Chinese mind, judging by their poetry, novels, and fairy tales, will be at work, we may be sure, to correct the materialistic bias which is the fault of the practical temper. The popular persuasion, of a life after death, which appears in so many perverted forms and yet has been strong enough to withstand the scepticism of the scholar class, if once purified from superstition, would exert a powerful influence upon the form of Chinese Christianity, bringing the world of the departed nearer to the world of the living and emphasising the oneness of Christians who have gone before with the Church militant here on earth. At present the belief in immortality is crude, vague, and superstitious, but it contains the germs of better things.

The only other quality I shall mention is the capacity for self-renunciation. The world has united to put down the Chinese as selfish and calculating, and we are too apt to accept the verdict and justify it from our own experience of the untrustworthy builder and the grasping cook. But there exists, nevertheless, in Chinese nature a capacity for self-renunciation

which is rarely suspected. It appears already in the Classics in the sacrifice of T'ang; it is an accepted principle in the school of Confucius, and it has survived in a succession of scholars who have held fast to the love of learning and the practice of morality in difficult times and in the midst of neglect and poverty. It comes to light in the final chapters of the Hung Lou Mung, where least you would expect it, and it forms the motive of that strange allegory—the Journey to the West. There are countless tales of men who have wearied of the world and its vanities and forsaken it for a life in some mountain hermitage. It has been sufficiently strong, even in this land of the social relations, to tear away the individual from the bonds which held him to the family and the state and send him out in quest of an ideal. This is a quality of which we seldom think, and which the Chinese themselves do not greatly value, since it runs counter to three at least of the national characteristics which I have indicated above—the practical, the formal, and the social habits of life—but I confidently believe that, once the Christian ideal has been fully grasped, there will be a strong response to it from this side of Chinese character.

SUMMARY.

Your own experience as missionaries will tell you whether I have given you a true presentation of the facts concerning Chinese character. You can readily verify what I have said by reference to things as they are now in Christian mission work, which is the beginning of Chinese Christianity. It is a significant fact that our Chinese Christians are little interested in the intellectual bearings of religion, that in the last century there has not been produced by a Chinese Christian a single work which is of conspicuous merit as a defence of Christianity or an exposition of its principles, though there exist many tracts which treat of separate points of doctrine or expound some of the moral teachings of our religion. That points, surely, to the workings of the practical mind. We all recognise the moral qualities of the Chinese Christians in spite of all that is said of untrustworthy ones, and gladly acknowledge how steadfast they have been under persecution even unto death. Their inclination toward union and combination is too well marked in every way to escape observation.

The views which I have presented are the result of my own reading, observation and experience over a period of nearly twenty-five years, and, owing to the limits of a paper of this kind, I have not attempted to compare my own conclusions with those of others or to fortify them by quotations from Chinese authors, so that I have given you the conclusions at which I have arrived and not the route by which I have travelled in order to arrive at them.

If I am right in the main in this sketch of Chinese character and in the estimate of the probable effect upon Christianity when it shall have become the prevailing religion, the type which Chinese Christianity will present will be as unlike as possible to either Judaic or Greek Christianity, but will have a good deal in common with Latin Christianity in its feeling for law and custom, and also with English Christianity in its common-sense and hold on every-day life, and I may add, in its tendency to compromises in the region of theology. It is sure to be a hardy and lasting type and to have a large part to play in the world.

I wish that I could follow out the subject from another point of view and deal with what is, after all, the larger part of the question, the influence of Christianity upon Chinese character. It would be interesting to follow out the process by which Chinese character will be modified by religion, how it will be purified, strengthened and perfected by the silent and steady influence of Christian ideals. But I leave this part of the subject untouched with the less regret, because it is not so much a matter of interesting speculation as to what may come to pass, as a matter of direct observation of what is going on under our own eyes. You are all of you witnesses of the wonderful way in which God's grace regenerates and transforms the lives of Chinese Christians, and the effects which Christianity works in individuals are the index of what it must accomplish more slowly in the wider field of national life. And so these wonderful forces will go on working silently and unperceived, acting and interacting, until Chinese Christianity shall take its full place in that wonderful harmony in which all types are blended which is gradually being wrought out by what St. Paul calls the πολυποίκιλος σοφία, the manifold, or many-hued wisdom of God.

The Question of Union.

I. A General Statement.

BY REV. J. B. COCHRAN, A. P. M., HWAI-YUEN.

THAT the movement toward a closer union of the different Protestant churches has become more rapid in more recent years, can admit of no dispute. The Young Men's Christian Association, the Student Volunteer Movement, the Young Peoples' Society of Christian Endeavor, the Church of Christ in Japan, the Federation of American Churches, the Chinese Christian Union, with all the different union schools, colleges and theological seminaries, present a formidable array.

But let us not be alarmed at the rapidity of motion if only we are going in the right direction. Nor is the motion so rapid that we have cause to be alarmed. Nineteen hundred years since the prayer of Christ that we may all be one, and we fear that a movement toward union may be too precipitate! There was once an old woman who had her doubts of the Bible promises. To put one of them to the test she prayed with great fervency, "May yon mountain be removed and cast into the sea." Opening her eyes she expressed her satisfaction with the result, "There! I knew it would never budge!" Let us not take the attitude of unbelief, nor allow ourselves to be greatly disappointed when our prayers are answered, even if they are answered more quickly than we had expected.

What is this "Union" toward which we are hastening so rapidly? Unity, union, uniformity, each has its own meaning, and distinguishing between them will clarify our thinking. Of unity we already have a very good beginning. Unity of aim we had on coming to China, burning to save this people through the Gospel of Christ. Unity of spirit we have developed by seeing men of other creeds deriving their zeal, their earnestness, their self-sacrifice, their spirituality from the same spirit who is the source of all our strength, "the Spirit of Truth whom the world cannot receive." "The Holy Spirit fell on them even as on us." Unity of sympathy has come to us because we share the same trials, the same failures, the same disappointments, the same persecution. Gradually the unity of our aim, of our sympathy and of our spirit, having been strengthened by private conversation and public conference, we

are brought face to face with the question of unity in our labors, the unity of co-operation, that is 'visible union.'

In what form does this question of union come before us?

First. The Union of Church Organization in All Bodies of Similar Creeds.

The division of these bodies arose, for the most part, from geographical separation or from such differences in belief as they now regard of minor consideration or on which they now see eye to eye. Is it right to carry into the Chinese church divisions arising from geographical situation and dead issues? Are we striving to create a Scotch or an Irish Manchurian, an English Fukienese, an American Cantonese? Do we desire to hinder the development of Christian brotherhood among our converts by beliefs which we consider of minor importance? Thank God that so many of our old prejudices are being removed, while our similarity of creed and Christian brotherhood are drawing us near together, so that we may hope for closer union.

Secondly. There is a Union of Division—the division of territory.

You and we are working in the same territory. The number of workers we have in the field you know. In the next few years we hope for so many more. What are your prospects? What part of the field should you take and what part should be for us, so as to attain our common end with the least possible waste of energy and time?

Thirdly. Union in Educational Work.

It is in this branch of the work that there would be the greatest economy, both in workers and in funds, could our plans for union be carried out. Where there are bodies of similar creeds working in the same city, why should not our schools, colleges and theological seminaries be united? Nay more! What is to prevent our unity in educational work with men of other creeds? Is it not a fact that at the present time many of our denominational colleges in America, while maintaining their high Christian standards, minimize rather than emphasize the fact that they are representative of a particular denomination? It is possible to give a true Christian education in a school that is not denominational. It is possible that the students of a union school should graduate with warmer feelings of loyalty to that form of religious conviction with which they first entered, but with a wider sympathy for those whose views

are not in every particular the same. It is possible even in a theological seminary to teach in common those beliefs which are held in common and to make other provision for teaching those beliefs about which there is a difference of opinion?

Fourthly. The Union in One Church Organization of all Denominations of the Protestant Body who are willing to enter.

This, I take it, is the object of the Commitee on Federation of Chinese Churches. "This is not a question of uniting missions but of joining native churches." * The divisions of our Protestant churches arose, for the most part, as a protest against an erroneous creed or mistaken emphasis, or as a defence of a truth inadequately expressed. Why trouble our Chinese Christians with the protest before they have heard of the error? Why not more adequately express the different sides of truth by uniting those bodies which look at the truth from different standpoints? Our plan is for union, not for uniformity. There are times when uniformity is the handmaid of union, as when we agree upon a set of terms to be used by all in designating God and the Holy Spirit. There are times when uniformity is far from desirable, because it would try to overrule a man's private judgment in matters which he considers vital. It is essential that the minister of Christ should hold with unswerving fidelity the truth he has received, yet he may fight under a standard inscribed only with what he considers most vital. Uniformity in every detail of belief is impossible, for it would proscribe individuality. We can have union without uniformity. We can join against a common enemy with those who are fighting in the same cause with us, though the minor articles of their creed may differ from ours. Separateness from the world is a mark of Jesus' disciples. Is separateness from one another a mark of such discipleship? Let no one think that by uniting himself with other followers of Christ in Christian service he proves faithless to the truth that is in him. He is to alter not one jot or one tittle of his convictions but to hold them inside the Union Church and not outside, a position where he is at better advantage to influence his brethren. Yet he is to hold those truths with all Christian courtesy.

But what are the advantages of union? If we but look upon the enemy with whom we all contend the need is plain. The forces of the enemy require that we waste no strength. The battle is on and fiercely is it waged. We need every advantage

* Rev. George T. Candlin at the Conference on Federation in Peking.

in the economy of men and of supplies. Thank God we are no longer fighting one another; but alas! we have not yet a united front. Our Captain is the same. Why not follow Him together?

Yet there is a stronger reason for our careful consideration of this question than the advantage to our work. It is the prayer of our Master that we should all be one; the development of Christianity in our age has brought us face to face with the question of a closer 'visible union.' Is not the only question to be asked, "Does this union bring us nearer to the ideal of our Savior?" None of our denominational ties are so strong as the tie of love to Him, and no other desire so strong as the desire to do His will.

The lines of union suggested above probably do not exhaust the category, nor are they mutually exclusive. To me it would seem that were all of them adopted it would bring us nearer to the answer of our Master's prayer; but I have no quarrel with him who cannot agree to all. I would gladly work with him who was striving but for one. It must always be kept in mind that unity is the forerunner and union must follow. A union that is forced is not worth having. So let us continue our former methods of Christian fellowship and Christian conference, so that with an increasingly better understanding of one another and a growing Christian love, our Christian unity may bear its natural fruit in Christian union.

II. A Possible Plan.

BY REV. A. SYDENSTRICKER, S. P. M., CHINKIANG.

WHILE the subject is "up" and "union is in the air," it is certainly wise to look at it fairly and directly from all points of view. For one thing, it is certain that a forced uniformity is the worst sort of union—worse than no union at all.

For another thing, a union based on compromise—be it the "Term Question," or any other sort of question, is not going to be satisfactory. People, especially Christian people, are loth to give up anything they conscientiously believe, and they should not be asked to give it up.

It seems to the writer, and he has thought a good while and carefully on the subject, that union should be, and perhaps

could be, effected along another line. Let us look for a moment at the different denominations of evangelical Christians. The following propositions hold true in general of them all and of each one in particular:—

1. There is no one denomination that has the whole truth and nothing but the truth as contained in the Bible.

2. Every denomination has some errors and defects in belief and in church govermnent.

3. Every denomination has some truth, or emphasizes some truth, that the others have not, or hold too lightly.

4. Every and all the evangelical denominations have and hold to the *essentials* of saving truth.

Now if the above propositions are true, it naturally will occur to anyone: Why not unite—so far as need be—on what *we all hold in common*, *the essentials*, and let our differences —the non-essentials—alone? We can never hope to be all of the same opinion. This is an impossibility. Nor can anyone reasonably hope that all Christians will finally come to think and believe on all points just as he does, that all the denominations will finally merge into his. Let that which we as evangelical Christians *all hold in common*, that is, *the essentials* of *salvation*, be the basis of a common union.

Unfortunately different denominations and sects of Christians may often emphasize their peculiarities into far greater prominence than they should hold, and some sects go to the extreme of "un-churching" all that do not believe as they do! It goes without the saying that this is all wrong, contrary to the teaching of both Christ and His apostles.

Read Romans, chapter 14, and First Corinthians, chapter 12. What are some of the lessons that we may learn from these chapters?

1. That in the body of Christ there is almost endless and infinite variety. Even among the apostles there were no two of them alike in all respects.

2. Yet all this variety entered into and constituted *one body*.

3. So long as a man is a *genuine Christian*, a believer in, and servant of, the Lord Jesus Christ, we have no right to judge him or to "set him at nought," because he conscientiously differs from us in minor and non-essential details of faith and practice.

Different denominations are the expressions of different sides and aspects of Christian truth, and we must confess—often *exaggerations* of non-essentials.

4. We are further taught here that the *bond of love* that should unite all believers *ignores* these differences in union points. What two brothers in the same family are ever precisely alike in all respects? Are they any the less brothers, any the less members of the same family because in many respects they differ? If we sincerely believe in the Savior and obey Him conscientiously, He does not require us to be all cast in the same mold in details. Do we need different denominations? This we shall not attempt to answer, but we say that denominational differences in the church of Christ should certainly be minimized and that there should be such a strong and such a *visible* bond of union between us that our essential unity could not be doubted and "that the world may believe" in the divine mission of the Savior.

III. Some Objections.

BY REV. R. M. MATEER, A. P. M., WEI-HSIEN.

IT has been the cherished desire of the writer to spend a summer at Pei-tai-ho; but the issuing from thence of so many resolutions and urgent appeals has cooled his ardor. There is nothing restful nor satisfying in the attempt to crowd uniformity upon the church in China forgetful of the fact that in the realm of grace as well as of nature uniformity means death.

1st. *The proposed union hymn book.* An examination of this book makes it plain that the urging of it for adoption in our church in this district is a waste of breath. We have our hymn book which approximates the language of the people, thereby enabling them to sing with the spirit and with the understanding; and we are not likely to turn our faces toward the dark ages by trying to sing in a dead language. The free use of Wên-li words and expressions in many of the union hymns makes them unintelligible to the average church member. People are coming into the church too fast to teach them Wên-li as a preparation for edifying worship. We have many revival meetings during each year in which we often have solos sung with great impressiveness. Wên-li hymns sung in this way would be a flat failure because, in order to success, the audience

must understand every word. Any hymn that cannot be thus used should be thrown into the waste-basket or made over. Mr. Alexander, the first religious music leader of the day, when asked why he did not use hymns and music of a higher order, replied that, when he found that God used them to move and save men, he would do so. No language in all literature is simpler than that of our Savior. The modern poet that is most popular on both sides of the Atlantic is the one who used the simplest language.

Is there much, after all, in the claim that it is easier to write a good hymn in Wên-li than in Mandarin? Are not the words in both the spoken and written language required as much as possible to occupy their appointed places? Linguistic jugglery may seem to succeed better in the Wên-li, because it is not so generally known, but to those who are trained in its use, is not the jarring quite as painful? Even if Wên-li hymns were more satisfactory from an artistic standpoint, still a live dog is better than a dead lion. Paul said that he would rather speak five words with his understanding that by his voice he might teach others, than ten thousand words in an unknown tongue. The colloquial will doubtless become gradually more dignified; but the hymns that will live and breathe forth the devotions of China's millions will be in the language of the people. There may indeed be others who think this union book too colloquial; but this would simply emphasize the impracticability of a union book.

2nd. *The names of churches and street chapels now urged for uniform adoption.* Fu Yin T'ang, proposed for street chapel, would mean nothing to a stranger unless it be a place to get good news as to how to make a good bargain. In various county seats we have street chapels, to which we attach the name Jesus Church Hall (耶穌教堂.) This being best known, gives a better idea than any other of what is the purpose of the place. Sign-boards preach, and we are here to preach Jesus in in the way we think best calculated to make him known to every one.

Again as to the names of church buildings. We are infinitely more concerned to have the lives of our people made suitable epistles known and read of all than as to the name of the building in which they meet. We take little notice of their free use of different names, thinking that the fittest will survive, that when they take charge of the church they will fix their

own nomenclature. In speaking of their congregational buildings they generally say Hwei T'ang, though Kiang Shü T'ang and Li Pai T'ang are also used. Inside of the building they use various names and mottoes according to their preferences just as people do in the West in the naming of their churches. Why not? Li Pai T'ang is the Catholic term used for a building where service is held exalting the worship and minimizing the preaching. They doubtless took the name from that of the Mohammedan mosques, in which of course there is no preaching nor teaching. The Kiang Shü T'ang suggests the Protestant fundamental element of instruction, while Hwei T'ang is colorless concerning this great historical cleavage. Just as well attempt to impose the same name upon every church building in the West. Rather let us spend our strength in trying to get as many people as possible in out of the cold world.

3rd. Pei-tai-ho proposes to do violence to the history and practise of a hundred years by changing the name of the Protestant church, and that too without any solid reason except that the ear of the foreigner is trained to the use of "Christian" based on Christ not on Jesus. Christianity was so named to differentiate the church from the Jewish church; but not by any urging or voting on the part of the church itself any more than the name of Jesus church in China. The latter has decided advantages on its own merits quite aside from the fact of its established usage. It is much easier to explain its meaning; moreover it embodies in it the name of the church's Founder when on earth; and we are told that it is the name at which every knee shall bow and every tongue confess in heaven and in earth. Yes, brethren, allow Ki Tu Kiao to stand as the generic name indicating the Greek, Roman Catholic and Protestant churches for which it is needed, as in the West; while Jesus church fittingly represents the Protestant church. Thus we have the full equipment of terminology without doing violence to, or ignoring any of, the facts, either past or present.

It is worthy of note, in passing, that the proposed name for the projected Union Protestant church in Korea is the Jesus Church.

4th. *The term for God.* Is it wise or in accordance with the spirit of Christian comity to force out of the Bible entirely the term which expresses the conviction of a considerable minority; and, instead, force upon them a term which they

cannot conscientiously use? If it were simply to print editions of the Bible with the terms proposed without interfering with other terms, there would of course be no cause of complaint. This, however, is not what is proposed, as is evident from the circulars sent around by the Bible Societies which require missions so to act as to bind all their members to use only the Bible with the compromise terms. There is now a difference of opinion as to terms, but no dissension nor bitterness. This move, however, if carried out, will at once produce very serious bitterness, making the minority to feel that the liberty they have long enjoyed, is taken forcibly away and their scruples disregarded. It will not be long till the church in China will pass into the control of its Chinese leaders, and this question, as well as sundry others, will then come up for final adjustment. Until then any forcible settlement of this matter is premature.

In Japan the question was settled in favor of 神 before the missionaries went to Japan, and they have had the wisdom not to attempt any change. So here it will be far better, instead of stirring up strife and bitterness, to let the question alone to work out its own solution and bend all energies to the great work of preparing a pure and intelligent native church which will be fitted to decide this and other important questions wisely.

Bible and Tract Distribution to Japanese Soldiers in Manchuria.

[About fifteen months ago we published an appeal for contributions from the Chinese Christians for the purpose of supplying the Japanese soldiers with tracts, portions of Scripture, etc. A few months later we reported that $135.00 had been received and forwarded to Rev. H. Loomis, Yokohama. The friends who subscribed and many others will be interested in the following appreciations.—EDITOR, CHINESE RECORDER.]

THE work of the Y. M. C. A. in connection with the army in the field has effected a peculiarly favorable opportunity for the distribution of the Scriptures among the soldiers, because they were rendered serious by the constant dangers to which they were exposed and also there was great need of something to divert their minds from the horrors of the battle field. Through the favor of the War Department all such supplies were forwarded to any place desired, free of all expense.

The following are extracts from the letters to the Agent of the American Bible Society from Secretaries who went to the front for this special work and also from the Chairman of the Committee :—

"The good which was accomplished by distributing among our soldiers in the field Gospels, tracts and picture cards, contributed by the American Bible Society, is simply wonderful. Gospels and tracts were the only reading matter many of the soldiers had while in camp. A number of officers especially asked for Gospels, as they thought it the best way to spend their leisure in such reading.

"The demand for picture cards was enormous; and often I noticed that one picture served for several scores of soldiers. No doubt that the motive which aroused some soldiers to inquire about Christianity at the front came mostly from their reading Gospels and tracts.

J. K. OCHIAI.

"After each preaching service at the announcement that the Scriptures would be given to all who wished to have them there was always a rush for them, and some of them promised us that they would study the book on their return to Japan. We can safely say that many a seed of truth has been spread in Manchuria through the Scriptures; and we pray that by the watering of the Holy Spirit they may bring forth fruit a hundred times.

"I am more and more convinced of the great good done by the distribution of the Scriptures. Some of those who were exposed to incessant danger on the fighting line, as well as some of those who were dragging out weary days at the rear, said that they had been given comfort which nothing could surpass by making the Bible their friend. I have reason to believe that the fruit resulting from the Bible distribution was even greater than that resulting from all the speeches and sermons put together.

K. TAKEDA.

FROM THE SECRETARY GENERAL OF THE SOLDIERS' COMFORTING DEPARTMENT OF THE Y. M. C. A. UNION OF JAPAN.

TOKYO, *March 10th, 1906.*

REV. H. LOOMIS.

DEAR SIR: From the establishment of the Soldiers' Comforting Department by the Young Men's Christian Association, you have shown great sympathy in our work, and by the grant of an enormous number of Bibles, Testaments, and tracts have rendered a powerful assistance in giving to the soldiers at the front the spiritual comfort which was the most important object of our work. For this I thank you on behalf of all the managing secretaries in Manchuria.

Since the opening of the Comforting Department at Chinnam-po, September 15th, 1904, till December 31st, 1905, 1,693 Testaments, 25,596 Gospels and 101,437 tracts have been

distributed to the soldiers at the front in compliance with their request. These books were all given with prayer.

The total number of the attendants at the Christian services at the front aggregated 350,000, and we believe great good was done to the Japanese soldiers by purifying their hearts and for the Japanese society in general in improving its morality.

I beg to express again my thanks for your assistance given us in our comforting work, lasting from the beginning to the end ; and further pray for the prosperity of the American Bible Society in Japan, of which you are Agent.

S. OTSUKA.

FROM ONE OF THE FOREIGN SECRETARIES OF THE Y. M. C. A. WHO SPENT SOME MONTHS AT THE FRONT.

KYOTO, *March 17th, 1906.*

MY DEAR MR. LOOMIS:

I take this opportunity to thank you for the help you have given, through the American Bible Society, in supplying Bibles, Testaments and Portions for use in our army work. We have put them to the best of use, giving them out carefully only to soldiers who wanted them, and we have been greatly gratified to observe the way they are appreciated. It has been a striking fact that of all the comforts and pleasures our secretaries had to offer to the men at the front, the religious services and Bibles were the most popular. Often soldiers asked for Gospel talks, and the religious meetings were the most largely attended of all. In three months over 180,000 soldiers attended the religious meetings of the Association. As these men were constantly on the move, it is safe to say that a large proportion of that number attended the meetings only a few times, so that the number of *different* soldiers who heard the message must have been great. The good work has gone on for three months since the above figures were found.

I remember seeing a soldier, a fine young fellow, come into the secretary's office and ask to borrow a Bible. He thought he must go through the same form that was required to borrow other books from the library. The secretary let him sign for it as usual. In two days he returned and said that he had read three Gospels and that it was so wonderful he wished to know if he could not buy the book. When the secretary told him that kind American friends had given the Bibles to them and that he could have it, the poor soldier went off with a radiant face. This is but one of hundreds of such incidents. May God bless your Society and the good people who make its work possible.

Yours in His service,

G. S. PHELPS.

FROM REV. Y. HONDA, D.D., CHAIRMAN OF THE ARMY COMMITTEE OF THE Y. M. C. A.

The army department of the Young Men's Christian Association Union of Japan desires to express their thanks for the cordial co-operation of the American Bible Society in behalf of the soldiers of the Japanese Army at the seat of war. Though the spoken word might be soon forgotten these portions of the Bible went into camp and field, carrying with them messages of hope and comfort into the hospital and into the trenches before the enemy's camp; and many of them are coming to Japan with the troops to be studied with new interest and respect.

A very large proportion of the lasting good accomplished by this organization is due to the generosity with which you have supplied this material; and to you and your supporters we extend the most cordial thanks.

The China Centenary Missionary Conference.

April 25th—May 6th, 1907.

Readers of the Recorder will be interested to know that satisfactory progress is being made. The subjects which are to have a place on the programme, and the Committees that are to deal with those subjects, have now been selected. The lists are given below.

It will be seen that the programme is not yet made out in detail. The Devotional Services and the Evening Public Meetings will be arranged later.

Every suggestion sent in was carefully considered, and if some important subjects have no place on the programme, it should be remembered that the Conference lasts for *ten* days only. Papers are to be prepared, and these will be in print before the Conference meets, but they will *not* be read at the Conference. Each subject will be introduced to the Conference by a resolution or series of resolutions based on the paper that has been prepared.

The selection of the Committees has occupied much time, and the list now printed is subject to correction. In anticipation of inquiries why some well-known and honoured names are not found in the lists, it will be sufficient to say that not every missionary is a Delegate, and that some who have been appointed Delegates are going on furlough or are burdened with other responsibilities.

The "Indian Method" has been considerably modified by the decision to have papers on each of the subjects on the programme, and to discuss the subjects, not in committees, but in the full Conference. The Committees accordingly are smaller than was originally intended, but they are representative in the widest sense.

The number of Delegates, including those who come under the 'twenty-five years in China' rule, is 449. Several missions and

districts have yet to report. To these a final appeal is made to reply promptly to the second circular which has been sent to them.

The Conference will commence (D. V.) on or about *Thursday, April 25th next.*

PROGRAMME.

FIRST DAY.

ORGANIZATION, COMMITTEES, RECEPTION.

SECOND DAY.—Morning and Afternoon.

I. THE CHINESE CHURCH.

(a). The opportunities and responsibilities of the church in view of the changed conditions in China.

(b). The self-support, self-government and aggressive work of the church, and the means by which they may best be developed.

(c). The deepening of its spiritual life.

(d). The need of special teaching in the church in view of the increasing circulation of rationalistic and anti-Christian literature.

(e). Evil practices that are injuring the church, such as litigation, concubinage, and use of church membership for private ends.

(f). How to get the help of young men and women in Christian work, and how to train the children of the church.

THIRD DAY.—Morning and Afternoon.

II. THE CHINESE MINISTRY.

(a). The student for the ministry and his training.

(b). How to induce educated men to enter the ministry.

(c). The preacher and pastor—his intellectual and spiritual development—his relation to self-supporting churches, to the missionary, and to the mission—the difficulties of his position, financial and social.

(d). The minister as an evangelist—his responsibility and opportunities.

FOURTH DAY.—Morning and Afternoon.

III. EVANGELISTIC WORK.

(a). How best to adapt evangelistic methods to the new opportunities.

(b). The necessity and limits of conciliation.

(c). The relation of the Gospel to social and political questions.

(d). How to create and sustain in the Chinese church zeal for evangelization.

(e). Use of auxiliary workers—colporteurs, Bible-women, church members.

(f). Evangelization in the city and in the country.

(g). Evangelization amongst the higher classes—possibilities and methods.

(h). Unoccupied parts of the field, and special fields—Mongolians, Thibetans, Mohammedans, Miaos, Lolos, Shans, etc.

FIFTH DAY.—Morning and Afternoon.

IV. EDUCATION.

(a). The new educational movements in China—a great opportunity for Christian missions.

(b). The value of Christian education in providing capable and trustworthy leaders in State and Church.

(c). Christian colleges—their scope and limitations.

(d). How will mission schools and colleges be affected by a system of education established by the Government, and what is our best policy in view of this Government education?

(e). Normal schools and the training of teachers.

(f). Education of the blind, and the deaf and dumb.

(g). Industrial education—what experiments have been made, and with what success?

SIXTH DAY.—Morning and Afternoon.

V. WOMAN'S WORK.

1. GENERAL.

(a). The women of the church—how they can best be instructed.
(b). Preparation of women candidates for baptism.
(c). What methods are best adapted to reach women of various classes in city and country?
(d). The training and employment of Bible-women or female evangelists.

2. EDUCATIONAL.

(a). The new attitude of the Chinese towards the education of girls and women.
(b). What can Christian missions do to promote the general education of girls and women in China?
(c). Mission schools for girls—their value to the church and their influence in elevating the women of China.
(d). The training and supply of teachers.
(e). Industrial training for girls and women.
(f). Orphanages and other charitable institutions.

SEVENTH DAY.—Morning.

VI. MEDICAL WORK.

(a). The doctor as a missionary—how can his work be made a greater Christian force?
(b). Religious work in the hospital.
(c). How best to follow up and keep in touch with hospital and dispensary patients.
(d). Medical training for Chinese doctors—its value and limitations.
(e). Medical work for women by women.
(f). Nursing as a profession for Chinese women.
(g). Special work—lepers, the insane, opium refuges, etc.

SEVENTH DAY.—Afternoon.

VII. CHRISTIAN LITERATURE.

(a). The place and power of Christian literature in China.
(b). The need for devotional literature.
(c). The growth of the new Chinese literature an incentive to greater literary activity on the part of Christian missions.
(d). The necessity for making the copyright clauses in the new Treaties effective.
(e). The field for Christian magazines and newspapers.
(f). Reading-rooms, libraries and book-lending societies.
(g). Utilization of Japanese Christian literature and scholarship.

EIGHTH DAY.—Morning and Afternoon.

VIII. THE HOLY SCRIPTURES.

(a) Translation—reports of Committees appointed at the last Conference.
(b). Interpretation—reports of Committees appointed at the last Conference.
(c). Study and use of the Bible—preparation of courses of Bible studies, and Sunday-school lessons.

NINTH DAY.—Morning and Afternoon.

IX. COMITY AND FEDERATION.

(a). The influence of missionary work in promoting the re-union of the Church of Christ.
(b). How mission comity may be made more effective.
(c). The proposals of the Peking "Committee on Union."

TENTH DAY.—Morning.

X. THE MISSIONARY AND PUBLIC QUESTIONS.

(a). The relation of the missionary to his own government and to the Chinese authorities (Treaty rights).

(b). How can the missionary best assist China in her political and social re-construction.

TENTH DAY.—Morning.

XI. ANCESTRAL WORSHIP.

Investigation of the facts and statement of the Christian position.

TENTH DAY.—Afternoon.

XII. MEMORIALS.

(a). Memorial to the Government asking for complete religious liberty for all classes of Chinese Christians.

(b). Declaration to the Government respecting the spiritual and philanthropic object of Prostestant Christian missions.

(c). A letter to the Home Churches.

(d). A letter to the Chinese Churches.

(e). A resolution on the Opium Question.

PROGRAMME COMMITTEES.*

I. THE CHINESE CHURCH.

Chairman—	Rev. J. C. Gibson, D.D.	E. P. M.	Swatow.
	Rev. C. Campbell Brown.	,,	Amoy.
	Mr. F. S. Brockman.	Y. M. C. A.	Shanghai. *(Young men.)*
	Rev. W. P. Chalfant	A. P. M.	Ichoufu.
	Rev. R. J. Davidson.	F. F. M.	Chentu.
	Rev. T. C. Fulton.	I. P. M.	Moukden.
	Rev. Spencer Lewis, D.D.	M. E. M.	Nanking.
	Rev. John Martin.	C. M. S.	Foochow.
	Rev. A. Lutley.	C. I. M.	Hungtung.
	Rev. T. W. Pearce.	L. M. S.	Hongkong.
	Rt. Rev. Bishop Roots.	A. C. M.	Hankow.
	Rev. C. J. Voskamp.	B. M.	Tsingtau.

II. THE CHINESE MINISTRY.

Chairman—	Rev. D. Z. Sheffield, D.D.	A. B. C. F. M.	Tungchou.
	Rev. T. Barclay.	E. P. M.	Tainan.
	Rt. Rev. Bishop Cassels.	C. I. M.	Paoningfu.
	Rt. Rev. Bishop Graves, D.D.	A. C. M.	Shanghai.
	Rev. G. W. Greene, D.D.	S. B. C.	Canton.
	Rev. Chauncey Goodrich, D.D.	A. B. C. F. M.	Peking.
	Rev. W. M. Hayes, D.D.	A. P. M.	Chingchowfu.
	Rev. H. Rieke.	R. M.	Kangpui.
	Rt. Rev. Bishop of Victoria.	C. M. S.	Hongkong.
	Rev. A. L. Warnshuis.	R. C. A. M.	Siokhe.
	Rev. J. S. Whitewright.	E. B. M.	Chingchowfu.

* Subject to alterations.

III. EVANGELISTIC WORK.

Chairman—	Rev. T. E. North.	W. M. S.	Hankow.
	Rev. G. Douglas.	U. F. C. M.	Liaoyang.
	Rev. H. C. DuBose, D.D.	A. P M. S.	Soochow.
	Rev. R. H. Glover, M.D.	C. M. A.	Wuchang.
	Rev. J. Hedley.	E. M. M.	Yungpingfu. *(Colporteurs and Mongols.)*
	Rev. A. Karlsson.	S. H. U.	Tsoyun.
	Rev. J. W. Lowrie, D.D.	A. P. M.	Paotingfu.
	Rev. P. F. Price.	A. P. M. S.	Dongshang.
	Rev. S. Pollard	B. C. M.	Chaotong. *(Aborigines.)*
	Rev. H. French Ridley.	C. I. M.	Sining. *(Mohammedans.)*
	Rev. A. R. Saunders.	C. I. M.	Yangchow.
	Rev. F. B. Turner.	E. M. M.	Laoling.

IV. EDUCATION.

Chairman—	Rev. F. L. Hawks Pott, D.D.	A. C. M.	Shanghai.
	Rev. D. L. Anderson, D.D.	M. E. C. S.	Soochow.
	Rev. W. L. Beard.	A. B. C. F. M.	Foochow.
	Rev. P. Bergen, D.D.	A. P. M.	Weihsien.
	Rev. W. N. Brewster.	M. E. M.	Hinghua. *(Industrial.)*
	Rev. S. Couling.	E. B. M.	Weihsien.
	Rev. D. Entwistle.	W. M.	Hankow. *(Blind).*
	Rev. E. F. Gedye.	W. M.	Wuchang.
	Dr. S. Lavington Hart.	L. M. S.	Tientsin.
	Rev. G. A. Stuart, M.D.	M. E. M.	Nanking.
	Rev. O. F. Wisner, D.D.	C. College.	Canton.

V. WOMAN'S WORK.

1. General.

Chairman—	Miss Benham.	L. M. S.	Amoy.
	Miss V. M. Atkinson.	M. E. C. S.	Soochow.
	Miss Julia Bonafield.	M. E. M.	Foochow.
	Miss Butler.	A. F. M.	Nanking.
	Miss Bryer.	C. E. Z.	Kienning.
	Miss E. Black.	E. P. M.	Swatow.
	Miss K. Fleming.	C. I. M.	Anren.
	Miss Graham.	U. F. C. S.	Liaoyang.
	Miss MacIntosh.	C. P. M.	Changtehfu.
	Mrs. Talbot.	C. I. M.	Chuchow.
	Miss Talmage.	R. C. A. M.	Amoy.

2. Educational.

Chairman—	Miss L. Miner.	A. B. C. F. M.	Peking.
	Miss Beckingsale.	E. B. M.	Sianfu.
	Miss Janet Clark.	C. M. S.	Ningtaik.
	Miss Dodson.	A. C. M.	Shanghai.
	Miss Gertrude Howe.	M. E. M.	Nanchangfu.
	Mrs. C. M. Jewell.	M. E. M.	Peking
	Miss Newton.	A. B. C. F. M.	Foochow.
	Miss Noyes.	A. P. M.	Canton.
	Miss Richardson.	M. E. M. S.	Shanghai.
	Miss M. E. Talmage.	R. C. A. M.	Amoy.

VI. MEDICAL WORK.

Chairman—Dr. D. Christie.	U. F. C. S.	Moukden.
Dr. W. H. Boone.	A. C. M.	Shanghai.
Dr. Agnes Cousins.	L. M. S.	Hankow.
Dr. S. R. Hodge.	W. M. S.	Hankow.
Dr. E. G. Horder.	C. M. S.	Pakhoi. *(Lepers.)*
Dr. N. S. Hopkins.	M. E. M.	Peking.
Dr. P. C. Leslie.	C. P. M.	Changtefu.
Dr. D. Duncan Main.	C. M. S.	Hangchow.
Dr. W. H. Park.	M. E. C. S.	Soochow.
Dr. Elizabeth Reifsnyder.	W. U. M.	Shanghai.
Dr. W. Wilson.	C. I. M.	Hsüting.

VII. CHRISTIAN LITERATURE.

Chairman—Rev. Jas. Jackson.	A. C. M.	Wuchang.
Rev. Joseph S. Adams.	A. B. M. U.	Hanyang.
Rev. T. Bryson.	L. M. S.	Tientsin.
Rev. J. Darroch.	Shansi Univ.	Shanghai.
Rev. I. T. Headland.	M. E. M.	Peking.
Rev. D. MacGillivray.	C. L. S.	Shanghai.
Ven. Archdeacon Moule.	C. M. S.	Ningpo.
Rev. F. Ohlinger.	M. E. M.	Shanghai.
Rev. J. Ross, D.D.	U. F. C. S.	Moukden.
Rev. J. Sadler.	L. M. S.	Amoy.
Rev. S. I. Woodbridge.	A. P. M. S.	Shanghai.

VIII. THE HOLY SCRIPTURES.

Chairman—Rev. A. P. Parker, D.D.	M. E. C. S.	Shanghai.

Members of the Executive Committees on the Union Versions, Annotated Bible, etc., appointed at last Conference.

Sub-Committee on study and use of the Bible.

Rev. D. Willard Lyon (*convener*)	Y. M. C. A.	Shanghai.
Rev. T. A. Parker Clinton.	C. I. M.	Changtefu, Hunan.
Rev. L. J. Davies.	A. P. M.	Tsingtao.
Mrs. Arnold Foster.	L. M. S.	Wuchang.
Rev. W. C. White.	C. M. S.	Longoang.

IX. COMITY AND FEDERATION.

Chairman—Rev. W. S. Ament, D.D.	A. B. C. F. M.	Peking.
Ven. Archdeacon Banister.	C. M. S.	Hongkong.
Rev. Jos. Beech.	M. E. M.	Chentu.
Rev. A. Bonsey.	L. M. S.	Hankow.
Rev. E. W. Burt.	E. B. M.	Weihsien.
Dr. T. Cochrane.	L. M. S.	Peking.
Rev. J. W. Heywood.	U. M. F. C.	Ningpo.
Rev. O. L. Kilborn, M.D.	C. M. M.	Chentu.
Rev. F. E. Meigs.	F. C. M.	Nanking.
Rev. L. B. Ridgeley.	A. C. M.	Wuchang.
Rev. J. W. Stevenson.	C. I. M.	Shanghai.
Rev. G. G. Warren.	W. M.	Hankow.
Rev. J. Webster.	U. F. C. S.	Moukden.

X. THE MISSIONARY AND PUBLIC QUESTIONS.

Chairman—	Rev. C. W. Mateer, D.D.	A. P. M.	Weihsien.
	Rev. W. Ashmore, Jr., D.D.	A. B. M. U.	Swatow.
	Rev. C. Bolwig.	D. L. M.	Takushan.
	Rev. G. F. Fitch, D.D.	A. P. M.	Shanghai.
	Rev. J. C. Garritt, D.D.	A. P. M.	Nanking.
	Rev. G. Gussmann.	B. M.	Hongkong.
	D. E. Hoste, Esq.	C. I. M.	Shanghai.
	Rev. Ll. Lloyd.	C. M. S.	Foochow.
	Rev. D. S. Murray.	L. M. S.	Tsangchow.
	Rev. Timothy Richard, D.D.	C. L. S.	Shanghai.
	Rev. A. G. Shorrock.	E. B. M.	Sianfu.

XI. ANCESTRAL WORSHIP.

Chairman—	Rev. Im. Genähr.	R. M.	Hongkong.
	Rev. S. R. Clarke.	C. I. M.	Kweiyang.
	Rev. W. A. Cornaby.	W. M. S.	Shanghai
	Rev. R. H. Graves, D.D.	S. B. C.	Canton.
	Rev. J. Carson.	I. P. M.	Newchwang.
	Rev. F. S. Joyce.	C. I. M.	Hsiangchenghsien.
	Rev. P. J. Maclagan, Ph.D.	E. P. M.	Swatow.
	Rev. A. H. Smith, D.D.	A. B. C F. M.	Panchuang.
	Rev. A. Sowerby.	E. B. M.	Taiyuanfu.
	Rev. S. G. Tope.	W. M.	Canton.
	Rev. J. Wherry, D.D.	A. P M.	Peking.
	Rev. H. M Woods, D D.	A. P. M. S.	Huaianfu.

XII. MEMORIALS.

Chairman—	Rev. Arnold Foster.	L M. S.	Wuchang.
	Rev. C. Bone.	W. M. S.	Hongkong.
	Rev. F. D. Gamewell, Ph.D.	M. E. M.	Peking.
	Rev. D. T. Huntington.	A. C. M.	Ichang.
	Mr. R. E. Lewis.	Y. M. C. A.	Shanghai.
	Rev. W. McGregor.	E. P. M.	Amoy.
	Rt. Rev. Bishop Moule.	C. M. S.	Hangchow.
	Rev. H. V. Noyes, D.D.	A. P. M.	Canton.
	Rev. G. Reusch,	B. M.	Chonghangkang.
	Rev. W. E. Soothill.	U. M. F. C.	Wenchow.

Gospel means glad tidings; in Chinese it is called 福音, the sound of happiness. In preaching we may lay principal stress on the blessings it is sure to bring to its receiver. We all know, of course, the important distinction between temporal and spiritual blessings, but our hearers, the common Chinese, cannot possibly comprehend such a distinction, but explain happiness in their own way, as commonly understood, the five kinds—a large family, riches, honours, long life, and peace. They consider their religion a kind of bargain with God; they will worship Him, and God has to give them all their heart desires. As long as they prosper they remain faithful, apparently very good Christians, but when things go contrary to their wishes, and sometimes without any apparent reason but that they for their being Christians meet with unexpected *difficulties* and *affliction*, then many fall off. Christ Himself has foretold such in His Parable of the Sower.—From Dr. Faber's "Paul, the Apostle in Europe," page 67.

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

English or Chinese?

A letter from Prof. Arthur Lloyd, of Tokio.

[This letter was written in answer to a request made to Prof. Lloyd that he would contribute an article to the RECORDER on the question as to the language to be used in mission education in the East.]

11th February, 1906.

MY DEAR MR. MANN:

I am extremely sorry to say that I am far too busy to undertake anything like a formal essay either now or for some time to come. But by a strange coincidence it does so happen that only last week I was writing to England on the very same subject, and I think it might perhaps answer your purpose just as well if I were to write you, while the matter is fresh in my mind, a short *résumé* of what I have already written for use elsewhere.

1. We are Christian educationists; at least I consider myself one, and your Association, I presume, makes the same claim. As Christian educators it is our duty to give instruction and training calculated, among other things, to enable our students "to learn and labour truly to get their own living and to do their duty in that state of life to which it shall please God to call them."

That means that a good practical secular education is a vital portion of all education—any education which fails to enable scholars to earn their living and do their duty so far fails to be even a Christian education.

2. In order to enable our students to earn their own living we must give them science, geography, history, all that modern life requires, regardless of any powers they may have of acquiring languages.

Two years ago I had several talks with Prof. Sharpe, of Bombay, who had been sent over to Japan by his government to study educational problems in this country. He told me that there was no comparison between students in Japan and in India. In Japan the students he found to be poor in English and linguistics, but strong in practical subjects, mathematics, etc., which they learned in Japanese; whereas the Indian student was, as a rule, excellent in language but weak in practical knowledge.

The Japanese government has shown excellent judgment in insisting on all instruction in practical subjects being given in the vernacular, and I believe the example of Japan is the one to be followed in China. Indeed I think it is the example that will be followed, whatever line the missionary schools may choose to adopt.

(*a*). It enables all students, whether linguists or not, to profit by the instruction.

(*b*). It enables schools to employ native teachers who have any aptitude to teach science, even though they may not have any knowledge of English or German.

(*c*). A vernacular education is one of the bases of patriotism; and just as the United States would refuse to sanction any system of education in which instruction was given in French or German, so China ought, as Japan has done, to discountenance any education which is not vernacular.

3 This brings up the question of text-books. Japan has been obliged to make all her text-books for herself. China, which employs the same script, will be able, in her educational reforms, to enter into the labours of Japan, and it is wonderful how energetically the supply of Japanese text-books for the Chinese market is being pushed. The books which Japan supplies are neither brilliant nor original, but they are practical adaptations of Western science by Orientals for Orientals, and that is what China needs. China will in time find native scholars to do what is required for a truly national system of text-books.

4. My own special line is teaching advanced classes. But my work is not as advanced as perhaps you suppose.

At the Commercial School I am strictly practical, and by way of giving my students some insight into the language of daily life, I am this year translating into English a very realistic Japanese novel. In the navy I have some students who are almost beginners; indeed one class are taking Barnes' third reader. But the object before me has always to be practical, a knowledge of English which will enable a Japanese officer to do his duty in, say, a foreign port. In the University alone do I lecture on literature, and there I find that whereas my own more intimate acquaintance with my own tongue often stands me in good stead, yet that true inspiration, which is one of the true tests of a higher instruction which is worth anything, comes much more frequently from my Japanese colleagues than from myself. I can explain, correct, and make suggestions in English, but when I want to "inspire" I have to fall back on my scanty stock of Japanese colloquial.

I think I have indicated the lines along which China ought to (and will) develop her national system of education. It ought to be the aim of Christian educationists to push that national system with all the strength they have, for therein lies China's hope, and a good national system of education can only be a help in the long run to the religion we believe. The time will come in China, as it has come here, when the special *raison d'être* of mission schools will disappear. In the meantime, and for many years to come, they will have their place as training places for teachers. And,

it seems to me, their work will be permanent or the reverse according to the position they take up with regard to the question of vernacular teaching.

I think that is a fair summary of what I feel on the subject of education in the Far East. If it is of any use to you, I shall be very glad to have had the opportunity of writing it.

Believe me to be,

Yours very sincerely,

ARTHUR LLOYD.

The Educational Directory in China.

THE Educational Directory for China is now out. Besides being invaluable for practical purposes it is a most interesting book to look over so as to get an idea of what is being done in different places and to get an account of the different schools and colleges in China.

The Editor of the book is Mr. N. Gist Gee, M.A., of Soochow University, and he deserves the thanks of all members of the Educational Association for the work which he has accomplished. The labors required in preparing such a book must have been tremendous, and for anyone to take up such a task, in addition to his regular college duties, surely shows a spirit of self-sacrifice and of devotion to the common interest of all who are working in China.

The body of the work is occupied by short accounts of each of the schools in China, classified according to missions. About seventy missions are represented in this way. These accounts give the personnel, and in the case of the larger schools and colleges also give a general account of the work being done. In this not only the mission schools are included, but also the government schools under foreign management.

The Appendices are perhaps still more valuable than the main part of the book. Appendix A gives the Courses of Study for Male Institutions. Fifteen such institutions are represented. The hours spent on each study and in many cases the text-books used are given, so as a reference book in opening new work this may be of great value.

Appendix B does the same thing for Girls' Schools, giving five courses of study.

Appendix C contains first a Summary of Boarding-schools for Young Men. In this the schools are classified according to provinces, and the statistics are given. These include the

number of teachers, foreign and native, and the number of boarding and day pupils. Altogether there are eighteen colleges or schools, each containing over 100 boarding pupils.

The next summary is that of Boarding-schools for Young Women. These, although very numerous, are much smaller; only five reaching the 100 mark.

Other summaries are those of Anglo-Chinese Graded-schools, Day-schools, and Kindergartens. Of the latter there are five, with a total of 118 pupils.

Last in the book comes a list of Members of the Educational Association and an index to the volume by names of towns represented.

Altogether there are over 200 pages in the Directory, and it is well worth the dollar which it costs at the Presbyterian Mission Press, Shanghai. We suppose that most members of the Educational Association will provide themselves with this volume, and again we thank its editor for his labors on our behalf.

F. L. H. P.'s Editorial in "St. John's Echo."

[Some interesting statistics have been compiled by Dr. Pott from the figures given in the Directory, so with acknowledgments to him we reprint the following editorial summarizing the Directory:—]

The Educational Directory compiled by Mr. N. Gist Gee, and just published by the Educational Association of China, is a volume full of interest. No one can study it carefully without realizing more than before what a very important and valuable work in helping to educate China is carried on by Christian missionaries.

Apart from the religious influence exerted by the schools under their direction, and viewed solely from the standpoint of being the means for the introduction of a more enlightened form of education, these schools and colleges have been of inestimable value to China.

They are a free gift from the West to the East, representing a very large sum of money which is annually poured into China, and they constitute a gift which is inspired by purely philanthropic motives.

We have taken the trouble to add up some of the columns of figures contained in the appendices, and attempted to get a summary of the work in this way.

We gather from the statistics contained in this book that at present there are no less than 8,000 male students residing at the various mission boarding-schools and colleges conducted by Protestant missionaries. To this number another thousand may be added for day-students attending boarding-schools. There are about four thousand female students in the various missionary boarding-schools and colleges, with an additional 600 day-students attending them.

Altogether there are 185 boarding-schools and colleges for male students and 93 for female students.

About 296 male and 273 female teachers are engaged in carrying on this educational work.

The Directory also contains reports from 1,350 day-schools under Protestant missionary auspices, with a total enrollment of 16,000 male students and 7,000 female students. We imagine that this is, by no means, a complete report of mission day-schools, but even as it is the figures are striking.

There are as many as fourteen institutions which may properly be classed as colleges. These are distributed in the great centres of China, along the coast, and in the interior.

As an evidence of the attention paid to this department of missionary work by American societies, it is interesting to note that of the fourteen, twelve are colleges founded and conducted by American missionaries.

The only disappointing report in the Directory is the meagre returns it contains in regard to kindergarten work. Owing doubtless to the difficulties of conducting this kind of work in China, the figures show that only some 126 children, throughout the whole of the empire, are under this form of instruction.

As we have said before now that China is contemplating the organization of an educational system throughout the country, she cannot afford to be regardless of the great work that is being carried on by missionaries. She should recognize the value of the work and gratefully receive the benefit which is conferred upon her by the labour of these men and women.

Those who scoff at missions and their practical value would do well to ponder these figures, and try to form some estimate of the amount of effort which they indicate, and of the influence these schools and colleges must necessarily exert in China.

It has been said that Christianity entered Japan through the school. We think it may be said, without fear of exaggeration, that much of the work for preparing China to understand the Christian religion has been performed quietly and silently in these schools.

It would be interesting to know how many of these students have been led to embrace the Christian religion, but even if this number proved disappointing, we still can see that the pupils who come under the instruction of these schools can hardly fail to have misconceptions removed and to have some appreciation for the great religious ideas contained in the teaching of Jesus Christ.

The St. Louis Educational Exhibit.

To the Members of

THE EDUCATIONAL ASSOCIATION.

By a vote of the Executive Committee of the Educational Association it was decided to place the Educational Exhibit, which was collected for the St. Louis Exposition, on view in Shanghai at the International Institute. We have set apart for this purpose a portion of one room, but we are hoping to have in time more space to lend for such an exhibit. At present this exhibit consists of

books, albums, separate pictures, samples of school examinations and class work and a few models of buildings. So far as the Institute is concerned, we would be glad to see this exhibit not only made permanent, but improved by additional. Besides the large number of outsiders who see the exhibit, some of the members of the Educational Association may also find interest therein. The Institute may be found at 345 Rue du Consulat Prolongée.

Yours truly,

GILBERT REID.

Meetings of the Executive Committee.

The Executive Committee met at the McTyiere Home on Friday, 9th of March, at 5 p.m.

Present: Rev. Messrs. Silsby, Pott, Rawlinson, Miss Richardson, Profs. Cooper and Walker. In the absence of Dr. Parker, Mr. Silsby was asked to take the chair.

Mr. Cooper reported that as a result of the ballot recently sent out, over two-thirds of the total membership of the Association had voted in favor of the following four amendments to the Constitution and By-laws :—

1. To amend the Constitution, Art. I, by adding the following: "The Chinese name of this Association shall be 中國教育會."

2. To amend the Constitution, Art. IV, by changing the final period to a comma, and adding the following: "as active members; other persons engaged in such work shall be eligible as associate members. Active members alone shall have the right to vote and to hold office. Election to membership, *ad interim*, rests with the Executive Committee."

3. To amend By-law 7 by inserting the words, "and Chairman of the Publication Committee," after the word *Treasurer*.

4. To amend the By-laws by adding a new by-law (No. 14) as follows :—

"At the triennial meetings of the Association the reports of Officers and Standing Committees shall be distributed in printed form at the first meeting of the Association, at which time they shall be read by title and referred to appropriate committees. Such committees shall return the reports for the action of the Association at the opening of the morning session, from day to day, together with such recommendations as they shall desire to make, and action upon the reports shall then take precedence of all other business."

These changes have therefore been adopted by the Association.

On motion, Mr. George Alfred Clayton, of Wusueh, Kiukiang, was elected a member of the Association.

On motion, the meeting adjourned.

M. P. WALKER,
Secretary.

The Executive Committee met at the McTyiere Home on Friday, 6th April, 1906, at 5 p.m.

Present: Dr. Parker, Chairman; the Rev. Messrs. Silsby and Cline, Prof. Walker.

The Secretary read letters from Drs. Sheffield and S. Lavington Hart accepting their appointment to the Committee, to find out the

position of the Chinese Government with regard to mission schools, etc., and at the suggestion of Dr. Sheffield, the names of Dr. Ament and Rev. E. T. Williams, of Peking, were added to the Committee.

The Secretary read a letter from Rev. J. Whiteside accepting the position of director of the book exhibit.

Miss Henrietta Montgomery, of the American Presbyterian Mission, Kiungchow, Hoihow, Hainan, was elected to membership in the Association.

Dr. Parker reported, that the work on the Directory of the Association was complete and that the book was now ready for sale. The price, as already decided, was $1.50 per copy and $1.00 to members of the Association.

Dr. Parker reported that the sales of books for the six months ending 31st December, 1905, had amounted to $2,624.21 and that the bills paid for printing during the same time had amounted to $999.60.

Dr. Parker reported that the Mission Press had paid to the Treasurer of the Association $1,000 and that there was still a balance of $4,112.73 in the hands of the Press.

On motion, it was decided to send twenty copies of the Directory to Prof. N. Gist Gee, of Soochow.

On motion, the meeting adjourned.

M. P. WALKER,
Secretary.

The Committee met at the McTyiere Home on Friday, 4th May, 1906, at 5 p.m.

Present: Dr. Parker, Chairman; the Rev. Messrs. Silsby, Cline, Rawlinson, Bevan, Profs. Cooper and Walker.

The Secretary read a letter from Mr. N. Gist Gee, of Soochow, stating how he had disposed of the copies of the directory sent him and making a request for more. On motion, it was decided to send ten more copies of the directory to Mr. Gee.

The Secretary read a letter from Dr. D. Z. Sheffield, of North Tungchou, stating the progress of the work of the Committee to find out the position of the Chinese Government with regard to Mission colleges.

The Secretary also read a copy of a letter prepared by the above Committee to be sent to Hon. W. W. Rockhill, U. S. Minister at Peking.

On motion of Mr. Cooper it was decided to indorse the letter to Mr. Rockhill.

Mr. Bevan reported that a draft for £94 odd had been sent to W. and A. K. Johnston in payment of their bill.

On motion of Mr. Silsby it was ordered that 2,000 copies of Dr. Parker's Trigonometry be printed, as the present edition had been exhausted.

On motion, the meeting adjourned.

M. P. WALKER,
Secretary.

Our Book Table.

Pioneer Work in Hunan, by Adam Dorward and other missionaries of the China Inland Mission, with portraits, illustrations and map. By Marshall Broomhall. London: Morgan and Scott and China Inland Mission. 1906. 2/- nett.

For this instructive and inspiriting book we cordially thank Mr. Broomhall, and we trust its reception will be such as to encourage him to write in a similar way the story of pioneer work done by C. I. M. missionaries in each of the provinces where they are now established.

The majority of the workers on the field to-day know little or nothing of the heroes who toiled and suffered twenty or thirty years ago. We commend this study of Adam Dorward's eight years of strenuous and faithful toil to every junior missionary. It is well, indeed, that the example of such a true evangelist should be before us all. Nor have we recently come across a book that will do more good in the home churches. It would make a capital text-book for Christian Endeavour Societies and Mission Bands.

Adam Dorward was one of those men who write little about themselves, and we do not therefore see as much of the man as we should like; but his work shows him to have been a man of rare qualities of heart and mind. Arriving in China in 1878 he was, after two years of preparation, set apart for pioneering work in Hunan. His first journey in the province was made in 1880, and to him belongs the honour of having been the first foreigner to reside in any of its cities or towns. Dorward's journeys were not mere trips to certain points and back again, but the long itinerations of a true pioneer. His first journey was one of 500 miles, and in 1883 he covered no less than 1,300 miles. He was often alone, and often he carried his own pack over those weary miles. Of the eighty-two chief walled cities in Hunan, Dorward visited no less than sixty-three, and in each, as far as it could be done, he appears to have preached and sold Scriptures and tracts—a splendid record when we remember that Hunan was then the "closed" province. "Amid hardships unrecorded and discouragements sufficient to dishearten the most sanguine, he gave the strength of his fine manhood to the doing of God's work among a people who repeatedly cast him out as the off-scouring of the earth; until, in one final effort to stand by a fellow-missionary in time of special need, he denied his body that rest, which serious sickness demanded, and literally poured out his soul unto death."

Space will not permit even a reference to those who became Dorward's colleagues and successors, to whom the book, however, does full justice.

That twelve societies now have resident workers in the province and that the C. I. M. has eight foreign missionaries at four central stations, and that this same Mission has twelve native helpers and nearly one hundred baptized Christians, are facts that should stop the mouth of unbelief and call forth abundant praise.

The illustrations, the map and general get-up of the book are admirable. G. H. B.

Comparative Study in Geographical Terminology 中西地名比較表. By Gilbert Reid and Sha Ch'ing. Commercial Press, Shanghai.

This is a collection, under one view, of a long list of geographical names with their Chinese equivalents as hitherto used by the following authorities: The Geography issued by the Commercial Press in Shanghai; the Geography prepared by Messrs. Chapin and Tewksbury of North China College; the Geography prepared by Mrs. Alice Parker; the Geography prepared by the Japanese, and where the words are in smaller type, a still later and larger Geography prepared by the Japanese; a Geography prepared by the late Dr. William Muirhead; miscellaneous authorities, especially books published by the Shanghai Arsenal; books issued by the Diffusion Society. Dr. Reid says in the Introduction: "The following Lists . . . . are the outcome of giving instruction in History and Geography and of preparing books in Chinese on Historical Themes . . . . . In looking over these different lists it will be at once apparent that there has either been no system in the selection of terms, or, if there has been a system, it does not conform to the usage of the Chinese language. It will be seen that the same sounds are not rendered with the same Chinese character, but different characters represent the same sounds. Which of the lists is the most suitable still remains to be determined. In preparing these lists . . . . . it has been with the hope, First, that the Chinese government, through its Ministry of Education, will very soon be able, by the appointment of competent Chinese and foreign scholars, to issue an official list, either selecting the best terms that have already been in use, or preparing a new list; and, Secondly, that the Educational Association, which consists of nearly all the British and American educationists in China, would also complete the task, which it has already undertaken, of selecting a set of terms in geography for literary and educational use."

It would have been better if Dr. Reid had included the terms that have already been adopted by the Educational Association. And users of his book would be glad, also, if he had indicated his preference for one set of terms, as his experience and observation would have given confidence to many whose views on the subject have not been definitely fixed.

Dr. Reid has done a good work in collating these lists, as it will be a great help both to the student and maker of books on geographical and historical subjects in Chinese, and also to the Chinese government and the Educational Association who, Dr. Reid hopes, may be able to select and publish a List of Terms such as may come into general use. But the whole subject still remains to be dealt with in some adequate manner so as to secure a uniform system of rendering Western geographical names into Chinese. For the present confusion reigns. With these lists before you, "you pays your money and takes your choice."

A. P. P.

Chinese Superstitions. By J. Vale. London: C. I. M., Morgan and Scott. 1906. Price 6d.

This well-printed little volume is evidently an amplification of the paper read by Mr. Vale before the Chen-tu Association in 1904 and published in pamphlet form in 1905. In the notice in

the May RECORDER for that year the reviewer said it would be a helpful exercise for younger missionaries to talk over with their teachers the various customs set forth in this booklet and note wherein they coincide with, or differ from, the practice in their own locality. Unfortunately in this issue there are no Chinese characters at all. In the new edition the following charms, which are not in the earlier pamphlet are mentioned: how to stop a fire; angry ancestor charm; egg and seed charm. The divisions of the booklet are:

I. Superstitions confined to certain classes of society.

II. Superstitions common to all classes.

Under the second heading come old wives' superstitions, superstitions in connection with sickness and disease, and superstitions in connection with marriage, birth, death, and burial.

A valuable addition to this new issue are two beautiful half-tone reproductions of objects connected with these beliefs. Such a publication is of great value at home, where those who are interested generally have access only to the beautiful theories of the popular religious systems, and learn nothing of the customs and superstitious fears which do so much in shaping, and twisting, the lives of the people.

We would suggest to the friends interested in the subject of folklore, and who have been making a special study of the customs, superstitions, legends and myths of the people among whom they live, that they should compare notes—possibly at the General Conference in 1907—and arrange for the publication of a book dealing with the whole matter and its relations to different parts of the Empire. In the Journal of the China Branch of the Royal Asiatic Society (Vol. xxxiv, I: and xxxvi) Rev. E. Box gives us a study of Shanghai Folklore, which should not be forgotten in the preparation of such a work.

G. M.

"Religions of Mission Fields as viewed by Protestant Missionaries."

To bring into one volume of a hundred pages a practical survey of the great varieties of non-Christian religions prevailing in "Mission Lands" would likely have been a failure in other hands than those of Dr. H. P. Beach, Educational Secretary of the Student Volunteer Movement. But even so the success of this book has been achieved by having each religion treatedin succinct, first-hand fashion, by missionaries writing on the field.

Dr. Richards treats of the "Religion of the African," Dr. De Forrest of Shintō, Mr. Janvier of Hinduism, Dr. Cushing of Southern Buddhism, Dr. Gring of Japanese Buddhism, Dr. DuBose of Taoism, Mr. Meyer of Judaism, Dr. Zweimer of Mohammedanism, Dr. Winton of Catholicism, and, of special interest, Dr. Devollo Z. Sheffield of Confucianism. We do not remember to have seen in condensed form any treatment of Confucianism so intelligible to the lay mind and so carefully diagnozed as is this by Dr. Sheffield. In regard to ancestor worship he closes his brief paragraph by saying: "This worship has been excluded from the Roman Catholic church in China, though from early times that church has admitted the worship of saints and angels into its ritual. In the Protestant church the deeper spiritual intuitions of the native converts uniformly declare against this practice."

R. E. L.

The Creed of Christ. A Study in the Gospels. By Rev. Richard Venable Lancaster. 12mo., pp. 206. Richmond, Va. Presbyterian Committee of Publication. 60 cents.

The author, a former missionary in China, has given us in this little volume a book which is rather unique in its plan and which comes to us highly endorsed by some of our ablest ministers in America. One of them said recently: "This is one of the best books of its day. I know of nothing better in its line. I have reread it, and it grows upon me." He further says: "For myself, after fifty years of Bible study, I do not hesitate to affirm that this book is a fair and free statement of the actual faith of Jesus of Nazareth—the Christ."

There are many books telling what the creeds of certain churches, or people, or individuals are. This usually means their interpretation of the teachings of the Scriptures or of Christ on certain points, but the idea of this book is to go deeper and tell as far as possible in Christ's own words what *He Himself* believed on different subjects. We are told in simple language, because it is mainly Christ's own language, what He believed about the Scriptures, God, Satan, Sin, Punishment for Sin, Himself, His Kingdom, the Holy Spirit, the Second Coming, the Final Glory, etc.

In carrying out this idea Christ is either quoted fairly and fully, or else chapter and verse for the statements are given. There is no effort to establish or to controvert any church peculiar doctrines or belief. Whether looked at simply as a Bible study or as a devotional work the book is alike good. We most heartily commend the book to everyone and feel sure that all will be helped by a careful reading of it.

G.

Macmillan and Co.'s recent issues.

Macaulay's Essay on Clive, with introduction, notes, etc., by H. M. Buller, M.A., price 1/-, is a well got up little volume. In the introduction Mr. Buller accuses Macaulay of inaccuracies, and he thereupon imitates his example. He gives the date of the founding of the English East India Company as 1606, whereas the charter was granted in 1600 and the company founded probably in 1599. He confuses English and British just as Macaulay does. His spelling of "Mahomedanism" is unusual, but as the spelling of Oriental names seems one of his specialities, we shall not quarrel with him about it. The notes, etc., are valuable helps in the study of the Essay. Mr. Buller has, on the whole, done his work well.

An introduction to Practical Geography (3/6) by Simmons and Richardson, is an admirable contribution to the text-books that are being issued for the rational teaching of the children of to-day. It is a geography in the widest sense of the word and does not treat of countries, their peoples and commerce. It is more in the nature of physiography, in that it treats on the surface of the earth only and the various phenomena observed by us who live thereon. It is what it professes to be, a *practical* geography, in that it shows how to make maps of rooms, fields, countries, and continents, etc. It shows how to put to practical use barometers, thermometers, dials, compasses, sextants, etc. The various tables given are interesting as well as useful, and altogether for advanced pupils we have not seen anything in the way of text-books likely to be of greater use in the subject it professes to treat.

A Shilling Arithmetic, with Answers. By S. L. Loney, M.A., sometime Fellow of Sidney Sussex College, Cambridge, and L. W. Grenville, M.A., of St. John's College, Cambridge, Senior Mathematical Master of St. Dunstan's College, Catford, S. E. Price 1/6.

This little book, written on the lines of Loney's "Arithmetic for Schools," has been prepared in the hope of meeting the requirements of Secondary Schools, and covers the course for the Oxford and Cambridge Junior Local Examinations.

Macmillan's New Globe Readers. Book III. 1/2.

Selected passages from Æsop, Hans Anderson, Kingsley, Tennyson, Ballantyne, Lewis Carrol, and other well known writers, form a compilation excellently calculated to interest and inform children who have got over the first difficulties of reading, but are not yet sufficiently advanced to run alone.

Macmillan's New Globe Readers. Book IV. Price 1/4.

There is a great treat for our young people in this volume. The list of authors includes the well-known writers of several countries; and the stories from the Odyssey and Teutonic mythology will help to create and develop the desire for good books.

Ivanhoe. By Sir Walter Scott. Abridged and edited with introduction, notes, glossary, etc., by Young Johnson. This well-illustrated volume is issued at 1/6.

Old Mortality. By Sir Walter Scott.

With Notes by the Editor and Mr. Andrew Lang, Glossary and Index. A nice edition of an old favorite. Price 2/6.

Les Caractères ou les Mœurs de ce Siècle, par La Bruyère. Adapted and edited by Eugène Pellissier. Price 2/6.

Marchand D'Allumettes, par A. Genevraye. Edited by Cloudesley Brereton. Price 2s.

ACKNOWLEDGMENTS.

The Records of a Conference on Federation held at Peking. China, September 28th to October 1st, 1905. Printed in Japan. 1906.

A hundred and eighteen pages of interesting discussion of this important subject.

Missionary District of Shanghai, A. C. M. Report of Fourth Conference. 1906. January 31st—February 1, 2, 3. Shanghai, 1906.

A cheering and encouraging report of progress, with valuable statistical tables, and helpful discussions of the following subjects: — (1) The Catechumenate. (2) Christian Union in China. (3) The Relationship of Heathen to Christian Rites and Ceremonies. (4) The Missionary's Attitude towards the Political and Social Movement in China.

Report of the American Baptist Telugu Mission for the year 1905, being the seventieth year of the Mission. Madras, 1906.

A hopeful report, with sketch map of the field, illustrations of the workers, and carefully prepared tables of statistics.

衛生學入門問答 A Catechism of Health, giving elementary instruction in the first principles of health and hygiene. By P. L. McAll, B.A., M.B., L. M. S., Hankow. Central China Religious Tract Society, Hankow.

Transactions of the Asiatic Society of Japan. Vol. xxxiii. Part 2. December, 1905. Price $1.50.

Contains:—"Village Life in Japan." "The Ten Buddhistic Virtues."

The China Medical Missionary Journal. May, 1906. Volume xx. No. 3.

Annual Report of the Smithsonian Institution, 1904. United States National Museum. Washington City, 1906.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

C. L. S. List:—

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race. (Finished.)

S. D. Gordon's book on Power. By Rev. D. MacGillivray. (Finished.)

Booker T. Washington's "Up from Slavery." By Mr. Kao Lunching.

Simple Mandarin Church History. D. MacGillivray.

Guizot's Civilization. W. A. Cornaby.

War Inconsistent with the Christian Religion. Dodge.

Commercial Press List:—

Laughlin's Political Economy.

Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiangnan Arsenal.

Shansi Imperial University List:—

Twentieth Century Atlas of Popular Astronomy. By Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Text-books of Tokio Normal School. Translated from the Japanese: Meteorology, Ironwork, Mineralogy, Zoology, Physiology, Physiography.

Systematic Theology. By Dr. H. C. DuBose. (very extensive)

Catechism of Synoptic Gospels. By Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters.

Concordance of the New Testament. Mandarin. Rev. C. H. Fenn.

Commentary on the Four Books. By Dr. Henry Woods.

Ballantine's Inductive Studies in Matthew.

Couling's Text-book of Zoology.

Outline Scripture Catechism. By Mrs. Hugh W. White.

Doctrinal Catechism. By Rev. Hugh W. White.

Mrs. Bertha S. Ohlinger, "An Indian Princess."

Abridgment of Mateer's Arithmetic. By Mrs. Mateer.

Catechism on St. John's Gospel. By Mrs. DuBose.

Rev. Geo. L. Gelwicks writes to say that he is working on a Concordance of the Old Testament in collaboration with Rev. H. C. Fenn on the New Testament.

Mr. MacGillivray's Classified and Descriptive Catalogue of Christian Literature (1901) being all sold out, he purposes bringing it up to date for the 1907 Centenary Conference, including all distinctively Christian books by all Societies. Suggestions for improvement and materials gratefully received from recent authors and from Societies. He has also in mind to publish a China Mission Year-Book, commencing with 1906, to be issued at the beginning of 1907, this to be the first of a regularly appearing series of Year-Books. Suggestions as to what should be included in these Year-Books are now solicited. He would also like to know from missionaries what they think of the idea. This has nothing to do with the Centenary Historical Sketches, of which he is Editor.

Editorial Comment.

Chinese Possibilities.

THE contents of this issue afford much food for thought, and, in some cases, opportunity for explanation. A most interesting field of thought is suggested by Bishop Graves' paper on Chinese Christianity. The observation and experience of most missionaries will doubtless in the main agree with his summary of Chinese traits and their probable influence on the Christianity of coming generations. It may, however, be questioned whether there is not in the Chinese far more depth and warmth of emotion, and hence the possibility of arousing greater religious devotion than appears on the surface. The Chinese seldom express exactly what they feel, and then only to those with whom they are in absolute accord. The one great exception to this statement is perhaps that revolt of the individual from self-repression which is seen in the frenzy of rage to which many Chinese give way. There is a self-abandon and, so to speak, enjoyment of this passion in these cases which reveals the emotional depths of the Chinese character. Love, faith, the desire for holiness, and as Bishop Graves has pointed out, the power of self-renunciation, have the highest potentialities in such a people, in spite of the apparent calm and coldness of their exterior. This coldness and the fear of showing what is in their hearts result largely from two causes: first, the subjection of the individual to the mass; and second, the sense of lack of sympathy, or as it may be called, the suspicion or fear that others will criticize and laugh at those who carry their hearts on their sleeve. But the heart within is capable of being touched and thrilled.

* * *

Chinese Longings.

ALONG with the idolatry and superstition of China is to be found a certain amount of religious fervor and devotion —as much perhaps as is discoverable in most countries where idols are worshipped. Such devotion is kindled, not by the idols or the ceremonies; for falsehood has no power to warm the heart; but rather by adventitious circumstances, such as calamity, or sorrow, or pain, or opposition and persecution. Indeed these seem to be needed to bring many of us, who are born in Christian lands, to feel and appreciate the truth. But the feeling of need brought Buddhism to China against the veto of the sages and the scholars. Priests and nuns to-day bring women to tears as they tell of the pains and sorrows of Buddha or of saints of that religion. In spite of mixed motives we must believe that it is religious fervor which takes many men and women into the various vegetarian and

other sects, or shuts them up in rooms in monasteries and convents, where they spend years in worship and study. And many of our converts have told of their long and ardent search for a Savior, finding rest only when they found Christ.

* * *

Practical Chinese Christianity.

THE most important point of all for us to ponder is the fact that the Chinese take religion from the practical rather than the intellectual or mystical side. We are told by certain spiritual Chinese, whose judgment we thoroughly trust, that not a few who have entered the church have wished, after a time, that they might honorably withdraw, because they do not actually see men's lives *changed* by the Gospel in accord with the preaching of the pulpit and the promise of the Bible. Let us as missionaries live up to what we preach and lead the Christians into that practical experience of the Spirit's power to change the disposition and mend faults. Spiritual living, whether mystical or not, is an intensely practical matter. Actual Christianity does attract the Chinese. If we present the Christ-life to the Chinese, not from the pulpit or desk alone, but in our lives, it will be repeated and reduplicated. A people so practical as the Chinese, when they are actually made over by Christ, may help greatly to teach the world what a living Christianity is.

The Union Articles.

IN our January and February issues the subject of union was referred to and proof was given of the many-sidedness of the question. The publication of the three papers in this number is timely in view of the important position given to the subject of comity and federation in the Centenary Missionary Conference programme printed in this issue; and also in view of the approaching summer conferences at the health resorts. We feel that had Mr. Mateer been able to carry out his desire to attend the Pei-tai-ho Conference, he might have contributed to some of the actions then taken. He might possibly even have subscribed to most of them.

* * *

Union at the Summer Conferences.

WHILST many workers will not be able to attend these conferences we feel sure that most of them will be there in spirit. We realise that when the disciples returned from the missionary tour among the villages of Galilee, our Saviour's invitation was very welcome to them: "Come ye yourselves apart into a desert place." No Christian work can be well done without long and frequent communion with Christ, and when a large number of workers gather together in His Name for prayer and conference, we feel sure that the Spirit of God will be present and much lasting benefit accrue. Possibly when it comes to action on such topics

as union and federation some summer conferences may take themselves too seriously and with a certain lack of perspective. But all their discussions and suggestions clear the air, and perhaps the partial failures of some laudable efforts may have an influence even more lasting than if present success had attended them. With clearer minds and warmer hearts more workable plans for union, federation or co-operation may be presented.

* * *

Union at the Centenary Conference.

WITH federation in the air in many different countries we believe there will be an increased study of the question by all missionaries, and we look confidently forward to an advance step being taken by the General Conference next year. Union, not uniformity, on the basis of essentials, is surely possible in the native church. We have no right to perpetuate here differences which exist at home, but which are not accepted on their merits and with free choice, after full study of the *pros* and *cons*, by the Chinese. If we do, we shall have mixed clay with iron and we shall have built not Christ's pure church, but an edifice full of human separations. "I am of Paul," "I am of Apollos," "I am of Calvin," "I of Wesley," "I of the Anglicans," "I of the Non-conformists,"—Oh for a Paul with authority to write to us Corinthian factionists. Yet it seems that Christ's words, and above all His prayers, ought to suffice!

We trust that at the Centenary Conference those present will so rise to the "higher altitudes of faith and love and prayer and devotion" that the barriers that separate will be shaken. As Mr. Speer once remarked, "The best way to heal some breaches is to bridge them in higher air."

* * *

An Explanation.

THE printing of the articles on Union, from time to time, has enabled us to gauge more accurately the desire for union, as well as to learn those points on which there is difference of opinion, and regarding which explanation might be made. We recommend to others what we have done for ourselves, a careful re-reading of the circular issued by the Bible Societies on the proposed "Union" terms for God and Spirit. There is no attempt upon the part of the Bible Societies "to force out of the Bible entirely the term which expresses the conviction of a considerable minority; and, instead, force upon them a term which they cannot conscientiously use."

The Bible Societies are not prepared to print editions of the Bible with a *new* set of terms, and at the same time publish editions in all of the other terms now in use. The American Bible Society now prints the Scriptures with the terms *Shên*, *Shang-ti* (with *Shên* for Spirit) and *T'ien-*

chu, and the Society will continue to print in these terms until the missionaries have agreed upon the best terms. It is not proposed to *force* anyone to adopt the suggested "compromise terms." The circulars sent around by the Bible Societies do not "*require* missions so to act as to bind all their members to use only the Bible with the compromise terms." The circular letter explicitly states that the Bible Societies *ask* the missionaries whether they "are prepared to use editions of the Mandarin version of the Bible printed with the above terms for God and Holy Spirit, *and not to call upon the Bible Societies to print editions with other terms.*" The letter also plainly shows that this action was not taken by the Bible Societies on their own initiative, but at the request of the Peking Conference, and that its purpose was to ascertain the wishes of their constituents in this matter.

"Form I" to be used when the vote of the Mission, Conference or District Committee is binding upon its members records the vote of the Mission, Conference or District Committee and pledges their members "to use such editions of the Scriptures, and to use them exclusively." That is, not to call upon the Bible Societies, in future, to publish editions with the other terms. The same is true of "Form II," in which the individual missionary agrees to use such editions exclusively. It was never contemplated that Scriptures now in the hands of missionaries or converts or the stock in the depôts of the Societies should be discarded for the others. The Bible Societies would be the first to deprecate such a waste. But the Bible Societies have a right to know that if the compromise terms are agreed to by a practically unanimous vote, their constituents will not call for editions with the old terms after the present stock is exhausted.

It will be interesting to our readers to know that in the replies received to the circulars sent out by the Bible Societies only one Mission—the Hankow District of the London Mission—and twelve individuals voted against the change. The replies represent thirty-six different Missionary Societies.

* * *

The American Bible Society.

In our last issue we gave some gleanings from the annual report of the British and Foreign Bible Society. As the year is usually well advanced before the American Bible Society figures reach us from New York we have, through the kindness of Dr. Hykes, been favoured with a perusal of the report sent home by him. With Mr. Bondfield, he sees a live connection between the work of the Bible Societies and the native desire for more knowledge and greater independence. Dr. Hykes believes that China is entering upon a new era—one pregnant with great promise and at the same

time full of the greatest dangers. He welcomes the rise of the spirit of patriotism, of which many thought the Chinese quite incapable; but a wave of which appears now to be sweeping over the whole country. The drastic reforms in the criminal code of the country and other steps working evidently toward the abolition of extra-territoriality are noted. Riot and restlessness are not overlooked by Dr. Hykes, but the report is a hopeful one, because he knows that in the Gospel the Bible contains is the only possible remedy for China.

* * *

A Record Year.

THIS has been the record year of the China Agency of the A. B. S. in the matter of printing. A total of 549,600 volumes, comprising 39,000 Testaments and 510,600 portions, shows an excess of 195,100 books over the figures for 1904. Bishop Schereschewsky has completed his long and arduous labours in connection with the complete Mandarin Reference Bible; the work is in press and nearing completion. The following table may be of interest in connection with the term question:—

DIALECT.	SHANGTI.	SHEN.
Mandarin	315,000	131,000
Mand. & English	...	600
Classical	6,000	6,000
Canton Colloquial	...	1,000
Cant. & English	...	2,000
Easy Wên-li	20,000	51,000
Foochow Coll.	13,000	...
Sam-kiong ,,	...	3,000
Shanghai ,,	...	1,000
Soochow ,,	...	1,000
	354,000	195,600

It may be noted here that no Scriptures were printed this year in the third term (Tien-chu), in which the A. B. S. supplies China. The direct issues are the largest of any year since the Society began work in China, a total of 625,852 volumes being despatched, and showing an excess over last year of 98,251 books. Comment is again made on the growing demand for complete Bibles and Testaments. The returns of actual circulation are also satisfactory, aggregating 537,304 copies of the Word—the first time the half-million mark has been passed.

* * *

Y. M. C. A. Secretaries in Council.

To contemplate the future influence of young men in China is both an inspiring and an alarming exercise. They constitute an unmeasured store-house of potential energy which, like Niagara, only wants harnessing to be made effective for the transformation of a nation's life. Herein lies the inspiration. But what turbines should be used, how can they best be introduced, and into what channels shall the gathered force be directed? It is in answering these questions that we feel alarmed. Statesmen and diplomats, merchants and promoters, patriots and politicians, Christians and infidels all have their replies to make. But among them all one of the most hopeful, became one of the most practical, is the solution which is being offered

by the Young Men's Christian Association. Organized specifically for reaching young men, equipped with facilities for doing the work effectively, and closely linked to all branches of Protestant Christianity, it is the united church of Christ reaching out its hand to uplift young men.

* * *

A Rapid Growth.

Less than eleven years ago the first secretary of this movement to China was sent out to begin the task of leading the Christian young men of China to associate themselves in an enterprise for the physical, mental and spiritual good of their fellow young men. Twenty-six more, from Canada and England, as well as from America, have since come out and, except the two on furlough, are now at work or preparing for work, at eight different centres in China, Korea and Hongkong. The recent gathering in Shanghai of twenty of the twenty-seven secretaries for a council of war, as reported in our Missionary News columns, is an event of interest to the entire missionary body. The subjects discussed have a direct bearing on the whole missionary problem ; every point of progress is the church's progress ; every difficulty is the church's concern. Surely no missionary can fail to remember in frequent prayer this movement and the young men for whom it is working.

The Hunan Floods.

It is impossible to give space to the graphic stories of desolation and suffering caused by the terrible floods in the Siang Valley. Writing on May 7th Mr. Gelwicks gives the following epitome :—

> Large areas of the most populous sections of Hunan province have been devastated by the worst flood of almost a century. Both towns and country districts have suffered acutely. Owing to the cheapness and instability of the majority of Chinese buildings thousands of houses lie in ruin. In many thrifty towns scarcely a single house remains intact. Much stored provision is destroyed, vegetable gardens laid waste, and an alarming portion of the spring rice crop wiped out. It is doubtful if there is time for a second planting to mature. The outlook is dark since the flood has come unusually early, and June or July may bring renewed floods, or on the other hand drought may succeed months of excessive rain.

From later details it is evident that the extent and virulence of the calamity is worse even than was at first reported. Relief funds have been opened, and in connection with them we note the following names :—

> Rev. A. L. Greig, treasurer of the Relief Committee, care of Hongkong and Shanghai Bank, Hankow.
> Dr. Cormack, L. M. S., Shanghai.
> Rev. Wallace Wilson, Chang-sha.
> Dr. Wolfendale, Hankow.
> Rev. Louis Byrde, Hankow.

* * *

"China."

Several times we have drawn attention to this excellent magazine, and we regret to learn, from the number to hand, that the committee have decided, for the present, to discontinue further issue. This quarterly has been of inestimable value to all the Empire's well-wishers and workers. The contents in the four years have

been most varied. The subjects of the literati and literature, the religions of China and missionary methods, as well as social questions, political problems, and reform topics have all been touched upon in an able and interesting manner. The personality of the editor, Rev. J. Cumming Brown, is markedly apparent all through, even during his absence in the East. With thankful appreciation we read his closing words on his visit to this country :—

"The regeneration of China will be the greatest triumph which Christianity has known since the first Apostles of The Crucified passed through the gates of Jerusalem with their faces towards the West. Blessed are the men who have a share in it. I envy them."

We are glad to see that the re-issue of that admirable booklet, "The Awakening of China," is contemplated.

* * *

Revival in China.

We had been preparing for publication in this month's issue particulars of the revival in Northern India, indicating the peculiar manifestations accompanying that remarkable movement, and showing that wherever great blessing had come men and women had been previously giving themselves up to prayer in a new way. But we received accounts of revival and awakening in North China, which seemed so important that we forego the references to India and enlarge our Missionary News Department to include the accounts of the occurrences in Shantung and Chihli. We have also heard of much blessing in Nanking in connection with the meetings conducted by Dr. Li recently. We quote two testimonies from private letters to hand :—

"We are having wonderful pouring out of God's Holy Spirit, and many convictions of sin and conversions, through Dr. Li's preaching. He has wonderfully helped us missionaries as well as the Chinese." "We had wonderful scenes in three of the meetings, the last two being each over two hours long, and packed full with testimonies, nearly or quite two hundred persons speaking. The other meeting was one in which, on his asking them to kneel and make confession of sin, great numbers prayed at one time, not loudly or with confusion, but each directly to God, and often with tears."

Dr. H. A. Johnston tells us of times of blessing in Weihsien and elsewhere. In our next issue we hope to print fuller particulars. In this connection we would like to mention that Mrs. C. W. Mateer is translating Dr. Johnston's "Studies in Personal Work."

* * *

Our Frontispiece.

We had hoped in this issue to give the promised picture of the Mandarin company of revisers; but an unexpected delay postpones its appearance to next issue. We have pleasure in giving as our frontispiece a picture of the new hospital opened in connection with the English Methodist Mission, Wenchow (see Missionary News, March issue). This hospital was built with funds supplied by Mr. Henry Blythe, of Great Yarmouth. The central block has three floors whilst the wings have two. The total length is 184 feet by 60 feet wide.

Missionary News.

We have been asked to inform our readers that the Kuling Convention will assemble on Sunday, July 22nd, to Sunday, July 29th, both days inclusive.

Foochow Choral Union.

ANNUAL FESTIVAL.

Those who were present on Easter Monday, when the annual festival of the above Union took place, will not soon forget the sight presented to their gaze, or the sound of those well-trained voices, as they sang piece after piece from the varied programme. Those who fancy that the Chinese cannot be taught to sing as we do, would have had to modify their ideas on this point had they been present on this occasion.

The choir consisted of some 800 boys and girls connected with our various educational establishments, while the instrumental music was supplied by Miss Bennett, Mrs. McLaughlin, Miss Lambert and Messrs. Eyestone and Gardner. Professor Jones again conducted with his usual ability, and the vast congregation felt that only the most painstaking work on the part of the committee and officers could have brought about such an excellent result. We feel sure that such efforts as these are of far-reaching benefit in our missions, not only because they help our people to realize what a power music possesses, but also because they lead to improvement in the singing of the congregations generally in our places of worship, and so we say "Long may the Union flourish."

LL. LLOYD.

Conference of Secretaries

of the International Committee of Young Men's Christian Associations.

The first conference of the China secretaries of the International Committee was held in the autumn of 1901, during Mr. Mott's last visit to this country; it was attended by five secretaries in China and one in Korea. The fifth conference assembled in Shanghai last month (May 4-10), and there were present eighteen secretaries from six centres in China, and two secretaries from Korea. In addition to these twenty foreign secretaries, five Chinese and one Korean secretary sat as members of the conference throughout most of its sessions. The following were some of the main topics under discussion:—

The present situation in China, especially as it affects the work of the Young Men's Christian Association.

Fundamental principles which should underlie association work in the Far East.

The problem of the port cities.

Advance movements in the student work as related to the work already established.

The Chinese students in Japan.

The evangelistic arm of our work.

Guiding principles in language study, and how they may be realized among our secretaries.

The summer conferences.

The Chinese secretaryship.

Present questions in the educational department of the work.

Financial administration of city associations.

Strong and important as were the discussions, the most marked feature of the program was the Bible studies conducted by different secretaries. The key-note of these studies was, "But ye shall receive power." The perils of power, faith the channel of power, love the motive in the use of power, prayer the source of power, and humility the safeguard in the application of power were among the themes brought out. Every secretary returns to his work with a freshly vivid sense of the wealth of power that is at his command, if he will but fulfil the conditions for securing and keeping it.

D. W. L.

Statistics for Fuh-kien Missions, 1905.

The following figures, collected by the Rev. Ll. Lloyd, will be of great interest to all students of mission development in China. It will be noticed:—

(1). That there are over 31,000 church members in good standing.

(2). That there were no less than 3,430 baptisms last year, or almost ten baptisms in each of the 365 days.

(3). That there is one *ordained* pastor for every 1,100 church members.

(4). That the total Christian community, including adherents and scholars, is over 100,000, or about 90,000 if the scholars are included amongst the adherents or members.

(5). The contributions are noteworthy, averaging for the whole province $2.55 per member. Two missions average about $5.50 per member, and the lowest contribution is over $1 per member.

G. H. B.

	Stations.	Out-stations.	Baptisms, 1905.	Members.	Adherents.*	Communicants.	Schools.	Scholars.	Ordained Ministers.	Native Contributions for all purposes.	Average Contributions per member.
Church Missionary Society ...	17	220	1,164	11,333	23,109	4,297	201	2,256	19	$12,035	1 06
English Presbyterian Mission	4	83	165	4,062	4,482	2,435	28	850	18	10 221	2.51
London Missionary Society ...	3	101	318	3,134	5,352	†	70	1,424	13	17,222	5.49
Methodist Episcopal Church ...	6	106	1,190	6,379	12,765	†	137	3,910	59	12,381	1.94
American Board Mission ...	5	96	374	3,314	8,317	2,940	133	2,757	11	11,277	3 40
American Mission Dutch Reformed Church	4	34	219	3,000	4,100	1,599	26	750	13	16,590	5.53
Totals,	39	640	3,430	31,222	58,145	11,181	595	11,947	133	$79,726	2 55

Average per Mission, $3.32.

* *Adherents.*—In some cases this includes *hearers* as well as baptized and catechumens; in some cases the latter two classes only.

† Not given.

Spiritual Awakening in China.

I. T'sang-chou, Chihli.

By Dr. A. D. Peill.

At last it has come, the "Revival" we sought, and far beyond our asking. We cast longing eyes on Wales no more, but rejoice with her rejoicing, because, in China too, the Lord is visiting His people. "Revival" is hardly the word to use, for we work in virgin soil. It is rather the lifting of a veil from eyes till now beclouded, the new response of awaking hearts to the "Still Small Voice" within.

HOW IT STARTED.

For some days Mr. Yang had been deeply concerned about the state of the hospital students. During the week of the L. M. S. Chinese annual meetings they had been impressed by the evident power of God's Spirit in our midst. But, now, those meetings had long gone by, the delegates had departed, yet the students seemed no further on than they were two weeks before. They attended then as listeners only; was nothing more to come of it? Quietly Mr. Yang had got them to start evening prayer together in their rooms, and he often came along himself to help as best he could. But now here was this fortnight gone and nothing much had happened. Was their interest to be a fleeting thing? Would it gradually fade away? He prayed silently on and waited.

THE HOSPITAL STUDENTS.

There were nine hospital students in residence at the time, and at first only six met for prayer. The other three held aloof. One was a youth of stunted development and somewhat uncertain temper (known to us foreigners as "the Dwarf"), who had estranged himself from many. Efforts at peace-making failed repeatedly and the breach grew wider with every failure. When the last-joined student wished to try what he could do, "Little Yang" had told him the case was hopeless and his worry only vain. Of the others, one was the "Variegated Dragon," a clumsy country bumpkin, with a certain amount of obnoxious pride in his sole merit of Chinese scholarship, and the other a youth called Chao P'ei-lan, the youngest of them all who had been hesitatingly received as a self-supporting student under circumstances which cannot be detailed here. His heathen father had begged that this favour might be done him to save his clever son from going wholly to the bad.

Of the six who met for daily prayer "Little Yang" was a younger brother of Mr. Yang, our head preacher, and the other five were: Chang Lan-t'ing, already the better for his new responsibility as senior; the last-joined, T'ien Chih-yüan, who had been an assistant-preacher; a handsome, bright fellow called Wang Ch'ang-ling; a capable, "honest John" sort of lad called Ch'êng Kuang-tsai, and a quiet little plodder Lin Yu-wei.

ANSWERED PRAYERS.

One night, towards the end of the fortnight, Chao P'ei-lan and the "Variegated Dragon" could resist no longer and joined the little band, but the "Dwarf" grew ever more bitter and angry as day by day went past. He burst in on the others to ask them what they meant by praying and making him miserable, and sat gloomy in his lonely room whilst his fellow-students sought God's blessing for him as well as themselves.

His uneasiness grew till he could no longer sit still, but paced restlessly to and fro in the compound whilst the others were at prayer, and then the climax came. After a Sunday of extraordinary interest, November 12th, 1905, the students met as usual before going off to sleep. And the Dwarf came in and joined them!

For a moment no one spoke. Then "Little Yang" broke the silence suddenly saying: "Not a word of talk to each other;

let all kneel and confess to God!" They knelt and prayed and wept for long. God's Spirit was working in their hearts and they let Him have His way. Mr. Yang came along to join them in prayer and heard the unwonted crying. A look through the window showed all on their knees; the Dwarf broken down with the rest. Yang didn't enter, but returned to his room beside himself with gladness and caught himself actually shouting aloud, "Thank the Lord! Thank the Lord!! Thank the Lord!!!"

HARMONY.

The students rose at last from their knees to make up all their quarrels, and next day a couple of them were seen going off across the fields. They were "enemies" seeking a quiet spot to unite their hearts in prayer.

WITNESSING.

At early morning prayers next day they were full of their cheering story and full of the Power so divine that had swept away their discord. Several spoke of their own new sense of sin. They had never, hitherto, realised that they were really sinners, and had rather plumed themselves indeed on being above the average. But now they felt how bad they were and sought the Lord's forgiveness.

We heard not long after of Chao P'ei-lan that he had openly expressed disgust at Christianity and his entire disbelief in the Bible. He had held the latter open in his hand, and had said that only the rules of the place prevented him from reviling it in token of contempt. But that morning he said he now knew there *was* a God who heard and answered prayer. He said he had made many good resolutions, but there were serious difficulties ahead, and finished by asking all there present to remember him in prayer.

THINGS SOON BEGAN TO HUM.

This band of united and earnest young men soon began to make things hum. For a while the ordinary routine of the hospital went on as usual and classes were held as before, but the leaven was working in all directions, and we speedily found indications of its action. The longed for "Revival" had really come, which has meant so much for T'sang-chou.

[We have given the beginning of the story as told by Dr. Peill; limitations of space compel us to give extracts only of the remaining part.—ED. RECORDER.]

Some days before, volunteers had been asked for from the students to preach to the patients in the wards and in the nearer villages. It was explained that forced preaching was almost useless and that only really willing men were wanted. To the youngsters it was an ordeal; one had said: "I want to do it, indeed, I've tried, but all my ideas go when I get on my feet, and I've nothing left to say." It was only a few days after that he preached till 2 a.m.

PERSONAL TESTIMONY.

The influence of all these doings was rapidly reaching farther still. November 15th was Wednesday, when the united week-evening meeting is held... Mr. Yang led, reading 2 Thess. i. 11. 12, and after a few telling words asked the hospital students to testify to the power of God as they had come to experience it for themselves. One after another the young fellows rose, though most of them had never spoken in public like this before, and simply related the events of the last few days. They spoke of their conviction of sin and of the power and joy in their hearts, giving proof of the truth of what they said from their actual personal experience. . . . .

There was much earnest prayer for those who were still to speak. . . . The fire was well alight now . . . and several had decided for a life of consecration. . . Meanwhile, the preaching fever was growing day by day.

THE PREACHING FEVER.

Singly or in little bands the students went out, to the villages round, from both institute and hospital. Soon the older school boys went out too, then the class of "Bible-women," and ere long the smaller boys were represented also. Their experiences were varied and interesting. Mr. Chang went and preached in a shop in the city, where he was laughed at . . . then quietly listened to. Some of the younger enthusiasts went to a village near by and were reviled by some drunken roysterers, who made fun both of them and of their preaching. They returned crestfallen, desirous to have the men punished, but were laughed at for their notions of what disciples should do under persecution, whilst Mr. Chi told them God was sure to have good for them in it if they would only trust Him and pray on. This they did, and their faith was much stimulated next day when a deputation of village elders came, of their own accord, to apologise for the rowdies' conduct and assure them of a hearty welcome if they would only come again.

That same day many others were preaching also in a number of different directions, and so it was day by day. Everywhere there are people prepared to listen. A Christian or enquirer will ask some willing worker to his home and seek his friends and neighbours that they may hear the Truth, and already in many places round us there is talk of a regular meeting. Among the soldiers, too, good work was done.

ONE OF THE VICTORIES.

[With regard to the quickening of a Mr Yü we read]: One and another prayed, and then at last a broken sound came from the lips of Yü. In intermittent gasps he prayed and cried aloud for mercy, confessing sins of many years in an agony of weeping. . . [He testified the next day that] when his very teeth were set and his will bent on stern resistance, a Power unseen and not his own had compelled unwilling prayer. The door of his heart was forced ajar and the Spirit had won the fight. He stood amazed at the wondrous force that had swept his defence away, and in less than a moment made an end of all his cherished plans. . . . The meeting lasted for nearly three hours whilst we began to realize God's mighty purpose and to know that this revival must have issues beyond ourselves and be fraught with priceless blessings to untold souls besides.

MR. BRYSON'S TESTIMONY.

[With regard to a tour to the south and east we quote the words of Mr. Bryson, who was present at Yen-shan]: "After a hymn had been sung Mr. Yang spoke a few brief sentences dwelling on the great hindrance to the Holy Spirit's power—sin in the life of the Christian—and calling upon the meeting for a full surrender of the individual will to Him. There was a brief pause, and then Mr. Yang's old father, a respected deacon and a Christian of many years' standing, broke out into a pathetic plea for mercy and forgiveness. He laboured under strong emotion, and his voice came in deep gasps until at last he broke down utterly and sobbed like a little child. Simultaneously a conviction of sin seemed to fall upon every heart in the chapel, and in a moment the place was shaken with the sobbing of strong men, crying aloud to God for mercy. It was a never-to-be-forgotten experience, and we separated for the duties of the day with a subdued sense of God's power, such as none of us had felt before." In every place there was blessing close following on earnest prayer. . . Preaching to the heathen was a marked sign of the new life. There is a new spirit of life and activity in the churches and a new sense of responsibility and unity.

"NO ONE PRAYING FOR ME."

[Of blessing during the week of prayer we read]: By and bye some went about amongst the rest, seeking those to whom they felt they might be useful, and one of these knelt down beside the strangers. He talked and prayed with a servant there who badly needed help, and was just about to go elsewhere when one of the newcomers clutched his arm, "Why don't you pray for me?" he said, "I've come 100 *li*. There's no one praying for me." It was close on 11 p.m. before that meeting closed, and it began at 5.30. On Wednesday the prayer was more striking still in this land till of late unpatriotic. Mighty gusts of prayer almost literal-

ly shook the room for the Emperor, the Empress-Dowager, and China. . . The whole meeting rose when asked who would make this a regular subject for prayer, and the singing of national hymns that night stirred one's blood to hear and see. . . . Consecration for God to use in His work came naturally into prominence, and forty or fifty volunteered for service just when and where God wills. . . Little Yang said: "Do not laugh at me when I say that WE can save China. Prayer can do it, and we can pray!" Chao P'ei-lan added, "True, God can use even ONE person to save China, only let us never forget that it is not the man, but God IN the man that does it."

PITHY ILLUSTRATIONS.

Some of the illustrations used in the meetings were striking as well as helpful. Mr. Yü combatted the too common notion that individuals could not expect to maintain their fervour apart from crowds and meetings by saying: "It is not a case of the charcoal fire going out when its embers are scattered, but rather of the one little red hot piece that sets all the cold ones glowing." Mr. Chi said that men were a good deal like silkworms, bound fast in cocoons of sin which with careful toil we ourselves had spun, till helpless in the meshes. Like them we need a new, strong life, to free us from our prison and send us forth on new-found wings to enjoy the air of heaven. He compared Christ and Christians to a magnet and iron filings. The nearer the filings are to the magnet the closer they stick to each other; and the further they are removed therefrom the less they hold together. It is not the noise of the wind in the wires that carries the unseen message, and the quiet voice in the hearts of men is better than many sermons.

And what about the net result? The net result is LIFE. Life in church and schools and hospital, at head-quarters and far afield. One new, common, throbbing life, linking all the separate parts, bringing to each a sense of individual responsibility and to all some vision of organic interdependence and the vital need for oneness. A life that has its source in Christ and links up all with Him.

Will those who read our cheering news join us in glad thanksgiving and pray that we may work aright to pass the blessing on?

II. Shantung.

By Rev. T. N. THOMPSON.

While reports are being made of great revivals in other lands and places, it seems to me but right to record a work truly born of the Spirit of God taking place in this part of Shantung, not far removed from Tsingtau and covering a part of four "hsiens."

I came to Tsingtau last fall from the interior, and in a short time went to the country. I was at once impressed with the spirtual fervor of the people among whom I found myself. One of the native pastors in the first district visited, was in charge of a work which extended among forty or more villages. The first place where I stopped was the centre of a group of twenty-six villages, where there were Christians. At that place a church has been organized with a membership of 200 to start with. In the last three months three new churches have been added in that district, and in the same length of time fifty-four members have been admitted to the church. This is all in what is practically new territory, as there has only been regular work done here during the last few years.

After this first short visit to the country I was not able to leave this city till February first of this year, when at the invitation of the native pastors I went out into another part of the field and assisted in revival and conference meetings. Indeed the manifest presence of the Spirit of God in these meetings, seven in all, has been remarkable.

At Ta-hsin-t'an, where there has been a woeful lack of harmony among the Christians and even open quarreling, the people were greatly moved by the Spirit of God, falling to the floor and crying out to God for mercy because of their sins. Many of the night meetings were held till nearly midnight. The people quickly raised the money to call a pastor. He is now with them. Besides this they raised a sum to help the poor in other parts of the field. Since then eleven have been added to this church.

At the next village called Liu-kia-ch'ioa we also held four days of special meetings in a large tent seating about six hundred people. It was full at almost every service. Our "Sunrise Prayer-meetings" were special features of the work. Oftentimes they lasted for three hours or more. One at this place lasted from

6.30 a.m. till 1 p.m. without intermission; no one feeling willing to close a meeting which was led by the Spirit Himself. The confessions of sins, prayers for forgiveness and intercessory prayers for their own friends, poured forth by the Christians, showed that they realized how shallow their Christian lives had been, and they were irresistibly led by the Spirit to seek forgiveness.

I have never seen outsiders so impressed by the reality of the Christian religion as at this place. Nor have I ever preached to the "heathen" who were so much interested as those outside the church in that village. Since those meetings fifteen at that village have enrolled themselves as inquirers.

At our next place lawsuits, managed in the name of the church, had played havoc with all spiritual life. Not a woman could pray. Only one or two had unbound their feet. Girls' schools could not be opened, as the parents of the children wanted their little girls to spend their time making straw-braid. A few days of prayer and conference, talks on the evils of foot-binding, and the care and nurture of children, brought a change of view. One morning a prayer-meeting of five and one-half hours broke down the power of Satan and the Spirit of God ruled. All claims at law were abandoned. Almost 100 tiao small cash were given to cover the expenses of the meetings and provide for the opening of girls' country schools. Since that time three have been provided.

At Sung-kia-chwang less *strenuous* meetings have been held, but the results are worth recording. Twenty-three women have unbound their feet at that place as the result of the conviction that it was a sin. Sixteen persons in open meeting all in one night asked to be enrolled as catechumens. This place also bought a bell for the chapel and raised sixteen tiao as a permanent Bible fund; one of their own men freely to give his time to selling Bibles at no profit.

From this place we went to Shakou. Here the story of many interior stations had been repeated for years. There had been a preaching place there for thirty-eight years and a church almost as long. Fourteen pastors, native and foreign, had at various times visited that place and exercised a sort of pastoral care over it. But the constant drain of its young men and women, educated in our schools, off to other places had left only a bad sediment behind. Not one Christian would speak to another; all had been placed on probation by the foreign pastors and were promising candidates for expulsion. One man confessed that he had not prayed or read his Bible for eighteen years. Others, graduates of our college in the north, had come back home and sunk into sin. Three weeks of meetings were held here. Certainly nothing but the Spirit of God could have wrought the change. Now they have opened a girls' school there with thirteen scholars, also a boys' school with an enrollment of thirty. Three women at that place have begun studying in order to qualify themselves as Bible-women. All this expense, including the salary of their native pastor, is borne by the people themselves. At this place last year it was with great difficulty that ten tiao small cash *k.c.* were raised to repair the chapel roof. Now they have themselves contributed almost ten times that amount.

Our next meeting was held in a portion of the field near to Tsingtau, where the mighty veteran Dr. Corbett has worked so long. Here a strong church has been established, but coldness and formality had usurped the place of warmth and religious fervor. Here three young men, who had backslidden to a wonderful degree, were brought back. One had only gotten out of jail after three years' confinement and coming to the meetings was restored as a prodigal to the home. He is one of the best educated men of that district, having a good knowledge of both English and German as well as a full course in our college at Tengchow. The meetings at this place were filled with the Spirit of God. The last night's meeting closed at 2 a.m. Here the people, almost unsolicited as it were, contributed twenty-five tiao toward all expenses. I have never seen outsiders more interested than here.

These meetings were entirely free from any false excitement. The Spirit of God was recognized as the Leader throughout. As far as human leaders were concerned, we foreigners, only two in number in most places, let the Chinese pastors manage it all and the Spirit of God used them as *His own*. The people have been taught here for three or four years that they *must not* depend upon the foreign church as heretofore for aid especially in a financial way. An effort has been made to get Chinese

pastors established everywhere. The people are learning their own strength and also the strength of the native pastor. Above all they are learning through faith and prayer to trust in God.

The Chinese church in this district is being laid on a very firm foundation. I could wish nothing better than that all the country churches in the Empire might get such a blessing as has come to these districts just mentioned.

Notes from the Union Synod.

The Synod of Central China, which has hitherto been connected with the General Assembly of the Presbyterian Church in the U. S. A. (North) met at Nanking on the 24th of May, and after two days of conference with members of the Kiang-tseh Presbytery (South) and with members of the Southern Presbyterian Mission, it was unanimously agreed to dissolve connection with the American General Assembly and to unite in a union synod. This union synod was organized Saturday, May 26th, and includes the Presbyteries of Hangchow, Kiang-tseh, Nanking, Ningpo and Shanghai. All, except Kiang-tseh, have hitherto been connected with the Northern Assembly. It is hoped that the Southern and Northern ministers and churches at Nanking, Chinkiang and at points north of the Yangtsze in Kiangsu and Anhui will organize two union Presbyteries later on, and that the Presbyterian churches of Hunan, connected with the northern assembly, with the China Inland Mission, and with the Cumberland Presbyterian churches, will organize another presbytery and enter the union synod. The Presbyterian churches connected with the Church of Scotland Mission in Hupeh have been invited to organize and join with the others. The united synod would then have some 6,000 members and sixty churches. Each presbytery is allowed to determine its own conditions of membership, and in some presbyteries foreign members will retain their connection with the home churches, while having full voting privileges in the Chinese presbyteries. The cable brought congratulations from the American assemblies, and a beautiful spirit of love and fellowship prevails.

J. A. S.

English Methodist Mission, North China.

The annual District Meeting of the above Mission was held this year at Yung-p'ing-fu, under the presidency of the Rev. G. T. Candlin, Chairman of the District, commencing on Saturday, March 24th. The sessions began with a meeting of the Native Preachers' Provident Society, which was organized eleven years ago, and which is intended to provide assistance to preachers' families in times of sickness or death, and also provide superannuation allowances when by reason of infirmity or old age a preacher is compelled to resign from active work. The fund is sustained by the subscriptions of the preachers themselves, supplemented by an annual grant of £5 from the Mission, and has prospered so well that it now has a capital of Taels 2,300 and an income from all sources of Taels 360 per year.

Public services were conducted on Sunday, March 25th, by the Revs. G. T. Candlin and Chang Chih-san and Mr. Li Ngan-su; on Wednesday, March 28th, by the Rev. F. B. Turner, Mr. Candlin administering the Sacrament of the Lord's Supper; while on Sunday, April 1st, the Chinese service was conducted by Mr. Turner and the English by Mr. Candlin. At all the services there were very large attendances; the native Christians in the Yung-p'ing district turning out in great force to the first annual meeting held at their city.

The native session was held on Monday, March 26th, when among other things a scheme for a new chapel at Yung-p'ing was launched by the opening of a subscription list among the

Christians themselves; Mr. Li Ngan-su was recommended as a suitable candidate for ordination to the ministry; a new cause was reported as being opened at Hsien-shui-ku in the Tientsin circuit, where the entire expense of chapel, preacher's salary, and all incidental expenses are being borne by a wealthy Christian merchant who entered the church at Newchwang, but is wishful to have the Christian church established in his native town; while an elder of the Yung-p'ing-fu church made a special request for the services of Mr. Li Ngan-su to open up work at Shih-men on almost exactly similar conditions to the above.

The returns for the year showed that in the five circuits of Chihli and Shantung there are now 213 chapels, 96 societies, 2,710 Chinese Christians, 1,634 probationers, ten foreign missionaries, sixty-nine native helpers (paid either by the Mission or from native subscriptions), ten female helpers, eighty-four unpaid lay preachers, one training institution, three intermediate schools; forty-two boys' schools with 458 scholars and two girls' schools with fifty-three scholars. There have been baptized during the year 252 males, seventy females and ninety children under twelve years of age, who of course are not reckoned in the membership. The increase of members for the year is 317, with forty-five more probationers than last year. Medical work has been carried on at Lao-ling under Dr. Jones; Wu-ting-fu under Dr. Marshall; Yung-p'ing-fu under Dr. Baxter, while the Rev. J. K. Robson, M.D., has continued his evangelistic and medical itineration in Tong-shan district.

A new church has been built at Tientsin at a cost of Taels 3,500, and a new dispensary at Yung-p'ing at a total cost of Taels 2,200, while a large building scheme is in process at Wu-ting-fu, in Shantung, under the Rev. W. Eddon and Dr. F. W. Marshall. It was decided to have the electric light installed in the new church at Tientsin, in order to permit of work in the evenings among the young merchants and students in the city.

By far the most important step taken in the meeting was the unanimous and enthusiastic acceptance of the invitation from the Methodist Episcopal Mission to unite with them in educational work at Peking; this involving the transfer of the theological institution from Tientsin to Peking. It was felt that the time had come for the two Methodist Churches of North China to join forces, and after long and careful consideration, a scheme was drawn up for submission to the Home Committee which, if approved, will come into operation a year hence. Mr. Candlin was unanimously designated as the first representative of the Mission in the Union Theological Seminary, and along with the Rev. John Hedley, was appointed to attend the Annual Conference of the M. E. M. at Peking on October 3rd.

Mr. Candlin was again recommended as Chairman of the District, and the Rev. F. B. Turner as Financial Secretary, Dr. F. W. Marshall being the Recording Secretary for the ensuing year. The sessions terminated on Saturday, March 31st, with thanks to the hosts and hostesses, thus bringing to a close one of the most successful gatherings of recent years.

JOHN HEDLEY.

Chinese Convention in Chu-cheo.

BY REV. WILLIAM REMFRY HUNT.

The annual convention of the native churches of the Central China Christian Mission was held March 9-12 in Chu-cheo, Anhwei province. It was a time of much spiritual blessing. It was unique in its personnel, its programme and in its arrangements. There were delegates and members from Shanghai, Tsung-ming, Tung-cheo, Nanking, Kiang-pu, Tswein-tsiao, Wuhu, Wu-wei-cheo, Lü-cheo-fu, Bo-cheo, and the churches of the Chu-cheo district. Members of sister missions fraternized with us, and with good management, unanimty, system and willingness, the proceedings from beginning to end were marked with the most commendable aids of grace, grit and gumption.

Since the churches of Chu-cheo had invited the convention to its district, it was laid up to them to entertain their guests. There were in attendance some one hundred and fifty members and selected enquirers. These were housed and fed by the native churches. The sessions were held in the Central Christian Church in Chu-cheo city.

One of the most interesting features of the whole of the proceedings was the fact that it was *a native convention*, entirely separate from the annual convention of the missionaries of the F.C.M.S., *en masse*. They realised it was theirs, as one of the native brethren said in Chinese: 現在我等知教會乃我等者，非他人者.

In this necessarily terse statement of the proceedings one can only get a mere glance at the convention; but such meetings are the common interest not only of the whole church in China, but in the whole world. In his presidential address Pastor Chen Li-seng reviewed the growth, struggles and triumphs of the work in general during the past decade, and in particular during the past year. His remarks were forceful and apt. He emphasised the thrill of joy which is coming to the church in realising that it is its own. Self-support, self-reliance, Y. P. S. C. E. work, training of evangelists, tours of the churches, systematic work in itinerary, etc., etc., were subjects made to bristle with fact and appeal. One of his almost epigrammatic sentences was nailed on the doorpost of unity and strength; he said: "今之教會，亦能受聖靈之感化，一如昔日，須知得此大益，非一二人獨居，乃大衆同心聚會."

Addresses were also given on the following topics:—"What shall be our attitude toward the present intellectual awakening?" "First principles in self-support," "Ideal methods in evangelism," "Whole-hearted service and not waste of time in church work," etc., etc. One hundred and forty-seven attended Sunday school. Lord's day sermon was preached by Rev. Alexander Paul, of Lü-cheo-fu. Six bands of evangelists, with assigned topics, conducted a splendid open-air campaign, led by Dr. E. I. Osgood, on Lord's day afternoon. During this interval at the church building some three hundred women and children attended a well-ordered evangelistic meeting, led by Misses Kelly and Lyon, assisted by the Bible-women in the main building.

Sunday evening witnessed a beautiful gathering of the native

co-workers and members in the church. The platform was tastefully decorated. "MIZPAH" in English and Chinese adorned the centre piece. It was the occasion of Dr. and Mrs. Osgood's farewell meeting. The evangelists had prepared an artistic banner for presentation, accompanied with nice scrolls inscribed with eulogistic and congratulatory language. Dr. and Mrs. Osgood were invited upon the platform by the evangelists and members, and the president of convention, Mr. Chen Li-seng, made a very appropriate speech and the presentation. The senior evangelist, Shi Kwei-piao, the renowned Chinese storyteller, wound up the drama of the evening with one of his apt and earnest orations on the joys of service, the cost of service and the certainty of its rewards.

It was at the close of the morning session that Dr. and Mrs. Osgood and family were to leave. The Christians had arranged all. They were boomed and fired out of the city with tens of thousands of fire-crackers. The procession was quite a scene. One incident, insignificant in itself, but bespeaking volumes, was the action of six of the stalwarts among the farmer members; the chair bearers, thinking it was an unusual affair, and a chance to blackmail exorbitant prices *per capita* for carrying the chair, made a temporary lull and looked, only as Chinese can, c-a-s-h! With a strategic move the six stalwarts smartly shouldered the chair and made a bolt for the boat by the river side, where the family embarked for Nanking.

The treasurer reported $599.23 (Mex.) raised for all purposes. The secretary reported membership 844.

On Monday evening Dr. W. E. Macklin arrived and gave his lecture to the convention and to the assembled students and people. His subject was one dealing with the present religious, commercial and political renaissance in China. The doctor dealt with it in the broadest possible way, emphasising the need of a pure and well balanced national spirit; and above all the need of discrimination between the husk and the essence in religious science. He urged upon the students and the people to earnestly study history and religion, and above all the religion of Christ, which is the only safe, salutary, scientific and sublime remedy to meet the present unrest and the changes which are now with us and which are so full of significance.

The value and use of local conferences was a profitable discussion, all the churches agreeing to such a programme. One of the new features for ensuing years will be the preparation of a carefully prepared epistle to the whole of the churches of the convention dealing with a *résumé* of the year's service in China, a retrospect of our own growth, statement of difficulties, triumphs, etc., and the attitude of the country generally to the religious activities of our churches. The letter is to be prepared annually by the president elect of the convention, and it is to be printed and circulated among the whole of the membership. Each year the convention will elect its representative in each of the churches to make a special itinerary (遊歷) in its respective district, visiting each home and encouraging and inspiring the members to higher ideals in society, the church and the home. It was agreed that where possible, and when the native

churches are ready for it, the native pastor live in premises adjacent to the church, so that he can receive members, have time for study, be with the superintending missionaries and grow up in the work. Some of the sayings of the members in discussions were worthy of serious consideration. "Slaves will work perfunctorily and protect their master's home, but let brigands threaten life and they will run like hounds; sons will serve for the love and dignity of service, and because it is their own inheritance, then let armed enemies attack and, behold! there is a desperate and honorable war." This, of course, was said in reference to the fact that Christianity is as much the religion of the Chinese as it is of other States. Another member said: "We must be prepared for the time when the responsibilties will be placed in our own hands, because the days are evil."

Missionary Journal.

BIRTHS.

AT Kuen-cheo, April 13th, to Rev. and Mrs. L. KRISTENSEN, N. L. M., a daughter (Esther Maud Aleksandra).

AT Kwai-ping, Kwangsi, April 23rd, the wife of Rev. JOHN E. FEE, C. and M.A., of a son (John Glover).

AT Yangchow, 5th May, to Dr. and Mrs. P. S. EVANS, Jr., S. B. C., a daughter.

AT Shanghai, 9th May, to Rev. and Mrs. FRANK RAWLINSON, S. B. C., a son (Frank).

AT Siang-tan, Hunan, 14th May, to Rev. and Mrs. GILBERT LOVELL, A. P. M., a son (Leander Bell)

AT Ka-shing, 17th May, to Rev. and Mrs. H. MAXCY SMITH, A. P. M. S., a son (H. Maxcy, Jr.).

MARRIAGES.

AT Yun-cheng, Shansi, 5th May, L. H. E. LINDER and Miss M. C. BORDSON, both of C. I. M.

AT Ningpo, 8th May, Rev. WALTER ROBBINS (Taichow) and Miss MARIE LOUISE WOODRUFF, both of C. M. S.

DEATHS.

AT Montevideo, Minn., U. S. A., 5th April, NICOLINE DAHL, wife of Rev. I. DAEHLEN, Am. Luth. Mis., Hankow, aged 29 years, 6 months and 9 days.

AT Shanghai, 29th April, infant son of Mr. and Mrs. GRACIE, C. I. M., aged 9 weeks.

ARRIVALS.

AT SHANGHAI:—

28th April. Rev. H. A. H. LEA, M.A., and Mrs. LEA, C. I. M.

7th May. Miss OLSEN, Am. Luth. Mis., Hankow.

12th May. Rev. F. A. ALLUM and wife, Seventh Day Adventist Mission, for Honan.

DEPARTURES.

FROM SHANGHAI:—

7th April. Dr. and Mrs. RICHARD SMYTH, C. M. S., for England.

21st April. Mr. and Mrs. W S. STRONG and child, C. I. M., for New Zealand.

5th May. Miss S. BJÖRGUM, N. L. M, for Europe via America; Mr. and Mrs. J. FALLS, Miss P. R. DELONG, for North America, Miss A. GIBSON, Miss G. REES, Mr. and Mrs. G. A. ROGERS and child, for England, all of C. I. M.; Rev. and Mrs. E. C. SMYTH, E. B. M., for England; Rev. and Mrs. ALEX. WAITE and child, A. P. M., for U. S. A.; Rev. W. A. MAIN, wife and family, M. E. M., for U.S.A.

12th May. Rev. and Mrs. R. F. FITCH and family, A. P. M., for U. S. A.

14th May. Rev. and Mrs. W. E. CROCKER and child, S. B. C., for Scotland.

21st May. Miss E. M. LYON, M.D., M. E. M., for U. S. A.; MISS E. STEVENS, M. E. M., for Australia via U. S. A. and England.

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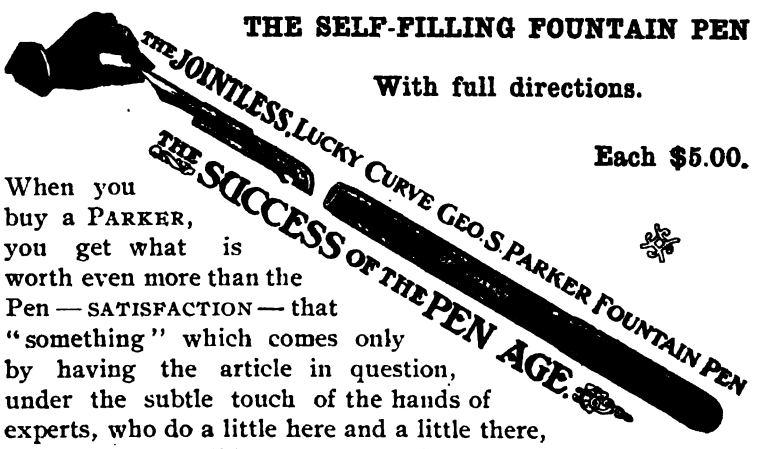

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The Study of the Japanese Language.

BY REV. D. C. GREENE, D.D., TOKYO.

[NOTE.—This article is an abridgment, by Dr. Greene's kind permission, of a most valuable paper published in connection with a suggested course of study for the use of new missionaries to Japan. It is so full of wise counsel for all who are studying any of the East Asiatic languages that we feel sure a large number of our readers will be glad of the privilege of studying its helpful suggestions.—ED. RECORDER.]

WHILE it may be acknowledged at the outset that great good has been accomplished by persons unacquainted, or but slightly acquainted, with the Japanese language, it will be universally admitted that no one entering upon the duties devolving upon a missionary ought to content himself with anything short of a thorough knowledge of the colloquial and of the current form of the book language. It is not sufficient to be able to carry on conversation with one's associates, or even to be able to make an address which may be understood by an average audience. One must be able also to read easily the current literature, and to express his thoughts naturally both in speaking and in writing. It certainly would not be wise for a foreigner to dispense with an amanuensis; but there will always be a certain amount of correspondence which it is desirable that each one should do for himself. One who is dependent upon another in his correspondence will inevitably miss opportunities which would otherwise open with much promise.

It is much the same in formal composition. It is of grave importance that a missionary should not be forced to write his thoughts in English which must be rendered into Japanese before publication. Of course, no foreigner can be independent

of Japanese assistance when he undertakes composition in the Japanese language; but he may reasonably hope to acquire a degree of skill comparable to that to which a German, or a Frenchman, aspires when he sets about the acquisition of the English language. This does not mean that the foreigner must write out his thoughts in Japanese script, or even that he must write them out at all; but he ought to be able at least to dictate them to his assistant in a language sufficiently near to that of the contemplated text, so that much of his own personality will appear in that text. The best work yet done by missionaries in the line of composition has been done in this way, and some of it has been excellent work. Some has, it is true, been done through translations; but good translators are very rare. I have in mind tracts prepared in the way I have suggested, which have had remarkable success,—a success which could not have been approached through a translation. Nothing short of that can put a religious teacher in Japan in normal relations to the Japanese people. No missionary, in view of the helps to the study of the language now provided, ought to aim at anything less.

It may be said that a course which assumes that all students must follow the same path to the same goal is for this reason faulty. There is no doubt something to be said for such criticism, but until students are well advanced in the third year, and have well laid their foundations, specialisation will be found, on the whole, a mistake.

Any course of study for students of the Japanese language must aim to do four things, namely, it must provide for:—(1) Training the ear to recognise promptly and accurately the tones and tone combinations of the language; (2) training the vocal organs to reproduce those tones and combinations; (3) training the mind to appreciate the new order of thought and to arrange its own thoughts instinctively in the same order; (4) training the eye to recognise and the hand to reproduce the symbols by which the language is recorded. While these points are logically distinct, chronologically they belong together. Any system of instruction which at whatever stage neglects any one of them is in so far forth unsatisfactory.

The training of the ear is of fundamental importance, and no pains should be spared to make it efficient. If the ear once fully recognises a sound it will be found that the vocal organs, unless they are physically defective, will have no serious

difficulty in reproducing that sound clearly and distinctly. Hence the stress should from first to last be laid upon the training of the ear, though, of course, the vocal organs must be constantly exercised.

In training the mind to appreciate the new order of thought, the first requisite will be to make oneself familiar with the main features of the grammar. It is not desirable that the mind should be crowded with details, but the paradigms of the verbs should be studied and the structure of simple sentences should be mastered at the outset.

When once these simple forms are understood the mind should be exercised as rapidly as possible in receiving them by eye and ear, and reproducing them both in speech and in writing. This will involve the memorising of a considerable number of detached sentences, but it will be found advantageous to confine oneself for some weeks to a narrow range of idiom. Until the mind accustoms itself to the simple forms, a variety of idioms is liable to prove embarrassing.

After a little practice of this sort the colloquial portions of the primary school readers should be taken up. This will involve the study of the character, both the *kana* in its two forms, the *katakana* and the *hirakana*, and the Chinese ideographs. There must be daily practice in writing, at least until the *kana* is mastered and the analysis of the Chinese characters is well understood.

It goes without saying that in constant association with this reading and writing there must be conversations with the teacher. The teacher should be one who knows no English—certainly after the first few weeks. Care should be taken to secure one who speaks distinctly and who will be patient and persistent in correcting the mistakes of the pupil and who can be depended on to fill out all broken sentences. He should be, if possible, a man of resources, who can make conversation. The help of some missionary friend of experience will be needed in the selection and coaching of the teacher, for suitable teachers are rare, and the best will need to be brought into sympathy with the purpose underlying whatever system of instruction may be chosen.

In connection with the reading of stories certain select passages should be memorised, and the teacher should drill his pupil until they can be recited naturally and with appreciation both of the sense and of the rhythm of the language.

A certain amount of time each day might wisely be devoted to listening to easy stories read aloud by the teacher. At first only a few minutes at a time would be sufficient, the danger being that the attention might flag and a habit of listlessness be formed; but as the mind adjusts itself to the idiom, and the vocabulary at the student's command increases, the time might well be lengthened indefinitely.

At the close of the first eighteen months the book language should be undertaken.

There should be some time each day, perhaps one-sixth of the time spent in formal study, given to composition in the colloquial. In the third year composition in the written language might alternate with that in the colloquial.

Just so soon as the student acquires the power of reasonably prolonged attention to reading aloud, he should make it a practice to attend preaching services and lectures, at least once a week at the beginning, and twice a week as soon as he finds himself able to follow the general current of thought of the preacher, even though his vocabulary may be too scanty to enable him to take in the entire sermon or lecture. Too much stress cannot be laid on this discipline for the ear, nor can one be too strict in guarding against a habit of inattention.

Opportunities should also be sought for short and informal addresses. By the end of the first eighteen months, certainly, and within a year if possible, a beginning should be made in such simple extemporaneous speaking.

Whenever possible the teacher's criticisms of these addresses should be sought and carefully weighed. Such addresses should always be short and carefully thought out, though not necessarily memorised. It is only in this way that unfortunate habits can be avoided, and it is far easier to forestall such habits than it is to cure them. Nothing discourages a teacher more than a long speech crowded with mistakes.

There can be no satisfactory progress in learning the Japanese, or any other language for that matter, without a good deal of persistent work on the part of the memory. This does not mean that the student must store his mind with a stock of sentences which he is to repeat like a parrot. Certain idioms must, of course, be learned more or less mechanically; but the main advantage from memorising comes from the discipline which forces the mind to adjust itself to the unaccustomed movement of thought. If judiciously practiced memorising

helps the mind to cast its own thought in Japanese moulds. Probably there is no other way in which this adjustment of the mind can be effectively secured.

Some of the most successful students and most effective speakers have gained their success and efficiency by the long continued and faithful memorising of sentences. This is a difficult path for any one to travel, but for some the difficulties are very serious and the tedium almost unendurable. The question arises whether, without attempting to open a royal road, the tedium cannot be in some measure relieved, and it is thought that substantial relief can be found in memorising connected paragraphs rather than detached sentences.

There is another advantage in committing to memory connected passages; the student learns earlier and more thoroughly the essentials of connected discourse and will be far less likely to fall into the habit of speaking in a fragmentary way,—a habit which some, otherwise good speakers, never can throw off. The rhythm and swing of the language is by such memorising more easily caught.

As soon as possible after the book language is taken up, the student should be urged to read the newspaper. The telegrams should be attacked first, then the general news items, editorials, etc. Great help both in conversation and in more formal speaking will come from thus early familiarising oneself with the current thought of the day.

Later, magazines should be read, but care should be taken not to weary oneself by attempting to read difficult matter at first. There is a great difference between writers as regards simplicity of style and the range of characters employed. A little experimenting will settle the question for each student.

Some one, speaking of typewriting, has said that the best way to learn to write fast is to write slowly. It is not less true that the best way for the student of Japanese to learn to read difficult matter is to read a great deal of simple matter.

It will often be found that essays, which from a Japanese point of view are difficult, will be relatively easy for the foreign student, because the difficulty to the Japanese arises from the thought rather than its dress, while with the foreigner the reverse may be true.

One very great difficulty to those whose business it is to be in large degree the herald of Western thought is that of

clothing that thought in Japanese forms. Some of the most experienced and successful speakers, men who in ordinary intercourse experience no difficulty, confess to great embarrassment here. Some content themselves with a rude and inadequate expression, but the loss is most serious. Can it be avoided? Perhaps not altogether, but great relief can be found in the practice of rendering one's own English essays, and sometimes those of others, into Japanese.

Such translation should receive careful attention during the second and third years, but especially in the third, for then it is less likely to react unfavorably upon one's hold upon the Japanese idiom.

In reading Japanese it should be the aim of the student to acquire the habit of reading without translating. This habit can be acquired and no one should rest satisfied without it. This is one of the important reasons why the student should confine his reading for a considerable period to books written in a simple style. The more of such reading the better, until the mind takes in the thought in its Japanese form. Still, for an occasional exercise, translation from Japanese into English is of great value and should have its place during the entire three years which the course covers. In such translations too much pains cannot be taken to secure, not necessarily a literal rendering, but an accurate transfer of the thought. A closely literal version is rarely consistent with the preservation of the spirit of the original. Whatever of interest to the philologist there may be in a reproduction in his own tongue of the forms of a new language, to one who wishes to use that language in oral discourse, the chief interest lies in reproducing the spirit, as a test of his own appreciation of it and his ability to mould his own utterances into harmony with it.

Too great stress cannot be laid on pronunciation and what Mr. Chamberlain terms "the language tune." Here, of course, dependence must be placed chiefly on the teacher, but in order to keep up his interest the student must show his own interest and an unflagging purpose to bring his utterance into harmony with his teacher's. The help of a foreign friend must also be sought. A foreigner will rarely be a good model, but he may be a useful critic, even when his own speech is faulty.

While a certain amount of effort may wisely be made to analyse the strange forms of speech which are met with in books

or in oral speech, it must not be forgotten that the perplexity they create is generally due to the attitude of mind which the new language represents, and that as the mind of the student becomes familiar with that attitude the idioms will seem simple and natural. On the other hand some will always defy analysis and must be taken simply on trust. These may for a while present no very distinct thought to the mind, but they will in due time fall into their right relations. None of these idioms should be allowed to cause worry. An industrious student who reads and listens carefully, and who reproduces in speech and in writing the forms he has mastered, has a secure future and can afford to wait till these linguistic guerillas come in and surrender.

Every student should have two books on hand all of the time: one which he reads slowly with a view to a complete mastery, so far as may be, of its vocabulary and grammatical forms; the other which he reads rapidly with the purpose of catching the current of thought and of training his mind to follow that current. If the first book be read conscientiously there need be no fear of forming a slovenly habit. The two methods will react upon each other, and the mind will gradually become able to combine rapid reading with an accurate apprehension of the thought.

During the last half of the first year, and thereafter, the student should be encouraged to make occasional trips into the country. Places should be chosen removed from the paths ordinarily travelled by foreigners, where a purely Japanese atmosphere can be secured. Two or three weeks at a time should be spent, at first, in company with the teacher, or some other Japanese who knows no European language. These weeks should be given to real study, though not necessarily to the study of books.

Where circumstances admit of it the first examination should be held at the close of the second month, or earlier; the second at the end of the sixth month; the third at the end of the first year; the fourth and fifth at the end of the second and third years respectively.

While there may be danger in carrying the process of examination too far, and while the system should not be made too rigid, one of the advantages of a system of examinations is that it protects the student. The temptation to scrimp preparation, for the sake of what may appear a present and pressing duty,

has been the cause of many disappointments and some sad failures. Hence it may be wise to see, not merely that a certain ability to read is acquired, but that at least the books named in the course, or suitable substitutes, are actually read. Whatever may be true of exceptional cases, the average student needs the support of an inexorable rule.

Supplementary courses should be arranged from time to time, but they will naturally vary so much with the needs and tastes of individuals, and also with the changing thought of successive years, that it is hardly possible to provide them in advance.

After finishing the prescribed course students should still be urged to devote a certain time each day to careful reading in the line of some special subject in which they may be interested. Such studies will react most happily upon the regular work of those who engage in them.

While constant practice in writing should, therefore, be strongly urged, large discretion may well be left with the student as to the degree of efficiency to be attained. It is, however, of the utmost importance that there should be practice in writing the Chinese character until the analysis of the characters becomes fairly prompt and sure.

It would be well for students to exercise great care to prevent undue social relations with English-speaking Japanese during their years of study. Whether preventable or not, close relations with English-speaking Japanese are a great hindrance to acquiring the language.

In sending out these recommendations the compiler is obliged to confess that it looks toward a standard higher, much higher, than he has himself attained. Nevertheless, he believes that it is attainable by those now coming on the field, and he ventures to express the hope that those who stand as counsellors to students will give them full support and encouragement; that they will do what they can to remove obstacles from their way, and especially that they will use their influence to free them from responsibilities which would limit their time for study. One must have some variety in life, and a certain amount of missionary work may perhaps be done with profit; but such work ought not to exceed an average of two hours a day. All beyond that, allowing for exceptional cases, is a draft on the future for which a heavy discount must be paid.

Letters from an Old Missionary to His Nephew.

VII. On Manners.

MY DEAR HENRY:

YOU ask me the exact meaning of the character 禮. You have asked a hard question which I fear I can scarcely answer in a few words. It has been defined "propriety," "decorum," "etiquette," "politeness." It is all this and a good deal more. In the Chinese mind it seems to include what we term good manners, and also covers the ground indicated by the word "form," as it is used in such an expression as "correct form." It also appears to mean the right and conventional thing in social intercourse. As to its ceremonial and religious uses they are more than I can begin to define in a letter.

Your question led me to wonder whether you had at all realized the importance the Chinese attached to 禮 in its social aspect? I know that you were not educated at the famous school which added at the foot of its prospectus, "Manners taught, twopence extra," but at the same time I have thought you would not lose anything by giving a little more attention to this part of your education more in the way of a post-graduate course than anything else. In one of your letters you appeared to me to lay rather undue emphasis on the fact that your teacher laboured to turn you out "a cultured pupil." And you added, "He usually taught us to write 'cultured' with a capital *C*." This, of course, was highly commendable, but it is as well to bear in mind that it is possible to be "cultured," and yet to retain a certain measure of boorishness. Do not misunderstand me. I do not wish to infer that there is any trace of it in *you*. I am merely laying down a general principle with which I feel confident you will cordially agree. But I have numbered among my acquaintances some who appeared to fancy that their superior culture largely absolved them from attention to many of the amenities of social intercourse, especially when dealing with those in a lower social station. Their fathers, after paying for their education, could say with Aaron, "I cast the gold into the fire and there came out this calf." This is a pity and a disappointment. The fly in the pot of ointment spoils all.

You will do well to bear in mind that the study of 禮 is part of the education of a Chinese scholar. How to bear himself

in his intercourse with others is to him a most important matter, and in this we may well learn of him. It is a common but erroneous notion in many minds that anything in the way of politeness stamps a man as effeminate, as "soft," while on the other hand a brusque, off-hand manner is a sure index of manliness and independence of character. In some cases it appears to arise from a sub-conscious feeling of superiority, which usually lacks foundation. And yet to set at nought conventionalities is not necessarily a mark of sense or of decision of character. And I suppose that if we had our choice we should prefer to live with a man who had some manners than with a boor.

The kindly courtesies of life help to enrich it, and make intercourse with our fellow-men a pleasure and a source of enjoyment. "Be courteous" is a scriptural command, and its observance not only tends to remove friction in daily life, but in the case of the Christian, helps to commend the doctrine he professes, and which by its observance he adorns. Abraham bowing down before the sons of Heth when he bought the cave of Macpelah probably seems a ludicrous figure to a broker in the 'pit' at Chicago, but we could not afford to lose the record of the picturesque transaction, and perhaps most of us would prefer to deal with Abraham than with a twentieth-century exponent of frenzied finance. This does not mean of course that our backs should be always forming a parabolic curve, nor that we should for ever be in the attitude of giving a 'back,' like boys playing at leap-frog. The Japanese bend is artistic, but it does not sit well on the occidental. Paul, in his defence, might have said, "Festus, I am not mad," but his innate courtesy and sense of the fitness of things led him to reply, "I am not mad, most noble Festus." And we shall not go very far wrong if we take him for our example.

But my object was not so much to indulge in these generalities, with which you are perfectly familiar, as to say that you will do well to familiarize yourself with Chinese etiquette. Your teacher will be able to give you a good deal of information on the subject. Some of the things he mentions may seem grotesque to you—never mind, try and rid your mind of the insular prejudice that supposes everything outside of the British Isles is bizarre. 'Arry and 'Arriet usually laugh at anything that is not practised in their court, but you need not imitate their example. Some years ago a young man engaged a

teacher, or more accurately, had one engaged for him. One of the first things he noticed was that his teacher had long nails, and the second thing he noticed was that these nails were not clean. Feeling that these things ought not so to be, he proceeded to turn up the passage in the book of Daniel which speaks of Nebuchadnezzar's nails growing like birds' claws. Having found it, he got the teacher to find it in his Bible, and pointed first to the teacher's nails and then to the verses which referred to the insane monarch. Needless to say the teacher saw the point, and saw further that his scholar was not a gentleman, and treated him accordingly. Do not laugh at your teacher. Much of his talk about the 'superior man' with his airs and graces, and his knowledge of which way the wind blows, may seem to you like exalted nonsense, but with your rare powers of discernment you will no doubt be able to separate the chaff from the wheat and conserve what is worth conserving. In any case it is real to your teacher, and if you have something better to tell him, you will not predispose him in its favour by holding either him or his views up to ridicule. And he may have many things to teach you. There are more things in heaven and earth than are dreamt of in your philosophy, and he may perhaps know some of them. Among other things he may teach you how to receive a Chinese visitor. Where to ask him to sit, what to say to him, will not come to you by intuition. You will need to have a stock of small-change conversation on hand before you give expression to your more profound and philosophical reflections. All men are not accustomed to move in your own exalted realms of thought. If you learn how to receive your guest, how to put him at his ease, and make him feel that you know at least the elements of good behaviour, you will have accomplished a great deal. We do not usually feel inclined to take a very absorbing interest in a person's talk if he impresses us with the fact that he has no manners worth speaking of. Great men like, say, Carlyle, can afford to do a good many things that would not be tolerated in an ordinary person, but the fact that you have read the French Revolution and Sartor Resartus does not make you a second edition of that celebrated man. Your visitor judges you from the standpoint of 禮, and is apt to form his opinion of you and of your doctrine according as you conform to it.

Learn, too, how to offer him tea, and how to receive a cup of that refreshing beverage when it is offered to you. This

may seem childish, but it will serve to show him that one part at least of your education has not been neglected. And when he goes, see that you learn from some one and from observation how to bid him adieu. Add further to your knowledge by learning yourself how to say good-bye when you are the visitor, and do not offend your host by turning your back to him as you go out of the door. In addition you might find out when to raise those gold-rimmed eyeglasses in which you take such pride. One old Chinese preacher of my acquaintance always used to raise his spectacles to his congregation before he began the service. This was an act of politeness which cost him but little, but was of great value in predisposing the members of his audience to give him a respectful hearing. Our attitude in some of these minor matters—which have been aptly termed minor moralities—often determines the attitude of others toward us and our message. If you stand before a pier glass and strike a pugilistic attitude, you will find that the figure in the glass will do the same. So in life. If you show a contempt for the conventionalities of society, members of that society will show a certain measure of contempt for you. In any case nothing can be lost, but a good deal may be gained, by showing that you possess an idea of the fitness and seemliness of things. To have the reputation of being a person who is 無禮 will not help you, nor the cause you espouse. On the other hand, a reputation for courtesy will go far to secure you the respect of others, which is often the first step towards obtaining their confidence and affection. The proverb, 人無笑臉休開店, "A man who has not a smiling face should not open a shop," shows a fairly good knowledge of human nature. And without your face wearing a perennial grin you may, by a cheerful and winsome manner, do great good. In any case you will not be called 粗, but help to illustrate that definition of a Christian which makes him one of God's gentlemen. Manners, according to the old saying, maketh man, and without committing oneself absolutely to this proposition it is safe to say that the absence of this adornment constitutes a distinct lack. 'Strength and beauty' were in the old sanctuary; the rugged stones were covered with fragrant cedar and adorned with all manner of precious stones. And in the New Economy we are exhorted to adorn the doctrine of God our Saviour in all things.

There is, as you may have found, a great danger of letting oneself get out of repair in this land. You no doubt remember

how particular you were, almost fussily so, about your collar and tie at home, how keen you were to have your boots blacked to reflecting point, and what care you always took to have your coat well brushed. And your manners at table were simply beyond reproach. Your friend Blank, who passed through here a few days ago, showed me one of your recent photos, and I must say there were certain points about it that were calculated to arrest the eye, in addition to its inherent charm. While the general effect was striking, certain details in the dress appeared to indicate that your ideals were not quite what they used to be. Far be it from me to say there was anything that could be called slovenly about you, but there seemed a tendency to looseness and flabbiness that indicated you were growing slack in some things. What has been called in pidgin English the "glorious maskee principle," and which is expressed in Chinese by 差不多, is easily adopted and soon works havoc both with appearance and practice. The fact that you are away in the interior should not affect your feelings of self-respect, nor suffer you to let yourself go. Brace yourself up and fight the temptation to be easy-going as you would fight the devil. So demean yourself that the Chinese may feel that this foreign missionary, notwithstanding his hair and moustache being twenty-four carat fine, is not quite such a barbarian as he looks. Do not delude your soul with the notion that a knowledge of how to deport yourself correctly according to Chinese ideas is beneath your notice, and belongs to an inferior order of beings. Nay, more; learn all you can on the subject from everybody round you and from any books on which you can lay hands. The late Rev. A. G. Jones, of the English Baptist Mission, published, some years ago, a small pamphlet calling attention to some of these things, but I do not know whether it is still in print.

You have said more than once that you did not think the people of 青谷縣 paid much attention to manners. That may or may not be the case. They may, however, have an idea that you do not appreciate them yourself, and so do not burden you with them. And then of course places differ and standards differ. It has been said that you need not know anything of geography to know when you cross the border between England and Scotland. It is stated that south of Carlisle ticket collectors on the railway say, "Tickets, please," whereas north of that town they simply say "Tickets." This may be, and

probably is nothing more than the ignorant saying of some poor benighted Southron, but it illustrates my point. As you well know the word 'polite' gives a clue to the fact that intercourse between people in cities puts a polish on men and furthers politeness in common things. But I should be far from recommending you to use the speech and manners of Belgravia in a brickfield or among bargees. Each class of society has its own code of etiquette, and your power of adaptation will no doubt enable you to suit your manners to your company. Nature has provided us a backbone in sections to teach us that we should not be too stiff and rigid in our intercourse one with another. A person who acts as though his spinal column were made in one piece is not usually much sought after.

If you can acquire the phraseology current among different classes of people it will help you. The high-sounding title of 台爺 was bestowed on every elderly male in one district that I was familiar with. Hence to address an old man as 老頭子 in such a district would not help to promote too cordial a feeling. If, for example, a friend calls and brings with him some one with whom you are not familiar, do not ask your friend 這個人是甚麼人. The 人 will not feel flattered, nor listen with bated breath to anything you may have to say afterwards. But if you say 這一位貴姓, or something of the kind, you will have done a little towards winning him. Always bear in mind that you pose as a teacher, and hence should set an example and excel in all good things. You stand as the representative of a 道理, and it is important that you give people the impression that it contains at least the elements of common courtesy, whatever it may hold of more abstruse things.

You will find it a good thing to take notice of people. If you observe you will see that the Chinese usually have something in the way of salutation when they meet each other, or pass each other on the road. It may be only a query as to where the other party is going, or a reference to something he is carrying or doing, but it serves as an expression of kindly feeling and a recognition of another's interests. I have known many missionaries lose caste by coming into a room to see a fellow-missionary who has had perhaps a Chinese guest or teacher present. The visitor utterly ignored their presence and confined his flow of silvery eloquence to his foreign confrère. An enquiry as to the name of the other party, or a nod, or some thing that indicates interest, would have cost nothing and

taken little time, but it would have secured the esteem, or at least the approval, of those in question. This does not mean, of course, that your head should be like a catkin waving to and fro in every breeze. People that you are dealing with all day and every day neither give nor expect formal, set forms of politeness from morning to night, but at the same time our general bearing, even in these cases, counts for a good deal. Jacob, who with all his weaknesses knew men fairly well, advised his sons to take a little honey with them when they went down into Egypt. This advice still holds good. "Daub yourself with honey, and you will never want for flies," is a proverb that is susceptibie of more than one interpretation. Many men of comparatively slender abilities have done good work and been successful because they have given attention to some of these things The late Hudson Taylor was very particular in his treatment of the Chinese. He was the soul of politeness. It did not matter whether a man was a coolie or a scholar; he had a most winning way in dealing with him. He was never in a hurry, but gave each one the feeling that for the time being *he* was the one in whom he was interested. The result was that the Chinese who had had anything to do with him never forgot him, but always referred to him afterwards in terms of great admiration and respect. And his bearing often enabled him to gain his point when any other attitude would have ensured his losing it. At a conference held some years ago so many Chinese Christians wanted to see him and talk with him that the door of his room had to be guarded to ensure any rest or quiet. I wonder whether you or I could command such an experience? And in his case his courtesy arose from his love and modesty. He had scant toleration for anything hollow, anything 虛 —; mere conventionality had little charm for him as an empty form. But he esteemed others better than himself, and his treatment of them was but the outward expression of his attitude of mind and heart toward them. And further, like the apostle, he was all things to all men, if by any means he might save some. Regarded from this point of view, the details of common intercourse become invested with considerable importance.

Our Lord's injunction to salute no man by the way was no doubt aimed at waste of time over mere social functions. It is said that the Arab salutation comprises enquiries after relatives to the fourth and fifth degree. This, in the nature of the case, takes a good deal of time and demands a considerable amount of

genealogical knowledge. You would need to climb pretty high up the Chinese genealogical tree to be able to do it correctly. And perhaps it is not worth doing. I suppose that the principle our Lord lays down is not intended to encourage disregard of the social order, but rather to encourage the putting of first things first, leaving other things to their proper time and place.

You will have to deal with all sorts and conditions of men. To be all things to all men is not very easy, and needs tact and knowledge. The four classes into which Chinese society is usually divided, viz., scholars, agriculturalists, workmen and merchants, cover a good deal of ground and represent a good many interests. Each class has its own phraseology, its own prejudices, its own special line. And if you know even the elements of the things in which each class is specially interested, and are able to enter into them, you will have taken the first step toward gaining them. A shopkeeper, for example, will think none the worse of you for asking if his trade is flourishing, a workman will appreciate a compliment paid to his handiwork, and a farmer will be pleased if you show an interest in the state of his crops. The pride and contempt of the scholar may begin to dissolve if he finds that you can use a polite and well-turned phrase. And you may at some time or other be brought into contact with officials.

You may see them either in the ordinary course of social intercourse or in connection with some business, but in either case do your very best to render to them that respect due to their office. If you have a favour to ask you will be more likely to have it granted if your manners are courteous than if they are not. Of course this does not mean that you need to be posted in all official etiquette, but that your bearing and speech are such as becomes your position and character. Be not as the knights of old who "carved their meals in gloves of steel and drank the red wine through the helmet barred." Anything in the way of bluster, or rudeness, should be studiously avoided; nothing is gained by it, while it lays you open to insult and public contempt. And may I, in passing, urge upon you to cultivate a spirit of sympathy for Chinese officials? They have to fill a difficult position. Many of them have waited for years to secure office, and having secured it do not find it easy to fill. Any affair mismanaged exposes them to the risk of being cashiered. Lower officials have to keep in with higher ones, the 大魚吃小魚小魚吃蝦. If you think they are

not immaculate, there is the more need to follow apostolic precept to pray for them. Whatever their faults or excellencies, we are indebted to them for a good deal of the quietness we enjoy, and it is under their rule that our work is done. And it is an indication of very bad taste and breeding to find fault with such things as your host provides. We are the 客 and the local official is the host. And it is quite in the power of a comparatively small official to make things very unpleasant for you. So that on the lowest ground of policy, it pays to be civil and respectful to the powers that be. In making any representation to them therefore, do it in a friendly, kindly spirit, and thus make them feel that in your case nothing but good can come from intercourse with you.

You have come to China at a time when the old order is changing, giving place to the new. Great changes are in progress, and no man can say where they will lead. And it is difficult to prophesy whether the new is to be much better than the old. The only thing that will lead to any permanent good is a moral and spiritual change. In the meantime the transition period is noticeable for a distinct falling off in the manners of new China. Many young men have got out of touch with the old order and regard it with contempt as the source of their country's weakness. And the tendency is to be too sweeping in their judgment and to ignore many points which are in it of permanent value. In the desire to be thought progressive and enlightened, conventionalities are often disregarded or dispensed with, and the result is a something that is neither eastern nor western, a sort of hybrid between the two. Like the man from whom the unclean spirit was cast, the mind is empty, swept and garnished, and ready for the occupancy of something seven-fold worse than anything that has been cast out.

When you start your school I trust that you will include 'manners' in your curriculum. Many educationists deplore the fact that a fairly large proportion of those who pass through their schools are not overburdened with either foreign or Chinese 禮. Not long ago a deputation waited upon a well-known missionary lady and asked her to draw up a small book in Chinese dealing with the subject. She did so, and harked back to Chinese standards of behaviour as being the most suitable. You might do worse than follow her example. Children who spend the most formative period of their life away from their fellow-countrymen are, in the nature of the case, greatly

handicapped. Like the coffin of Mahomet they are neither in heaven nor in earth, but occupy a sort of intermediate position. Your school will probably be a day-school and your scholars will be better off in many ways than if they attended boarding-school. But they will be none the worse for being taught how to behave themselves according to the standard of their own country, while their learning will in consequence probably be of greater value to them in the time to come.

But I must stop, or you will say that I have violated one of the first canons of good taste by keeping you too long.

YOUR AFFECTIONATE UNCLE.

The Missionary's Book-Bill.

BY REV. F. W. BIBLE, A. P. M., HANGCHOW.

NOT long since the Bishop of London took the public into his confidence by announcing the sum of his annual book-bill which, as I read it, was about £30. The announcement created not a little interest, and in the columns of the *British Weekly* a representative portion of the British reading public responded to the Bishop's confidence by a frank discussion of his book-bill, of their own, and of book-bills in general. It was pointed out that £30 per annum, spent judiciously, would soon give a man a fair working library, but much surprise was expressed that the present bishop of London should spend such a small proportion of his income for books. But the most significant fact revealed in the letters was that so many men of small income—ministers, professional men in small towns, men in subordinate business positions were spending for books sums of money which relative to their total incomes were quite large. The writers seemed to be unanimous in placing books among the necessities of life rather than in the list of luxuries.

An article in a recent issue of the RECORDER which called attention to some of the more important of the newer books for Biblical study, recalled this discussion and raised the question of the missionary's Book-bill; should he have one? Should some specified sum for books have a place in the missionary's annual bill? Or, perhaps, to keep nearer the facts, should

a book-bill be a part of the missionary's annual deficit? So long as we say merely that it is desirable for the missionary to add some good books to his library each year there is likely to be little difference of opinion. But if the book-bill must take its place in that large list of things which we would like to have —the non-essentials—it is likely to come out at the end of the year pretty badly mutilated or perhaps to disappear. So for most of us the buying of books will become a habit only when we are convinced that books and reading are properly among the necessities if we are to reach our highest efficiency as missionaries.

A part of the argument which enforces this view is old and familiar, applicable to us because we are men as well as missionaries. It is not that culture and intellectual power alone can fit us for our work, but that we can do our work better, even that work which is most truly spiritual, in proportion as we develop the whole life with which we are endowed. So much might be said to any man. But the missionary's need of books is emphasized by the conditions peculiar to his work. It is a regrettable fact that most men have a large element of intellectual laziness in their make-up, that most of us require an external stimulus if we are to do our best work. Many of those stimuli on which we depended in the home lands are almost immediately removed when we come to China. Most new missionaries are fresh from the schools, where there has been a demand for regular mental work, a more or less constant use of books, the presentation of new thought and problems and the daily contact with men of more than average power and of varied interests.

From such environment he is transported into a civilization to which he is a stranger, to live in a small English-speaking community made up in most cases of men engaged in his kind of work, thinking along his line. He begins the study of a language whose difficulties do not need to be enlarged upon, but which, if the authorities are to be trusted, calls primarily for the exercise of memory and only in slight degree for the use of the reasoning powers. Nor does the language incite mental growth by opening up a new literature. The missionary's contact with fellow-workers is likely to be in line with his work, his converse "talking shop." For several years he has little direct touch with the great problem of life, few responsibilites or external demands. Is there not serious danger that this period will mark the beginning of his intellectual arrest?

When he begins active work the conditions which encourage this lack of growth are emphasized. The evangelistic worker preaches to congregations which while worthy of the best which hard study could produce, cannot help the preacher by demanding this best, as a congregation at home helps. So his preaching and thinking may become slovenly. His fund of Biblical knowledge is in advance of the demands made upon him. His study of the Word may easily become a matter of form. The educational work probably compels a man to hold on to his stock of knowledge, but it scarcely compels him to keep pace with the progress of the West.

As a result the missionary may fail to reach that growth and breadth which his natural powers make possible. If so the loss to himself is great, but the loss to his cause is inestimable. Surely the missionary enterprise needs broad men. Still more it needs growing men. Could a man who has suffered intellectual arrest do his work as he ought? Or put the question in a more vital form. The Chinese church is growing, the Chinese pastors, the Chinese people. How long can a man who has stopped lead people who are moving? Grant that his sum of knowledge is greater than theirs: fossilized knowledge can never give leadership.

It is true of course that the missionary body has by no means fallen into such a serious condition. But there might be a serious question as to whether we are growing and broadening through the use of books as we might and ought. For books must take the place of many helps available in the home land. Books must help to make and keep us fit for our work. Inevitably great movements of thought will reach China from the West. Must we not be familiar with them, ready to repel such as the materialistic philosophy of Spencer or Haeckel, or to carefully consider such as the results of devout and scholarly study of the Bible?

How much should the missionary spend for books? One mission in another country of Asia has answered the question easily, $50 gold. Perhaps that is out of reach for most of us. Yet it is not too much. For the missionary should buy in three lines:—

(*a*). Periodical literature that will keep him in touch with the life of his day.

(*b*). Books for culture. It does not seem that a man should lose his love for great literature when be becomes a missionary.

(*c*). Books for Biblical study. Not such books in a narrow sense or including only hand-books or commentaries but books in which are found the world's moral and religious thinking. And a part of what we want to get from books will come to us, as we weigh books against each other in order to use most wisely the little sum of money at our command. And perhaps that is all we will get unless we learn to read.

The Bible and Missions.

BY BISHOP JAMES W. BASHFORD, D.D.

INTRODUCTION.

ANY fresh study of the Bible with reference to Missions is attended with inextricable confusion unless we first recognize the narrower aspects of that Book. In the divine promise to Abraham, we read these strange words: "In blessing, I will bless *thee*, and in multiplying, I will multiply thy seed as the stars of the heavens and as the sand which is upon the seashore; and *thy seed shall possess the gate of his enemies*; and in thy seed *shall all the nations of the earth be blessed.*" The first half of this passage contains the promise of a personal blessing to Abraham and his seed, which extends even to the driving out of the enemies of Abraham's descendants. On the other side, the race blessing is universal in its terms; and the same Hebrew word for blessing is used to indicate that the nations of the earth shall receive a blessing, not only equal in quantity, but identical in quality with that promised to the chosen people. "And in thy seed shall all the nations of the earth be blessed."

The greatness of Frederick Robertson's sermons is due in part to the fact that he always strove to recognize the partial truth which inheres in every long lived error and to put that partial truth in right relations to its complementary truth. Let us, therefore, strive to do full justice to that deep conviction of the vast majority of Christians that one's first duty is to himself; his second to his home; that his third duty is to his home church; that his fourth duty is to his native land; and that only after these duties have been fairly met is he at liberty to devote time or means to the evangeliza-

tion of the world. We shall find that if the conviction of one's duty to himself, his family, his church, and his native land is taken as the *whole* truth, it furnishes a distorted conception of Christianity; but we shall find that if this conviction is kept in right relations to one's duty to the *world*, it finds ample warrant in nature and in the Bible.

Our Calvinistic friends have shown a disposition in later years to broaden and soften their doctrine of a divine election. On the other side, I am sure that the study of evolution in nature and the broader study of the Bible has led modern Arminians to recognize a divine election running through nature and through the Bible. Notice first, therefore, the narrower or personal aspects of salvation.

I. THE NARROWER OR PERSONAL ASPECTS OF SALVATION.

"I will bless *thee*." It must be confessed that the first reading of the Bible reveals God's attempt to call and to save the chosen people and his passing by of other nations. So clearly was this the apparent teaching of the Old Testament that the most devout Jews and those best versed in the Scriptures became Pharisees or Separatists, using that word in its good sense. They believed, on the one side, that the Jews should come out from all other nations and become a peculiar people of God; and, on the other side, they believed that God would exalt them above all the other nations of the earth—not as a means to an end, but as an end in itself. The view was based on what seemed to the Jews, and indeed to all men down to modern times, the natural inequalities of men and races. To the Jews there seemed to be a divine recognition of this inequality in their providential deliverances from the Egyptians, in the destruction of the Canaanites for their sake, and in the restraint of Assyria for a time at least in order to preserve the Jewish nation. Candid critics of the Bible recognize that the Pharisees embraced the most pious and patriotic and many of the ablest Jews, including Paul before his conversion.

So clearly does the Old Testament teach the doctrine of particularism in blessings that some of the higher critics have adopted the erroneous conviction that the God of Israel was originally a tribal God, and that the Israelites themselves did not recognize the obligation of other nations to accept their tribal divinity. These critics cite the teachings of the Old

Testament in regard to the extermination of the Canaanites, the prayers of the 109th, 137th, and 140th Psalms for revenge upon one's enemies, and the prayer of Jeremiah x. 25 for God's wrath upon the heathen as furnishing undoubted literary indications of the gradual but imperfect emergence of the Israelitish religion from the stage of worship of a tribal God.

In favor of the Pharisee's view, that the blessings of the Bible are partial and not universal, is the fact that while Jesus called Himself the Son of man, nevertheless He devoted His life to the Jewish race. When aroused by the cry of need of the outside world, he said: "I am not sent save to the lost sheep of the house of Israel." It is still more striking that Jesus did not call a single apostle from the Gentile world. Surely there seems to be a divine election running through the Bible.

In favor of the home view that the Bible fully justifies our devotion to our own families is the fact that God has placed us in this world, not as individuals in relations of equal love and service to all men, but as families, the members of which stand in peculiar relations of love and service to each other. There are reciprocal duties and blessings attached to members of each household which cannot be universal. No sane Christian advocates a community of wives and children and homes as the end of Christian brotherhood. Paul goes so far as to teach: "If any provideth not for his own, and especially for his own household, he hath denied the faith and is worse than an unbeliever." Thus we see that the doctrine of personal blessings runs through the New Testament as well as through the Old: "In blessing I will bless thee."

Before missionaries condemn their brothers and sisters at home for restricting their gifts and services to their families, their home churches, and their native land, let us see whether they have found complete altruism practicable. Missionaries have come to China for the specific purpose of Christianizing the Chinese. But they do not permit their zeal for the salvation of the children of China to lead them to put their children side by side with the Chinese children in the school room and on the streets. Nor are they guilty of pride in their action. Carrying the doctrine of the equality of all men in the sight of God to the extent of putting their children side

by side with the Chinese during the first fifteen years of their lives would lead, not to the salvation of the Chinese, but to the corruption of their own. Nor do the majority of missionaries live in Chinese houses, wear the Chinese dress, or live on Chinese food, because they think they can render the Chinese a higher service than that. Hence, however altruistic the missionaries are, they are forced to claim for their children, and for themselves in part, special privileges which cannot at present be enjoyed by all in China. "In blessing I will bless thee."

A still more striking illustration is found of our Pharisaism, still possibly in its good sense, in our denominational pride and loyalty. Each of us confidently claims for his church the promise, "In blessing I will bless thee," as if that promise were made by a Methodist God to a Methodist preacher, or by an American Board God to the Congregational Church. Certainly the Roman Catholic Church holds to the divine authority of that hierarchy, and the Episcopal Church holds to apostolical succession, and the rest of us regard our churches as ends in themselves, destined to spread over the globe and to exist until the millennium.

Summing up the thought under this division we find in many passages in the Bible personal blessings promised to Abraham and to the Jewish nation which are limited to the chosen people; the ablest and most devout Jews were led of their study of the Old Testament into Pharisaism. Even Jesus said he was not sent save to the lost sheep of the house of Israel; and he did not choose a single apostle from the Gentile world. All Christians, including missionaries, seek blessings for their own children which they do not strive with equal time and effort to secure for every other child on earth. All missionaries labor for the upbuilding of their own churches and for the advancement of the particular work committed to them in the Mission as they do not labor for the advancement of other churches or of other forms of service in their own church. In a word, human nature is finite and cannot strive with equal energy for universal ends. Surely, therefore, a study of the limitations of human nature and of the Bible must force upon us the recognition of a divine election in the bestowal of special blessings upon individuals and families and races as the teaching of the Bible and the practice of the saintliest lives.

II. TRANSITION FROM THE PARTICULAR TO THE UNIVERSAL ASPECTS OF THE BIBLE.

What is the truth which underlies the conflict between the advocates of the particular and the universal aspects of salvation?

The first fact—a fact which ought to fill each soul with eternal hope—is that not only each church and each nation and each family is precious in God's sight, but that each human being is an end in himself, subject only to God; not merely a means to be used or sacrificed in the interests of the kingdom. You are not a mere servant, whom God has put into this world for the work He can get out of you. You are a child of the King. Your first and supreme duty is to live worthy of your high vocation, to be perfect as your Father in heaven is perfect, to walk this earth as a son of the most high God. The Parable of the Great Supper precedes the Parable of the Vineyard. Christ calls us to receive before He summons us to give. When Christ brought life and immortality to light; when He cried, "What shall it profit a man if he gain the whole world and lose his own soul, or what shall man give in exchange for his soul;" when he called each one of us his brother, his sister, and taught us each to call God our Father, man became an *end in himself*, and not a mere means or servant for the establishment of a divine hierarchy on earth. So eager is God to develop our personality that He resorts in some measure to the competitive principle in building up the kingdom. Jesus appeals to personal motives by teaching that there are some who shall be least and some who shall be great in the kingdom. The New Testament teaches that he who soweth sparingly shall reap also sparingly; and that he who soweth bountifully, shall also reap bountifully. We are urged to lay up treasure in heaven and become rich toward God. And the angel of the Apocalypse warns us: "Let no man take thy crown." We need have no fear, therefore, of the sacrifice of the individual to the community in the building up of the kingdom of heaven on earth. Rather we may truly say with one of the philosophers of history that individualism was born with Christ, and reborn at the Reformation.

Again, the divine order of the kingdom is to root itself in the individual heart, and to spread, at least to the extent of *the offer* of salvation, from the individual to the family, from

the family to the neighborhood, from the neighborhood to the nation, and from the nation to the world. Christ closes the great commission, in which He summoned His followers to disciple all nations, by the striking statement, "Beginning from Jerusalem." The most imperative duty resting upon the missionaries in China to-day is to teach each Chinese convert his divine obligation to his household and to help him bring his family into the church, and thus make Christianity self-propagating in the empire. The divine order is "beginning from Jerusalem." If, therefore, the life of the home churches were at stake and if we could not save the home churches except by temporarily giving up our work here and returning to the contest there, I should recognize the divine order and abandon the outposts to save the citadel. It is worse than folly, it is wicked to put the ministers at home and the ministers in foreign lands in separate classes mentally and to rank the missionary above the pastor: "*For as is his share that goeth down to the battle, so shall his share be that tarrieth by the stuff; they shall share alike.*"

But while Jesus makes the individual an end in Himself, and makes "beginning from Jerusalem" the divine order, He clearly teaches that the law of love is universal and that the training of our children and the building up of our home churches must constantly aim at equal blessings for God's other children. Christ furnishes the solution of the problem which confronts the modern church and modern civilization by recognizing God, neighbour, and self as the three everlasting factors in the moral and spiritual kingdom and in placing the three in their divine order. He did not deny God, which is atheism; or with Confucius, confess ignorance of him, which is agnosticism; or with Spencer lose God in the physical universe, which is materialism. He did not sacrifice the individual to the community, which is socialism; or make the public the victim of personal greed, which is individualism; or sink both man and society in God, which is pantheism. Rather he put each man on an equality with his neighbor and both in perfect obedience to God, thus providing for a Christian commonwealth or world family, based on the Fatherhood of God.

There is indeed a divine call and election of individuals and of nations running through the Bible. But it is an election to service as well as to enjoyment. It is an election of the individual to serve the family, and of the family to serve the

community, and of the community to serve the race, and of the race to glorify God. Only as both the individual and the community center in God can our finite resources be reinforced by the infinite riches of heaven. It is only as man ceases to be self-centered and becomes God-centered that he is able to do all things. This is the secret of faith. Here is the key to the entire problem which confronts us. If God is the means and I am the end for which the universe exists, then egotism is religion. If God is the means and my family or my clan is the end, then aristocracy is true. If God is the means and America or Germany or Great Britain or China is the end, then patriotism is religion. Here was the error of the Jews. If God is the means and the Methodist Episcopal Church or the Roman Catholic Church is the end for which the universe exists, then ecclesiasticism is religion. But if God is the Alpha and Omega, the first and the last, the beginning and the end of creation, then the individual and the family, and the nations, and the churches all find their true end and stand together in right relations only in him. And so Paul sums up the life of the universe in the profoundest text in the Bible: "In Him all things consist."

There is a striking significance in that strange and almost pathetic prayer of Christ for the unity of believers. The repetition and the pathos of the prayer suggest that Christ regarded it as perhaps the last petition which was likely to be realized as the condition for the incoming of the kingdom of heaven upon earth. When the desire for church federation is beginning to stir the heart of the Christian world, many church members wonder whether the answer of Christ's prayer for the unity of believers demands the organic union of all Christians in a single church. This seems to the casual reader of the Bible the goal of church federation. Upon the contrary, the fuller study of Christ's teaching will not make clear the divine necessity for organic union. It is clear that as earthly armies demand absolute unity or purpose and singleness of direction as a condition of victory, so all soldiers of Jesus Christ must have unity of aim and be under the one great Captain, if we are to conquer the forces of evil. But it is no more clear that all Christians must be organized into one single church than that all soldiers must be placed in the navy, the cavalry, the infantry, or the artillery. Indeed inside of our churches, however small, there is an opportunity for a variety of tasks; some are teachers,

some preachers, some evangelists. In the same way, in case all Christians united in a single church, there would be still diversities of gifts and diversities of callings. It must be apparent also to all thoughtful students of the church that the need of unity is even greater inside of our churches than between them and some sister church. The lack of appreciation of the home pastors by missionaries, of the teacher by the preacher, of the evangelist by the teacher is vastly more harmful to the triumph of Christ than is the lack of organic unity between the Presbyterians and the Congregationalists, between the Baptists and the Methodists. Organic union, therefore, if it comes, is only the condition for the fulfillment of Christ's prayer. That prayer demands such surrender of self as leads each to look, not upon the things of his own, but upon the things of his brother. But beyond the goal of organic unity, and above the heartiest sympathy and co-operation upon the part of those who are engaged in different forms of Christian work, is the absolute unity of each believer with Jesus Christ, and through Him with God. In a word, this prayer presents to us Christ's ideal of the kingdom of heaven upon earth, and it reveals the differences in rank, in work, in families, etc., as only means toward that high, divine, and eternal goal.

We have thus considered, first, the particularism of the Bible; second, the transition from the particular to the universal aspects of salvation. We will consider next the end of Revelation.

III. THE END OF REVELATION.

This end is nothing else than the salvation of all the earth. "In thy seed shall all the nations of the earth be blessed." Beginning at Jerusalem is indeed the method prescribed by Christ. But discipling all nations is the goal He sets before us. The divine warrant for Missions is found in the reply to the question whether the divine method of beginning at Jerusalem is inconsistent with and invalidates the divine command to disciple all the nations, or whether it is not rather the providential preparation for carrying out that command? Putting the question in another form: Shall we make our personal salvation or the salvation of our families or of our native land, an end *in itself* or an end in *God?* If indeed all things consist in Him, if Christ is right in giving us the first command, and God is indeed supreme in the universe, then the end of all

Christian activity is not myself or my nation or my church, but God; and all our striving, wherever it begin, can end only in bringing back to God that which is His own by creation and by redemption.

We have not the slightest objection to a Parliament of Religions, because we are sure that any comparison of other faiths with our own will reveal the universal Lordship of Jesus Christ. But we protest against men striving in a Parliament of Religions or outside its walls in the name of breadth and liberality to confine Christianity to the Anglo-Saxon race, and to leave the Chinese to Confucianism and the people of India to Buddhism. It is a false liberalism which says: The Chinese have Confucius and the Western nations Christ; and we ought not to disturb the empire and create strife by attempting to overthrow established customs and national religions. While such statements smack of breadth and culture, they indicate a reversion to the old doctrine of tribal divinities. If the God of the Bible is the God of the Anglo-Saxons and Buddha is the God of the people of India, then we have no right to foist our tribal divinity on an alien race. But this theory, instead of representing breadth, is based on pride and bigotry. Its advocates assume, as did the Jews of old, that the God of revelation belongs to us alone. Pray how did we capture Him from the Jews to whom He originally belonged? If God is the God of the universe; if Jesus Christ is really He by whom all things were made and without whom was not anything made that was made, then He is the Savior of *all* men; and we have no justification for robbing the Chinese of their birthright in the name of liberality.

(To be continued.)

Sometimes new missionaries are quite staggered when they see what missionary life really is, and when they find that they are expected to take their share of supervision object strongly, saying that *that* was not what they came out for. *They* came out to do *missionary* work!

After all, what *is* missionary work? I take it that it is *living* CHRIST *out* in a heathen land in every detail of daily life, being ready for *any* manner of service, whether on behalf of the heathen or of one's fellow workers—whether preaching or spring-cleaning! There is a domestic side to work in the mission field, and my experience is that you need to be filled with the HOLY SPIRIT as much for that as for what we call the spiritual side. You have a duty to your servants. Certainly they are very trying at times, but you have to remember that you are "in CHRIST'S stead" to them, and that in GOD'S sight they are as precious as yourself. It is the *life* that tells; all around the people are watching you, and are quick to notice inconsistencies in life and conduct.

Do pray for your missionaries that GOD may be sanctified in them, in every detail of their lives—only thus shall the heathen know that the LORD He is GOD (Ezek. xxxvi. 23).

By ONE WHO KNOWS, in *All Nations*.

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

Educational Issues from Native Presses.

IN the following pages we have given some reviews of Readers and other books published by the Commercial Press. This enterprising firm already has an enormous sale for its publications but, being anxious that Directors of Mission schools should be fully informed of the work they have done, and are doing, in the preparation of text-books, the Manager of the Press approached the Chairman of the Publication Committee of the Educational Association of China with a request that the Committee would examine the books issued by his firm and that, if these met with the approval of the Committee, a review expressing that approval should be published in the RECORDER. The article which follows is a review of the first series of text-books submitted to the Committee. When it is noticed that of Vol. I of the first book mentioned in the following review 355,000 copies have been printed and that of the second book reviewed, 158,000 copies have been called for in the short space of a year and a half, the fact that the books are meeting a felt want will be sufficiently demonstrated.

We congratulate this enterprising firm on the excellent work they have done. Considering the difficulties under which they have been laboring, they have been very successful in meeting the crying needs of those who desire Western learning, especially in its initial stages. The financial success which has attended their efforts has evidently been an incentive for other presses to follow in their steps. We hear of one large native trust that has been formed to work on lines similar to those of the Commercial Press. The prospectus draws attention to the desire for reform, the need for new books, and to the changes wrought by having new subjects for the examinations. In recognising that the press is a power in China, there is an evident desire to have this power entirely in the hands of the

Chinese for the Chinese. The prospectus mentions that the capital and management will be purely Chinese. Translations of good books are promised, with good illustrations. Central depôts and numerous branches all over the Empire are to be established; and the capital will be one million dollars, Mexican. The names of the promoters are a guarantee of this plan materialising.

The development and increase of these native presses would indicate a fresh duty on the part of the Educational Association to keep in touch with the latest books, to examine them carefully and to point out mistakes. The success and the excellence of the books published by native firms will be a guide to us as to what we ourselves should publish. There will always be works of a higher class which it will be the peculiar province of the Educational Association to print, and which, for several reasons, will not be published by native presses. So whilst these business enterprises increase on certain lines, we feel sure that the Educational Association will have its legitimate line of publications, in no way antagonistic but occupying a helpful relationship to the books published by native presses.

最新初等小學國文教科書. First Grade Chinese Reader for primary schools, 10 vols. First volume, 15 cents; other volumes 20 cents each. Commercial Press.

Chinese children are no longer to spend years of their lives memorizing books the meaning of which is as unintelligible to them as the handwriting on the wall was to Belshazzar. This purports to be a child's book and is to be welcomed as supplying a long felt want in China. There are ten volumes in all, and the present review deals with volumes 5 to 10.

The books are printed on glazed Mao-pien paper; the type is clear and the price reasonable. The earlier volumes are printed in bolder type, the size being gradually, almost imperceptibly, reduced as the book becomes more advanced and the student, presumably, more familiar with the characters used.

There are quite a number of illustrations, some of them from woodcuts made from Chinese drawings, and some of them more foreign in appearance, but they are all good and will serve to enlighten the page and tempt the scholar to study the accompanying text.

Each volume has two coloured plates illustrating lessons on Natural History. These are very well got up and do credit both to the designer and the printer. If these plates were collected and others added to make a fairly comprehensive text-book on Natural History we would have a very pretty volume which would be an ideal gift for the Chinese child.

The volumes consist of short stories on various subjects, and a very wide range of reading is introduced. All the lessons are eminently practical. There are lessons on grass, hemp, silk, tea and on various animals, fish and insects. Anecdotes of patriotism, filial piety and courtesy are given, and there is a lesson on banking and on the flotation of joint stock companies. These two last are illustrated with fac-similes of a Chinese bank note and share certificate in The China Merchants' Steamship Company. Altogether this is a healthy book designed to deal with every-day affairs and is the very antithesis of the "classics."

Some of the lessons are old familiar stories like "The mouse and the lion," but there are many similar tales from Chinese sources, and these do not suffer by comparison even with Æsop's famous fables. Here is one such. "There are no donkeys in Kweichou. There was once a man who transported an ass by boat to that province. When he got there he could find no use for the animal and turned it out on the hillside. When the tiger saw such an imposing beast he thought it was a god and hid himself in a thicket to observe it more closely. Gradually he drew near and perceived that the donkey was in reality a stupid and senseless brute. One day the donkey brayed and the tiger scampered off in a great fright terrified lest he should be eaten up. Time passed and the animals grew accustomed to the donkey and even ventured to play with it. One of them angered the ass greatly, and he immediately turned and kicked at it. The tiger was delighted and said: "If that is your mode of attack I know how to deal with you, and so leaped on the ass and killed him."

Another anecdote recalls the famous discovery of Archimedes when he leaped from the bath shouting "Eureka". Tsao-tsao once had an elephant presented to him which he wished to weigh, but none of his counsellors could think of a scale in which to put such a ponderous beast. Tsao Cheng, a boy of six years old, said: "Put the elephant in a boat and mark on the side of the vessel how deeply it is immersed in the water, then make the elephant come out and fill the boat with stones till it sinks to the same depth; weigh the stones and you will be able to tell the weight of the elephant."

Here is an ancient story on the ways of Providence. Tsi Wen-shi was entertaining guests in the hall. When the fish and birds were served one of the guests said: "Heaven has abundantly provided for man's wants; there are the five grains, also fish and poultry; all are designed for man's use." The guests all echoed these sentiments, but Mr. Bao's son, a lad of twelve years, stepped forward and said: "All things are alive even as I am; each after his kind. There is no such distinction as that of lower and higher species, but there is a difference in the degree of wisdom and the amount of strength possessed

by each; by the exercise of these they mutually subdue each other. Man seizes the edible species and eats them, but heaven did not, in the first instance, design these for his food. Mosquitoes suck our blood and tigers eat our flesh; were we then designed to be food for gnats and tigers?"

Many of the lessons are designed to stimulate patriotism. The history of the intercourse of foreigners with China is related in Vol. 10. The sketch, though necessarily brief, begins with the Tang Dynasty and ends with the Boxer movement. It concludes, "Alas! since the opium war, sixty years ago, we have had to surrender territory eight times. We have lost three dependencies and have been mulcted in indemnities to the value of 7,000,000,000 (taels)." Is it not pitiable?

The plight of Chinese who emigrate to foreign countries is also related, but it is confessed that much of the dislike to them, evinced by foreigners, is due to the dirty habits and low state of civilization of these emigrants.

Vol. 9 contains a short history of Chinese commercial intercourse with the rest of the world. Appended is a list of the countries which have diplomatic relations with China and the dates of the various treaties. "Our country pursued a policy of seclusion and failed to understand outside affairs, so when foreigners first came to China, we opposed their landing. They compelled us by force of arms to admit them, but the treaties being the result of our defeat were invariably to our disadvantage. Our people despised the foreigner and often rudely broke the treaties; this brought the foreigner again with troops upon us and yielding to *force majeure* we conceded all his demands, but our country was greatly injured." Now there are forty ports at which foreigners are allowed to trade, but preachers are all over the country.

A short history of Christianity with a picture of its founder is given in Vol. 8. The Nestorian, Greek, Catholic and Protestant churches are referred to and the tone of the narrative is entirely unobjectionable.

The story of Buddha is related in Vol. 10. After a favourable review the lesson concludes, "The Buddhists say that prayer and alms-giving will bring secret luck, so stupid men and women rush into their society wasting time and spending money, and social customs are demoralised; this has often been rebuked by scholars. It must be admitted, though, that the great principles enunciated by Sakyamuni were wisdom and pity; these can never perish."

The style used in the composition of these lessons is beyond praise. Missionaries who intend to write or translate books would do well to read and re-read the lessons in this book until they apprehend the beauty of limpid Chinese.

Where there is so much to commend one ventures a few criticisms with some diffidence. As we have noted there is a difference in the type used in the earlier from that used in the later volumes of this book. The same progression from that which is easy to the more difficult is not apparent in the composition of the reading lessons. The lessons in Vol. 5 are just as difficult to read as those in Vol. 10. This is not ideal.

Now and then archaic forms are used. Especially is this noticeable when the lesson is an anecdote taken from some ancient book. The writer seems to have hesitated to take many liberties with the venerated ancients. In Vol. 6 we read, 孔子高遊趙平原君客之, Kung Dzi-gao travelled in Djao; the ruler of Ping-yuen entertained him. 客之 is a form common in the classics, but rarely met with in every-day correspondence. Of course Chinese scholars must still familiarise themselves with these ancient forms of speech, but they need not be introduced in the elementary school reading book.

Uncommon characters are met with far too frequently. It is true that these are sometimes unavoidable as when they are the names of men or places such as 高 and 万邳 or when used to designate a technical process as 釉 the glaze on earthenware 鼗 a drum, etc. But beside these there are many characters which might well have been simplified in an elementary school book, e.g., 巒, 瘞, 塏, 嚴, 麋鹿, etc. These and many other uncommon characters must be learned ultimately. I only contend that it would be better to postpone their introduction until a higher grade text-book is used.

Wise old Dr. Faber said: "No nation can progress far on the path of civilization till it has learned to say A. B. C." I have thought again and again when reading through this lesson-book how much the cause of education in China would be helped if a national system of Romanised spelling was taught in all schools. The first year's course in all primary schools would then be exclusively taught in Roman letters. By the end of that term the scholar would be able to write every word in the Chinese language in Romanised spelling and to read simple lessons from the printed page. In the second year simple characters would be taught and each character would be accompanied by its appropriate spelling with which the scholar would be already familiar, as 人 *ren*, 王 *wang*, etc. When lessons in the character were introduced each unfamiliar character as it appeared for the first time in a lesson would be printed at the top of the page as is done in this book, but it would also be spelled and explained as 巒 *lwan* 山名, 嚴 *kan* 峻也. The pupil could thus proceed with his studies after one, or at most two, years at school even without the aid of a teacher. Until this system is adopted the scholar is entirely

dependent on the teacher's oral instruction for any knowledge of these new characters and as often as not the teacher himself only guesses at their sound and meaning.

女子國文讀本. Girls' National Reader. Commercial Press. 15 cts.

This book consists of extracts from the ten volumes of The Chinese Readers noticed above. The style, type and general get-up correspond with the foregoing. The selections are arranged in short reading lessons and are, for the most part, moral tales, exhortations discouraging foot-binding and warnings against superstition. The following is a specimen: "Women believe in retribution; when they see good men happy and evil men suffering they say 'Heaven has eyes,' but this (that happiness follows invariably on goodness and that evil is always punished) can by no means be taken as proved and need not be implicitly believed. There is a species of retribution in the world which is absolutely certain. How is a home made wealthy? How is the body made strong? Wealth and strength are the recompense of diligence and economy. How is a home impoverished and the person enfeebled? Poverty and weakness are the recompense of idleness and extravagance. Such recompense is absolute and invariable."

最新初等小學修身教科書. Vols. 3-7. Commercial Press. 10 cts. per vol.

"Elementary Ethics" is the English title of this book. By this is meant a book of ethics to be taught in elementary schools. The book is printed on white mao-pien paper, the characters are printed from wooden blocks and are specimens of good clear caligraphy. Each lesson is a moral tale, and occupies one page of the book; on the opposite page is a woodcut made from a Chinese drawing illustrating the text. Each book contains twenty-two lessons, and it is intended that one lesson shall be taught each week, so that each volume covers half a school term.

The stories are copied from ancient Chinese books; some from the classics and some from other sources. The following is a translation of the first lesson in Vol. III. "Chen Shih-gih and his sons Yuen Fang and Gi Fang were celebrated for their fame and virtue. The brothers were filial and the womenfolks amiable. Their conduct was appreciated by all in the Empire." On the opposite page is a picture of the two sons accompanied by their wives paying their respects to their parents.

There is a certain progression in the subjects taught. Thus in Vol. III the first four lessons deal with duties in the home. The fifth and succeeding lessons teach the necessity of resolute

self-control, and from the fourteenth lesson onward neighbourliness and charity are inculcated.

There is, I understand, another book published uniform with this entitled "Methods for Teaching Elementary Ethics." Each separate volume of the "Ethics" has a corresponding volume of "The Methods for Teaching," which instructs the teacher how to prepare and explain the lesson. This book does not come within the scope of this review, but the two are so linked together that it would not be possible to offer a longer criticism of the one without referring to the other.

初等物理學教科書. Elementary Physics. Commercial Press. 20 cts. Reviewed in April RECORDER.

中學教科書植物學. Elements of Botany, by Iu Ya-chüan. Commercial Press. $1.00.

This is a translation from the Japanese middle-school series of a text-book on Botany. The book is printed on rather poor white foreign paper and is bound in cloth. The style is clear and simple, and there are many illustrations. The English name—sometimes, but infrequently, the latin one—of the plant referred to is incorporated in the text, as 萼 Calyx. There are many misprints in the spelling of these names. This a pity, for it disfigures the letterpress and gives a foreigner the impression that the descriptive text is written in a slovenly manner; an impression, it may be stated, which is very far from being correct. Foreigners will readily recognise the misprints, but one can imagine a Chinese teacher with an elementary knowledge of English informing his class that, as this book says, the foreign term for 根冠 is Boot-cap! Cellulose is translated, or rather transliterated, 寫留路司 but, generally speaking, the work is well done and the terminology clear. We are told in the preface that the original book has passed through twenty-six editions in Japan. Surely this is a sufficient testimony to its usefulness.

中學教科書動物學. Zoölogy for the use of Colleges and High Schools, by Margaretta Burnet. Translated by Wong Ying. Commercial Press. 80 cts.

This book is uniform in size and general get-up with the text-book on Botany. It is illustrated, and the pictures, though not elaborate, are quite clear and serviceable. I have not seen the original book, of which this is a translation, so cannot speak of the fidelity, or otherwise, of the translation. The impression one gets in reading the book is that the translation is accurately done. The style is very simple, and the scholars who have this book placed in their hands will have little difficulty in understanding the text. The foreign names are not, as in the case of the text-book on Botany, interspersed with the Chinese

text, but there is a copious glossary in English and Chinese at the end of the book which teachers will find helpful.

The author gives this sound advice in the preface to those who intend to use his book: "The teacher, before expounding the lesson, should consult other books on the subject, so that the scholar's mind may be broadened and his information not confined to that furnished by one little hand-book." He then appends a list of the books on Zoölogy to be had in Shanghai. Three of the books named are issued by the Christian Literature Society and none of those on the list are published by the firm which has put this book on the market. That an author should thus give a gratuitous advertisement and implied commendation to those who are, in a sense, his competitors, is as uncommon as it is commendable. We are sure those who do consult the books recommended will agree that the text-book under review does not suffer by comparison with any of them. It is well worth the price charged for it.

J. D.

Correspondence.

AN APPEAL.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: At the annual meeting of our Mission, held this month, the enclosed Appeal was drawn up, and I was requested, as secretary, to write and ask if you will be good enough to publish it in the columns of the CHINESE RECORDER.

The statement expresses the thoughts that have been in the minds of the members of our Mission, and we feel that missionaries should, as far as possible, disassociate themselves from the military spirit which is passing over China at the present time.

We will esteem it a favor if you will help us, by printing the Appeal in your columns, to bring the subject before the missionary body.

I remain,
Yours very sincerely,
A. J. DAVIDSON.

AN APPEAL ISSUED BY THE COMMITTEE OF MISSIONARIES OF THE FRIENDS FOREIGN MISSION ASSOCIATION, HELD AT CHENTU, MAY, 1906.

Believing that all war is contrary to the Spirit of Christ, we view with grave concern the wave of militarism which is spreading over the Chinese Empire at the present time. While we are well aware that all our fellow-missionaries may not be able to go as far as we do in this protest against war, we still feel that this matter is one to which the missionary body should give a much more careful attention than heretofore; and we would urge all those who are working with us for the Kingdom of God in China to prayerfully consider the subject, in the light of the present movement, and the revealed will of God.

We are in this land as the representatives of the Prince of Peace, and with a Gospel heralded with the message "Peace on earth and good-will to men." We come moreover to one of the most essentially peaceable nations in the world. Chinese greatness is built, in no sense, upon feats of arms, nor is her genius a military one. Moreover, the true strength of any nation depends, not upon her efficiency from a military standpoint,

but rather upon the acceptance and carrying out of the principles of Jesus Christ. The awful curse that this spirit of militarism is to Europe to-day is sufficiently obvious to any one who has studied the economic situation. If China, too, is to enter into this military race, as indeed she seems to be doing, we believe it will be a great set back to her religious and moral welfare.

When we consider the facts we are compelled to ask the question as to whether it is right that we should, even in the smallest degree, identify ourselves with this military spirit. In a large proportion of the Mission schools and colleges in China there is, we believe, some form of military drill. We yield to none in our desire that the physical side of a boy's nature should be thoroughly developed. If, however, we introduce the use of weapons, real or imitation, we at once indicate that our objective is rather to train men to fight. To us it seems that to do this is not only not within our province, as missionaries, but is at once linking up the propagation of the Gospel with an element directly opposed to the Spirit of our Master, and we cannot but feel that in this way a step is taken towards defeating the very object of our coming to China. Our earnest desire is that the missionary body may present a united front on this question and use its whole influence in favour of that peace and concord between men and nations which is of the very essence of the Gospel of Christ.

"A PARAPHRASED BIBLE."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: After all that has been written under the above heading I should like to add a word or two in support of Dr. Stooke's appeal for a paraphrased Bible, or say rather a paraphrased Gospel, which can be put without hesitation in the hands of the literary men of China.

When I first read Dr. Stooke's letter in the RECORDER I could not but agree with him that we badly need a harmony of the Gospels, giving consecutively the life and discourses of Christ, and that we want this harmony boldly paraphrased by highly educated Christian natives who understand the sense and can give it a purely Chinese dress.

It is a pity that Dr. Stooke has committed himself by mixing up the style of the Delegates' Version and the Mandarin Version of Dr. John. But as I agree with him in the main point and have experienced something of the same difficulties myself in my own work, I am inclined to spare him from any more criticism.

The main point Dr. Stooke is contending for is this, that "we must have our Bible in a more truly native dress if the Chinese are to be attracted to it" (p. 103). Though he utters harsh and unwarranted words against the present translations, including "that literary rendering of the Bible known as the Delegates' Version," he has at the same time acknowledged that we all owe the various Bible societies a debt which can never be paid, and goes on to say "they are all wanted, for they are invaluable to our native Christians *who have become trained to the style*." And his native friend, who is a "highly educated man in his church," expresses the same opinion when he says: "We who have been long in the church have come to love the Scriptures, *but our taste for them has been acquired*."

I have no doubt that this is the honest conviction of many educated Chinese Christians, and in conversation with such I have heard them over and over again giving vent to similar expressions, and though they admire the concise and comparatively smooth style of the Delegates' version, which they prefer to any of the other existing versions, I have heard them repeatedly saying that even in the last mentioned version

there is scarcely one page which is not calculated to offend a native scholar's ear, and that we want a version in a purely Chinese dress. And they were honest and faithful men, free from the "fatal disposition of a Chinese teacher to echo the missionary's sentiments."

I need not be told that after all no translation of the Bible, however beautiful its style, will suit the *haughty* scholars of China, to whom style is everything. I know that very well myself, and not for them am I pleading for a paraphrased Gospel. But amongst Chinese scholars there are also "seekers after God," to whom our present editions of the Bible are not acceptable. "Lest we offend *them*," or as the R. V. has it, "Lest we cause *them* to stumble," why not have a harmony of the Gospels "boldly paraphrased by highly educated Christian natives who understand the sense and can give it a purely Chinese dress?" The greatest missionary to the heathen who ever lived was willing to make himself the slave of all that he might gain the most. So he became weak to the weak that he might gain the weak. Are we not to assume the same attitude towards those outside the Christian church to win them for Christ?

The Roman Catholics have been "in their generation wiser" than we in this respect. They have produced a book exactly answering the wishes of Dr. Stooke and others. I mean the "*Vita Domini Nostri Jesu Christi, a P. Julio Aleni, S. J.*," which was published in the year 1853. The *Catalogus Librorum Venalium* of Zi-ka-wei says about this work: "*Auctor nullum e quatuor Evangelistis exacte sequitur, sed de singulis aliqua desumit et coordinat, ita ut tota Christi Domini vita legentibus clarius innotescat*," and about its style: "*Stylus clarus et mediocris.*"

To allow my readers to judge for themselves whether this attempt at harmony of the four Gospels, giving consecutively the life and discourses of Christ, would not suit our purposes, I will insert a few lines taken from the fifth chapter of Matthew:—

耶穌與宗徒同在山中。四方聞而至者無算。爭願親就耶穌。於是耶穌大展好生之德。凡病者。被魔者。一就無不立愈。從者彌衆。耶穌仰首。顧弟子而先諭以眞福八端。曰。神貧者乃眞福。爲其已得天上國也。良善者乃眞福。爲其將得安土也。涕泣者乃眞福。爲其將受慰也。嗜義如饑渴者乃眞福。爲其將得飽飫也。哀矜者乃眞福。爲其將蒙哀矜己也。心淨者乃眞福。爲其將得見天主也。和睦者乃眞福。爲其將謂天主之子也。爲義而被窘難者乃眞福。爲其已得天上國也。

to which I add the "Call of Matthew," taken from the 17th chapter of the book:—

宗徒瑪竇。初名肋味。海濱司稅吏也。人咸鄙焉。一日耶穌過而目之曰。爾宜從我。又內照其心。一聞呼。便棄俗務。投入聖門。因具宴以欵耶穌及諸徒。邀同輩與焉。或竊厭之。耶穌知其隱。責曰。醫醫病者。不醫不病者。此人似不善。我將醫之。爾不聞經云。與豐於祭。甯慈於人。與人爲善也。宜不擇人。

When I asked my scribe, who is an educated Christian, what he thought of the style of the

book he said literally: "This is good style, smooth and at the same time clear; it would be a good thing to put such a book into the hands of Chinese scholars." And this he said not to please me, for he is a man very little disposed to please foreigners.

Of course I do not mean that the book I am speaking of would serve our purpose as it is. But having found a paraphrased harmony of the four Gospels ready for our use let us make this a basis for a similar work which will suit our purposes as Protestant missionaries.

I am, Sir,
Yours very truly,
IMMANUEL GENÄHR.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: The April RECORDER just to hand. I am sorry that being very busy at home on furlough has prevented my replying to the letters which have appeared in the RECORDER criticising my remarks on the style of our present versions. I must cry "Peccavi" for having included quotations from both the Delegates' and the ordinary Mandarin versions. But originally I had no intention of criticising the Delegates' version alone, to which I now see the arguments have solely turned.

I may say I possess no literary qualifications whatever for continuing this discussion. I only took up the rôle of a voice for my native friend, who, I may assure Mr. Bondfield, does know the difference between Mandarin and Wên-li.

And I am ready to stand or fall by the opinion of any qualified Chinese outside the church on the style, let us say, of the 1st chapter of John or the Sermon on the Mount. Let him have a free hand to criticize it as a piece of Chinese literature, and let us have any corrections and alterations he may make. For a native Christian will probably be afraid to tell the whole truth and nothing but the truth to his foreign pastor in the matter of the style of a book which the foreigner so venerates. If the Delegates' version can stand that fire I shall be very glad to use it for distribution on my return.

Yours very sincerely,
GEO. F. STOOKE.

A CORRECTION.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: In the "Records of a Conference" recently held in Peking I find it stated in reference to the term 天主 "that it is the title used in the Anglican Mission" for God. And this appears to be assumed throughout the discussion on the subject in the "Records of the Conference." Kindly allow me to say that this is not the case in the Anglican Mission in Fukien. The Anglican Mission in Fukien, now with its thousands of native Christians, from its very commencement, have used the terms 上帝 for God and 聖神 for the Holy Spirit, nor do I think that these native Christians would now be easily persuaded to abandon these terms, with which they have drunk in their spiritual life. I should be sorry to utter one word to discourage the spirit of harmony and unity, for God knows both these virtues are sadly lacking in the Protestant church in China, and I fear much that neither harmony nor unity on this subject of terms

will be promoted by the discussions of us foreign missionaries with reference to it. I have no doubt, however, that harmony and unity on this question will one day be brought about not by the foreign missionaries but by the native Christians themselves, and who, I have no doubt when the time comes, will be quite capable of doing it. Would it not be wise then to wait in patience and bear with one another in the present use of terms? I don't suppose now that any one will be found bold enough to condemn any term as absolutely wrong, the use of which has been undeniably blessed in bringing souls to the Saviour. What we want is to find out what are the fittest terms, and I think the native Christian church, guided by the Holy Spirit, is the best judge when it takes the matter up to decide and settle this subject.

I am, Sir,
Yours truly,
JOHN R. WOLFE.

THE USE OF PRONOUNS IN CHINESE.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Will you allow me to express my entire accord with what Bishop Moule has written in your May number with reference to the use of the personal pronoun in addressing the deity? I am quite sure that it is contrary to Chinese usage, and knowing as we do how largely the Chinese are lacking in reverence it seems to me that we should spare no effort to beget in them a deeper sense of the majesty and holiness of God. To speak to Him as to an inferior is lamentable beyond expression. For myself I have never used 汝 in addressing God, nor do I think my fellow-missionaries of the C. M. S. ever do so, but our American friends seem to find no difficulty in doing so, though at the present moment there is a move in one direction, e.g., a desire to substitute 父 for 汝 in the successive clauses of the Lord's Prayer. I should add that immediately after the vocative in the Psalms we do use 汝, O Lord, Thou 汝, as this seems necessary and does not contradict what has been said above.

Yours,
LL. LLOYD.

ON CHRISTIAN PHRASEOLOGY.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: I was much interested in the communication from Dr. Stooke on smoother and more acceptable translations of the Sacred Scriptures. A few years ago an educated Chinese Christian at Foochow, a man from the Foochow gentry, said to me rather impatiently: "This Foochow Bible isn't half Foochow colloquial!" This is of course an exaggeration; but at Foochow we have a sort of Fung Kiao (奉教) colloquial. Some of it is made up of terms which did not exist originally in the Foochow colloquial, but yet are necessary additions to it. They stand for Christian thought and sentiment, and belong to a higher plane, both mentally and spiritually. Others, alas, are just crudities which we have introduced, because we did not know how better to express ourselves. Once when we were revising the colloquial hymn book I remarked to one of our best

preachers that the book contained a great many forced expressions. He said: "Yes, that is true; but folks have become accustomed to them, and we'd better not change them." Some of them now stand for real additions to Foochow Christian thought and feeling. At the start some of them were necessary, while others were mere blunders; but the dividing line between the two is not always easy to draw.

One marked difference between Chinese and Western languages is the extreme terseness of the former; and this is not so much due to its monosyllabic character, for it abounds in bi-syllabic and even tri-syllabic forms, practically single words, but is owing rather to the weeding out of everything superfluous. On a country road beside a small stream we met a man carrying a heavy load, and asked him, 'Were we on the right road to such and such a place?' he replied without breaking his steady jog "Cha lù, guò chiāo," "Fork road, cross bridge"; and very soon we came to a small bridge at which the road forked. My class in English when translating into Chinese often cut down the sentences in this fashion, sometimes without slighting the sense; but at other times they miss the finer shades of thought in the English sentences; and yet neither I nor they seem able to express these nicer distinctions in neat, smooth-flowing Chinese. For it is the language of a race whose life has moved along broad and well beaten paths for ages, and has no need for that minute fullness and flexibility which are required in the speech of progressing peoples, ever enriching, diversifying and expanding their lives.

I once received two copies of revised easy Wên-li translations of Scripture: one from Peking, the other from Hankow; and I asked my teacher which was the better. He replied, "The terser one, of course."

The Lord's Prayer, Matthew's Gospel, Peking Mandarin, contains ninety-eight characters, and even the new high Wên-li has sixty characters, while the English Authorized Version consists of only sixty-seven words with eighty-seven syllables, and can be recited more quickly than even the high Wên-li. For it takes longer to pronounce Chinese than English syllables, much as it takes longer to sing a hymn than read it.

The Foochow colloquial version of the Lord's Prayer also contains ninety-eight characters; and once we had some controversy over the rendering of "Forgive us our debts as we forgive our debtors." Our best sinologue preferred a shorter form, "I forgive other's sins, beg you also forgive my sins," which he said fully expressed the idea and made a terse well-balanced sentence. But the form adopted is about thus, "Beg Lord forgive my sins in what one sort I forgive those who sin against me." One preacher who was something of a wag, said to me, half joking: "I like Mr. H.'s version better; it don't pinch so tight;" and this confirmed the argument of those who had clung for the longer form. They said that the harboring of resentment was a very besetting sin; and the Chinese would make a mental reservation in regard to any wrong done to their own selves. The shorter form expressed the idea, but did not define it and clinch it.

And so as to John i. 2;—my mild and candid professor in Ex-

egesis at the Theological Seminary declared emphatically that this verse was not tautology, but necessary in order to bring out and clinch the eternity of the distinction expressed in the statement "The Word was with God." But how many Confucian scholars would see this?

Our preachers in the Shaowu field do not seem to enjoy reading Scripture in public. The phrases often come awkwardly from their tongues, and sound stiff and hard compared with their own idiomatic speech.

But the inadequacies of the Mandarin are quite as much to blame for this as are the translators; and these men and their audiences need these fuller, more clinching forms, even though they be not smooth Chinese.

One of our Chinese pastors quoted Peter's reply to the high priest in just six words, "Hear God, hear man, which now?" This expresses the central thought; but it lacks Peter's respectful bearing toward the head of his nation and his solemn appeal to Jehovah. Perhaps the shorter form would be more effective with an average audience; but they need to have the fuller, devout form put squarely, impressively before them. We have a preacher who has recently passed through a very deep religious experience; and now he can read these long drawn awkward expressions with a life and appreciation that make them sound appropriate and essential.

J. E. WALKER.

Shaowu, May 28th, 1906.

Our Book Table.

HAKKA-ENGLISH DICTIONARY.

The appearance of an "English-Chinese Dictionary in the vernacular of the Hakka people in the Canton province" will be hailed by many with great delight. By publishing it the Rev. Mr. MacIver, of the E. P. M. in Wu-king-fu, Swatow, has laid the students of this vernacular under deep obligation.

The book is based on a manuscript dictionary, partly in Chinese-German and partly in Chinese-English, prepared by missionaries belonging to the Basel Missionary Society. This valuable manuscript, as we read in the Preface was, in the first instance, prepared by the Rev. Th. Hamberg and the Rev. R. Lechler, both of the Basel Mission. The missionaries coming to China in connection with the Basel and Berlin Missions since then had to copy the manuscript, as no other dictionary of the spoken language of that section of the Chinese people existed. What an amount of labour they must have spent in copying this bulky volume! And how relieved they must feel that in future they will be spared this!

Mr. MacIver acknowledges also the help he has received from the Rev. O. Schulze and others of the Basel Mission while preparing the dictionary in its present form. The book owes also much of its value to the Chinese writer (and former pupil) of Mr. MacIver, Mr. Phang, whose correct knowledge of the Hakka colloquial has proved invaluable and to whom he was indebted for many col-

loquial phrases which are not to be found in the older manuscripts.

The name of Mrs. MacIver ought not to be forgotten in this connection, as she has helped her husband in many ways.

The present book gives in the main the language of the N. E. part of the field, while the Basel manuscript gives Hakka as spoken in the S. W. corner of the chief Hakka field. This geographical fact, as Mr. MacIver remarks, will explain many of the variations. As the present reviewer knows very little of the Hakka dialect, he has consulted missionaries of the different parts of the Hakka field with regard to this difficulty and has been assured that the variations resulting from this geographical fact are in no way an obstacle in the way of using the book.

One thing has struck me, when looking over the pages of the present volume, viz., the rare use of quotations from the Chinese classics. It would have enhanced the value of the book considerably if the author had followed the example of Dr. Eitel in his dictionary of the Cantonese dialect, who not only found an "astonishing" number of additions to the definitions supplied by Kang Hi in the vocabularies to Dr. Legge's classics, of which he has made use, but who also gives quite a number of classical quotations under almost each character. And what has endeared Dr. Eitel's dictionary to me and to other students of the Cantonese dialect is the careful division of the given phrases into three classes. Phrases derived from the classics, for instance, are always given first, and even the special book from which each phrase is derived is stated, which has proved to me an invaluable assistance in looking up a passage, whenever my memory failed me.

The next class of phrases in Dr. Eitel's dictionary, consisting of phrases used in the ordinary literary style or in high class conversational language he calls a "mixed class," which is followed by a third class of phrases purely colloquial. This careful division into different classes has increased the usefulness of Dr. Eitel's dictionary very considerably. And if I may be allowed to give the author of the present work a hint for a future edition, it is chiefly on this line.

In a short introduction valuable information is given about the Hakka people, their origin and language, the Hakka tones, its relation to other dialects and the system of Romanization adopted in this dictionary.

To adduce some instances of how the characters are explained I may add that for the character Lin (靈) the explanation is offered: "Spiritual, supernatural, intelligent, efficacious;" the character Shin (神) is explained by "Spirits, spiritual, supernatural, divine, mysterious," used by some for 'God;' "and the character Ti (帝) by God, the supreme ruler of the universe. The Emperor as God; vice-regent (which by the way seems to be a *lapsus calami* and ought to be read: The Emperor as God's vice-regent). Deified men."

The present handsome volume, containing not less than 1,200 pages of valuable information in royal 8vo., whose publication has been liberally supported by the governments of Hongkong, of Singapore and of the Federated Malay States (all of whom have much to do with Hakka speaking Chinese), has been printed by

the Presbyterian Mission Press in Shanghai and can be had there at the reduced price (for missionaries only) of $12.00. By the same author, a Hakka Index (Radical), price $3.00, has been published at the same place.

I. G.

席勝魔記. The Life of Pastor Hsi. By Mrs. Howard Taylor, née Geraldine Guinness. Translated by Rev. F. W. Baller, China Inland Mission. Presbyterian Mission Press. 10 cents per copy.

The Life of Pastor Hsi, by Mrs. Howard Taylor, is one of the best missionary books ever written. It has passed through no less than seven editions, numbering thirty thousand copies; it has stimulated the faith of thousands and has created an interest in Chinese missions in the minds of multitudes who, before they read the book, were absolutely indifferent whether the Chinese embraced Christianity or not.

A writer in the *British Weekly* told how, returning from a Christian convention, he overheard one of the workers enquire of another, "Have you read Pastor High's-eye?" (Hsi), and on getting a negative reply he earnestly urged his friend to at once procure and read this most helpful book.

Mr. Baller has translated Mrs. Taylor's book into Chinese. But 席勝魔記 is very much more and very much better than a translation. Everyone who has read Mrs. Taylor's books knows that she has the unique gift of the litterateur. She knows intuitively what will interest and impress her readers. Old China hands shake their heads when they read Mrs. Taylor's books—they cannot help reading them—and say "Too highly coloured," but they are very much like the young dilletante who watched the old artist painting a landscape. "But," he objected, "I don't see those colours in this landscape.' "No," was the reply; "don't you wish that you did?" The story-teller, like the painter, must have an eye trained to see as well as a hand facile to pourtray.

Mr. Baller is a born raconteur. It was to be expected that he would tell the story well, but the marvel is that in this translation he has entirely changed the standpoint from that of the original book. He is not telling the Chinese that Mrs. Taylor told her foreign audience such and such things about Pastor Hsi. He is telling a Chinese story in Chinese to the Chinese; there is not a phrase in the book which betrays that it is a translation.

The story of Pastor Hsi's life will influence powerfully the native church. Surely it is well that such a man should be held in honourable remembrance and this book is a worthy memorial of a good man.

The style is Mandarin and such Mandarin as one rarely reads. I see that the China Inland Mission has included this book in the new Course of Study drawn up recently for its young missionaries. This is a high testimony to the fitness of the men who prepared the curriculum, for no man will successfully pass an examination on the language of this book and remain a speaker of "pidgin" Chinese.

The price of the book is ten cents. It is even for its bulk one of the cheapest books on the market, and if it was a dollar a copy it would still have a good sale, because those who desire

to know the Chinese language and the Chinese people, simply cannot afford to be without it. Moreover the missionary who does not at once give a copy of this book to each of his native teachers and evangelists or, better still, persuade them to buy copies for themselves, does not deserve to have good coadjutors in his work.

This edition is printed in clear type on glazed mao-pien paper. I wonder if it would not be a good thing to publish an edition de luxe printed on the best white foreign paper, with cloth board covers and numerous well reproduced pictures of the scenes amongst which Pastor Hsi lived. I believe there would be a large demand for such a book.

J. D.

THE EAST OF ASIA. Vol. V. No. 1. March, 1906. Shanghai: North-China Herald Office.

This issue of the now well-known art quarterly is quite up to the high standard to which it has attained. Perhaps one characteristic feature in this number is the Chinese illustrations. In Mr. Ohlinger's "Studies in Chinese Dreamlore," in "The Trial of the Tiger," translated from the Chinese by Ardsheal, and in Mr. Haden's translation of the novel "Chao Chuin" we have a large number of Chinese pictures, so reproduced as to preserve the pen-style of the artist. Whilst graphic they are conspicuously independent of perspective. The leading article, by Archdeacon Moule, "Ningpo Under the T'ai-p'ings, 1861-1863" is of special interest, partly because there now remain so few eyewitnesses who can relate from personal observation the events of that great upheaval; and also because of the anticipation we note in the T'ai-p'ing programme of some of the reforms for which there is now a growing desire in China. Rev. C. Bone's account of the "Chinese Moon Festival" takes us right home, and in the light of the big soft moon we enjoy the beautiful autumn night, and, like the home farmer, and the more ignorant Chinese agriculturist, do not trouble ourselves to find out that this peculiar phenomenon of the harvest moon is due to the fact that its orbit (as near the autumnal equinox as it can be) makes as little angle as possible with the ecliptic.

We have no time to mention all the articles, but should like to draw attention to two more. "Lights and Shadows of Chinese Life" (Macgowan). These do not merely pass over the surface of things Chinese, but play in an illuminating manner on their inward subtilties and tastes. We have a suggestive study regarding Chinese indigestion and native characteristics which would be worth elaborating into a separate article. The second of the "Lights and Shadows" ("A Ramble through a Chinese city") with the accompanying illustrations, will be good reading for those at home.

G. M.

ACKNOWLEDGMENTS.

The 15th Annual Report of the Chungking General Hospital for Men, of the Methodist Episcopal Church. Chungking, 1905.

Annual Report of the Tungkun Medical Missionary Hospitals in connection with the Rhenish Missionary Society for the year 1905.

The *Chinese Christian*. May, 1906. Vol. iv. No. 2.

CONTENTS.

(1). National Missionary Society of India.
(2). An Appeal.
(3). On the Independence of the Chinese Christian Church.

(4). Progress of the Heavenly Kingdom.
(5). Church Activities in Japan. .
(6). Notes of C. C. U.

The *South China Collegian*. Vol. 3, No. 1. April, 1906. Special Philippine Edition.

Sixth Annual Letter to Friends of the Ongole Faith Orphanage and Home for Destitute Children. February 5th, 1905.

China's Young Men. Vol. ix, Nos. 1, 2, 3, February, March, April, 1906. Chinese edition.

CONTENTS.

No. 1. The Founder of the Association Movement.
The Great Revival in two Foochow Colleges.
The Teacher's Responsibility for Evangelizing.
Larger Plans for China's Young Men.
New Secretaries for China.

No. 2. The Object of Study.
The World's Student Christian Federation.
Fundamental Principles of the Christian Life.
The Author as an Evangelist.
An Association Song in Chinese.

No. 3. Self-taught Men.
Bishop Bashford's Personal Experience.
The Search after Religious Truth.
The Secret of Business Success.
The Business Man and his Relation to Evangelization.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented :—

C. L. S. List:—

Translated by Miss Laura White :—Christmas in Different Countries.

S. D. Gordon's book on Power. By Rev. D. MacGillivray. (Finished.)

Booker T. Washington's "Up from Slavery." By Mr. Kao Lunching.

Simple Mandarin Church History. D. MacGillivray.

Guizot's Civilization. W. A. Cornaby.

War Inconsistent with the Christian Religion. Dodge.

Shansi Imperial University List:—

Twentieth Century Atlas of Popular Astronomy. By Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Text-books of Tokio Normal School. Translated from the Japanese: Meteorology, Ironwork, Mineralogy, Zoology, Physiology, Physiography.

Systematic Theology. By Dr. H. C. DuBose. (Very extensive.)

Catechism of Synoptic Gospels. By Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters.

Concordance of the New Testament. Mandarin. Rev. C. H. Fenn.

Commentary on the Four Books. By Dr. Henry Woods.

Ballantine's Inductive Studies in Matthew.

Couling's Text-book of Zoology.

Outline Scripture Catechism. By Mrs. Hugh W. White.

Doctrinal Catechism. By Rev. Hugh W. White.

"An Indian Princess." By Mrs. Bertha S. Ohlinger.

Abridgment of Mateer's Arithmetic. By Mrs. Mateer.

Catechism on St. John's Gospel. By Mrs. DuBose.

Rev. Geo. L. Gelwicks writes to say that he is working on a Concordance of the Old Testament in collaboration with Rev. H. C. Fenn on the New Testament.

Mr. MacGillivray's Classified and Descriptive Catalogue of Christian Literature (1901) being all sold out, he purposes bringing it up to date for the 1907 Centenary Conference, including all distinctively Christian books by all Societies. Suggestions for improvement and materials gratefully received from recent authors and from Societies. He has also in mind to publish a China Mission Year-Book, commencing with 1906, to be issued at the beginning of 1907, this to be the first of a regularly appearing series of Year-Books. Suggestions as to what should be included in these Year-Books are now solicited. He would also like to know from missionaries what they think of the idea. This has nothing to do with the Centenary Historical Sketches, of which he is Editor.

Editorial Comment.

Comments of a Commissioner.

We hope in next issue to give some account of the visit of the Imperial High Commissioners to the United States. The visit will be fraught with greater results than any tour previously made officially or privately by Chinese officials. But it is still too early to forecast what these results may be. The report of the banquet tendered the Commissioners by the Boards of Foreign Missions centering in New York, on February 2nd, is of special interest to the missionary body. Many of our readers will have seen accounts of this banquet and the address of H. E. Tuan Fang in reply to the message from the Mission Boards given by Rev. A. J. Brown, D.D. One paragraph of this reply is especially important. It is as follows:—

> It is a great pleasure to us to learn from you, Dr. Brown, as the spokesman of the American Missionary Boards, the assurance that the missionaries you send to China have "no desire to interfere with our national customs" or "to denationalize any Chinese Christian," nor have they any political object—that they go to China "solely as a private citizen, with no official status whatever." Furthermore, we understand you that "it is a part of the fundamental policy of the Mission Boards to respect the laws of the country," and it is the policy of the Boards to discourage the interference of missionaries in law courts when their convert is an interested party in the suit. May I ask you to go a step further by changing the word "discourage" to "forbid?"

* * *

The time to interfere.

The words of Dr. Brown referred to, which we hope to be able to print at an early date, were carefully chosen, and clearly showed that the missionary does not have or even claim the right

to interfere in Chinese lawsuits. He says: "Indeed, your Excellencies will recall that when the Chinese government offered to give the missionaries official status before the Chinese courts, the American (he might have said, the Protestant) missionaries, with the entire approval of their respective Boards, declined to accept it." He adds, however, the statement that it is charged that missionaries in the effort to protect their converts do interfere with the Chinese courts. The difficulty of distinguishing between real and pretended cases of persecution on account of Christian profession, the heartrending difficulty of refusing the prayers and tears of relatives and friends for one in trouble, and the ignorance, incompetence, or covetousness of some officials,—these and other things have, as we all know, sometimes led missionaries into a false position before the Chinese. But the fact that there are times when it is necessary to draw the official's attention to conditions of which they may be ignorant, seems to make it impracticable for the Boards to "*forbid*" the missionaries to have anything to do with law-courts.

* * *

The time to refrain.

FOR while we do not think of impeaching the ingenuousness of the Viceroy's remarks, there seems to be a confusing of two distinct things in his suggestion. One is the interference of missionaries in law courts in behalf of their converts or others, in cases which do not involve persecution for religion's sake, or in any way void the right jurisdiction of the courts over the Chinese Christians. Here it would seem the Commissioner's contention was just; and if missionary practice has in any case been contrary with this principle, the present attitude of the Chinese government and people, the growing spirit against extraterritoriality, and a desire to set our cause right in the eyes of all, should suffice to change that practice. That there has ever been such practice, however, unless in a very few isolated cases, we have no reason to believe.

* * *

Individual action inadvisable.

WITH such interference, should not be confused the effort of a missionary to prevent persecution of his converts, in contravention of the treaties and against all justice. Until the Chinese government shows its ability and willingness to stop such persecution, the missionaries will be greatly impelled to take cognizance of acts of injustice, and as a last resort bring them to the attention of the officials. It is, however, most important that such action should be taken by a mission or station, and not by individuals; and only when other means have proven futile. If there are not perfectly cordial relations between the missionary and the official, it is also desirable that such action should be through the

consuls, both for the good name of the missionary and for the further check on him of having the advice and counsel of a disinterested but competent person.

* * *

Especially in present conditions.

THE changing conditions of our residence in China, and our relations to its people and its rulers, demand a review on our part of our duties and rights in regard to this whole question. Doubtless it will be carefully studied by the conference next year. Meanwhile, it may be regarded as certain that the attitude of the Chinese government is reflected in the words of the Viceroy ; and that China is more inclined than ever to resent anything which looks like interference, by individuals or by nations, with her rights of self-government. Such a spirit is surely to her credit ; and even well-meaning attempts on the part of individuals to help on the cause of justice may do more harm than good, if they contravene those rights.

* * *

Missionary Progress.

THAT figures may be manipulated and juggled with so that they misrepresent is a fact. But this does not invalidate the old statement that figures do not lie. If left to tell their own story, they invariably tell the truth. They will prove false the most plausible prophecies, they will refute the most wily arguments. And this is what they have done in the article by Mr. Robert E. Speer in the January number of the *Missionary Review of the World*, entitled, Has the Missionary Enterprise been declining ? There are always prophets of evil, both in and out of the church, those who can see only a dark future, only disaster awaiting the most promising enterprise. There are always those who are ready to say that a cause is declining, because it has not developed exactly as these people who wear blue spectacles think it should. One does not need to read the article if he will make a careful study of the tables. But one conclusion can be drawn in regard to the growth of interest as shown by the contributions and the increase in the number of missions and missionaries. There has been a steady advance in almost every particular. Take for instance the increase in the number of missionaries. Ten of the leading denominations of America are represented in the tables, and in every one of them there has been an addition made to the force in the field. In some cases this addition has been very large, *e. g.*, the Domestic and Foreign Missionary Society of the American Episcopal Church more than trebled its force in twelve years, and the Methodist Episcopal Church (South) more than doubled its force in thirteen years. But it would require too much space to give even the salient points of this article, and we recommend our readers to read it.

Religious Census of the World.

But so long as so large a part of the heathen world is still unevangelized we can never say that the church is coming up to its privilege or obeying fully the command of the Master. In this connection we have taken the liberty of reproducing from the *Baptist Missionary Magazine* the accompanying diagram(reduced). Accompanying

it is the text, "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened." If we have infringed copyright, we hope the Young People's Missionary Movement, who have issued this diagram, will forgive us.

* * *

Statistics of Missionary Effort.

WE take the liberty also of extracting from the *Missionary Review of the World* the following figures. Dr. Leonard explains that "the table includes only missions to non-Christian and non-Protestant peoples, and so omits work done in non-papal Europe, while covering that in behalf of Indians, Chinese, and Japanese in the United States. The figures are derived almost wholly from annual reports and relate in the main to 1905, though sometimes the year includes a part of 1904. The aim has been to leave the fewest possible blanks, and hence, where the latest official figures were not at hand, conservative estimates have been made, based upon former reports." The totals for all Christendom include figures for French, Swiss, Dutch, Scandinavian and other Societies, for which we have not space.

STATISTICS OF THE PROTESTANT MISSIONARY SOCIETIES OF THE WORLD.

	American.	*British.*	*German.*	*All Christendom 1905.*	*1895.*
Home Income	$8,120,725	$8,062,679	$1,587,049	$19,175,885	$13,620,972
Income from the Field	$1,282,500	$1,631,207	$387,903	$3,516,015	$1,545,000
Missionaries	5,145	8,596	1,982	17,749	11,765
Native Helpers	22,047	39,101	6,881	89,335	55,118
Communicant Church Members ...	569,720	537,444	191,061	1,736,076	995,793
Added 1905	57,476	41,403	26,151	142,188	63,081
Adherents, Native Christians ...	1,102,706	1,333,066	540,182	4,066,088	2,770,801
Schools	8,638	11,447	2,466	27,835	19,384
Scholars	303,835	578,407	120,817	1,196,127	786,002
No. of Missions	186	164	30	391	—

Good News from Shantung.

As promised in our last month's issue, we are printing in our Missionary News columns particulars of Dr. Johnston's meetings which have been kindly supplied from different points by four of our friends. It is interesting to note how much prayer had gone up beforehand and what a strong desire there was for a vivid realization of the saving grace of God. We rejoice in what we have heard of the spiritual uplift, of the new experiences of the power of intercessory prayer, and of the enrollment of native teachers and preachers for summer evangelistic work. We would draw attention specially to Dr. Bergen's last paragraph :—

"We are praying daily for a widespread revival in China. No doubt this is the prayer of very many. Could we not, as a missionary body, deliberately form the resolve to meet daily at noon to pray unitedly for this?"

And also to the fourth paragraph in the letter from Dr. Hayes. It seems evident that we require evangelist-pastors as well as pastor-evangelists. As one earnest worker writes :

"I believe the two most successful trips I ever made I served in the capacity of pastor-evangelist. The people knew that while a pastor, I was not *their* pastor, and so did not expect me to manage affairs, but came to listen and learn."

* * *

Missionaries and Books.

OUR title, THE CHINESE RECORDER and MISSIONARY JOURNAL, does not prevent us from giving articles on the spiritual life of the missionary, neither should it preclude our presenting something occasionally that has to do with his or her intellectual life. In our February issue we printed a paper by Rev. H. W. Oldham on "Some Recent Contributions to Theological Literature." The emphasis placed then upon the importance of keeping up our reading has found an echo in several hearts. In Mr. Bible's contribution, "The Missionary's Book-bill" (p. 372 of this issue) we have further reasons presented for keeping up our reading. It seems strange that such advice is necessary on the mission field where problems of missionary administration, the religious ideas and conditions of the people among whom we live, and the changes in their thought and life,—all present an incentive to intellectual activity. But is it not the experience of most missionaries that the endless routine of crowding duties leaves little time for partaking of the food that is so necessary to our intellectual health?

* * *

How and when to read.

THE closing words of Mr. Bible's article, ". . . unless we learn to read," suggest an interesting line of thought. Whilst it may be taken for granted that missionaries with their special training have learned how to read, it is possible that all have not learned how to fit reading into their lives. There should not only be a fixed place in their programmes for reading; but a good many

of the inevitable odd moments should be consecrated to this reading. It has been said that culture, which is knowledge of the best that has been thought and said, can be attained by any man who is willing to make a good use of the odds and ends of time.

* * *

What to read.

In this connection we perhaps ought to utter a word of warning with regard to the disproportionate amount of time given to reading magazines. Away from the home land it is so tempting to turn over the magazines, the advertisements of which, even, are so suggestive of home comforts, occupations and conditions. Still in these days we must beware of the indiscriminate reading of scrappy paragraphs. It has been pointed out that among certain classes at home there is a danger of losing the habit of sustained attention. The judgment of many has no solid ground for its decisions and is influenced by the merest trifles and prejudices. But may there not be a danger to us also, in our frequent reading of magazines, in the discouragement to concentration of mind? The reckless scampering across the literary field, with the brain in a whirl, must cause intellectual thinness. Of course it will be understood that we make an exception with regard to the missionary magazines. The paragraphs on preceding pages will show how much we value their contents. But some of them have a lack of individuality. F. D. Maurice, in one of his lectures, complains of magazines and reviews, of their colloquial phrases and stock jests, of their loud, rattling tones, as of one anxious to shake hands or clap our back on first appearance. We do "shake hands; but what do we meet? Not a man, but a shadow, something that calls itself 'we.'"

* * *

Light Purses and Books.

Two other phases of the subject are suggested, but we have no time to take them up. The first is the financial aspect—How much should a missionary spend in books? We know from personal experience that missionaries do keep lists of books they would like to purchase and read; one missionary called such lists his "ought-to-buy-ography." But lack of funds often prevents the despatch of these lists. Another subject is the quality of the lighter literature which, at this season of the year, some missionaries may find it wise to read occasionally. A little boy once came to his father saying: "Tell me a story, Papa." "What kind of a story shall I tell you, my little boy?" "Oh, tell me an antidote."

* * *

On Etiquette.

Our readers will welcome the letter in this issue from our wise and witty uncle on page 367. He refers to a small pamphlet by the late Rev. A. G. Jones, calling attention to the subject of "Manners." We have not seen it ourselves and

would like to know if any of our readers can tell us if it is still in print. In case any one should wish to study the subject of etiquette further, the following references to articles which have appeared in the volumes of the RECORDER may be useful :—In 1879 Dr. R. H. Graves begins with an article (p. 179) on "*Missionary Courtesy.*" In the same volume Mr. Scarborough supplies three chapters on native etiquette under the title, "*Modes of Address.*" On p. 280 of our 1886 volume a lady contributor has some remarks on "*Chinese Etiquette.*" In 1895 we printed Dr. Christie's "*Notes on Chinese Etiquette;*" and considered them so valuable that they were reprinted in 1903. In 1898 Rev. G. G. Warren supplied some further "*Notes on Chinese Etiquette,*" whilst in our last annual volume Mr. Li Moushun has an article on "*Etiquette in Chinese Official Intercourse;*" and Dr. W. A. P. Martin (on p. 141) calls for "*Reform in Etiquette.*" We rather think that Archdeacon Moule has also written on the same subject.

* * *

Chinese Students in Japan.

THE work of the Young Men's Christian Association in behalf of the Chinese students in Tokyo, the inauguration of which we have referred to from time to time during the past few months, is meeting with most encouraging results.

The accessibility of the students was anticipated, but it has surpassed the highest hopes of the leaders in the enterprise. The evening educational classes have already passed an enrollment of two hundred and fifty young men. A series of meetings was held by Rev. Robert F. Fitch, en route to the United States, with a total attendance of more than one thousand. Forty-five men made a public declaration of their definite purpose to live the Christian life. The most of them are now enrolled in Bible classes.

Rev. Burton St. John and Mr. C. T. Wang are giving their entire time as secretaries to the movement. It has been determined to open educational classes in English during the summer for those students who remain in Tokyo. Through the courtesy of Peking University, Nanking Christian College and Lucheofu College, Prof. Chen Tsai-hsin, Prof. Li and Mr. Y. S. Shaw will spend the summer in Japan in assisting in this educational work.

The Association has been fortunate in securing a lease of very excellent headquarters at what is considered a remarkably low rental; but it has been necessary for the General Committee of the Young Men's Christian Association of China, Corea and Hongkong, in order to close the lease, to agree to advance two years' rent or Yen 3,600 on October 1st. This places a very real financial burden upon them, and the friends of the enterprise—which means all friends of Christianity in China—will be glad to know of the burden and help to bear it.

Dr. Mateer's Correction.

As we go to press Dr. C. W. Mateer sends an important correction. Accompanying it is a strong statement as to the evil effects of the use of Shang-ti ; but as we said in our April issue we think it best to "mark time" until the vote on the Peking proposition is known. The amount of material kept back indicates how much our friends have yet to say on both sides of the question. Dr. Mateer's correction is as follows :—

My attention has just been called to a statement made by Dr. Sheffield before the Conference on Federation held in Peking. Referring to the proposed compromise of terms for God and Spirit, he is reported as saying :—"Dr. Mateer, much as he disliked it, saw that *Shang-ti* was making headway and so gave up his views." I beg to say that Dr. Sheffield has been misinformed, or has somehow got a wrong impression of the case. I have by no means given up my views, nor do I see any sufficient reason for doing so. My views are based on firmer ground than a popular stampede for union. I have studied this question long and carefully, having read practically everything that has ever been written on it. It has been said that the later generation of missionaries are free from prejudice. It is equally true that they are largely uninformed on the subject.

* * *

A New Missionary Home in North China.

WE have received a booklet telling of how the worthy scheme of the Missionary Home in North China has materialized. In 1901 Dr. Corbett and two other friends made the subject a special matter of prayer, and asked that God would graciously answer prayer and send the needed funds for such a scheme. For many years the need of such a place has been deeply felt, and it was thought that a missionary home, similar to the one erected for the China Inland Mission, but which is now mainly required for the members of the Mission, would be a great boon to other missionaries working in China, Corea and Japan, who need rest and change away from their work and daily surroundings. As the booklet says :

"A few weeks or months in such a home, overlooking the ocean on the north and looking upon vineyards, well-cultivated fields and high hills on the south, have restored health, cheered the spirits, given new hope and courage, and proved a blessing beyond the power of words to many of God's weary workers in China. . . .

"When the first gifts came to hand we opened an account with the Hongkong and Shanghai Bank, feeling assured Our Heavenly Father would supply every real need as it arose . . . and early in 1904 the trustees decided to begin putting up the building as far as the funds permitted. In order that everything should be properly arranged, a stamped deed or agreement has been drawn up by the American Consul-General of Chefoo . . . thus securing the property for a Missionary Home under the direction of three trustees. A brass tablet has been prepared and placed in the hall, bearing these words :—

Erected to the Glory of God, and for the comfort of His Missionary Servants.

—— 1905. ——

"Come ye yourselves apart and rest awhile."
—*Mark* vi. 31.

Though the Home has already thrown its doors open to such as may wish to come, money is still needed for inside work ; and gifts may be sent to Dr. H. Corbett (Wooster, Ohio), or J. A. Stooke, Esq., Chefoo. When the Home is complete it will stand as a memorial of God's love and faithfulness.

Missionary News.

Mandarin Union Church.

The Mandarin-speaking Union Church in Shanghai reports eight recent baptisms. A great need is a mandarin-speaking Bible-woman. If any interior missionary knows of a suitable person (elderly or widow preferred) will they kindly communicate with Mrs. D. MacGillivray, 54 Range Road?

Good News from Shantung.

I. Weihsien.

BY REV. P. D. BERGEN, D.D.

At your request I send you a few notes concerning the meetings held in Weihsien by Dr. H. A. Johnston during his visit from May 4th to 8th, inclusive.

Eighteen meetings for prayer and conference were crowded into parts of five days, Dr. Johnston appearing to thrive upon the work, which seemed to us almost excessive.

However it is generally observed that the amount of work we are able to do depends upon the spirit in which we approach it, our concentrated interest in it, and our confidence in its outcome.

In addition to the members of the Weihsien station there were present at the meetings representatives from the English Baptist Mission, the American Baptist Mission, Swedish Baptist, and the American Presbyterian Mission at Tsingtau.

Amongst the foreign, and a few of the Chinese workers, there already existed a strong desire for a more vivid realization of the saving grace of God. Much prayer had gone up that the meetings might bring us this blessing, so that we were in a measure prepared, but our faith was not large enough to make us actually anticipate that these prayers were to be answered.

At our very first gathering, although there was no "sound as of a mighty rushing wind," yet we experienced a thrill of new desire for the salvation of others, and a sense of the reality of God, which made us feel that the Holy Spirit was in our midst.

This impression was only deepened during the following days. At each meeting a time was spent in united, voluntary prayer, both silent and audible. Other meetings were occupied entirely by prayer, and the answers which came, quickened our faith in intercession as a positive, effectual means of bringing men into the kingdom of God. We began to realize afresh that *everybody* was accessible to the Gospel; that there *were* no hopeless cases.

I will not attempt to describe Dr. Johnston's addresses, except to say that they were keen, simple, spiritual, and filled with Scripture. To this might be added that they were absorbingly interesting. Dr. Johnston is a very exceptionally gifted man, but his meetings brought me the thought that *any* man or woman, manifestly in earnest, and moved by the Holy Spirit, will never be dull.

Including fifty girls in the high-school, there are over 300 students on the compound; about seventy not being Christians. These have all sought admission into the church. Two of

them are Chinese graduates. (Hsiutsai). Several writers, and two members of the College Faculty, not Christian, were deeply stirred, and are not far, we believe, from the kingdom.

Saturday, Sunday and Monday were practically all day meetings for both Chinese and foreigners. The students would not separate, except for a short noon interval; the meetings consisting of prayers, confessions, reconciliations, and new resolutions for life work.

In addition to the conversions above noted there has come to us all a spiritual uplift, a new experience of the power of intercessory prayer. The daily evening meetings of the students for prayer and Bible study are now characterized by an intenser devotional spirit, while the foreigners at the station now meet daily in prayer for specific objects.

We have received the good news that from neighboring stations the effects of these meetings have been felt; this being especially the case at the E. B. M. station of Chouping and the A. P. M. station of Tsingtau. At the latter place, special meetings conducted wholly by Chinese are now in progress, which are bringing a great blessing to the congregation there, as well as resulting in conversion of several outsiders.

We cannot always remain upon the mount. Life's sober duties are imperative, and the old routine must be resumed.

But we know that the best part of religion is not rhapsody or other poignant emotion, blessed as such evanescent experiences are, but it is that which remains as a perpetual possession through periods of toil when there "is no open vision."

We believe that permanent factors have issued from our meetings which time will not eliminate, and we thank God for them.

We are praying daily for a widespread revival in China. No doubt this is the prayer of very many. Could we not as a missionary body deliberately form the resolve to meet daily at noon to pray unitedly for this?

II. Chingchowfu.

BY REV. W. M. HAYES, D.D.

As the Union Theological and Lay Preachers' School at this place was not included in the original itinerary laid out in New York for Dr. Johnston, we were able to secure him for one forenoon and the next morning only. The time being so limited there were no such noticeable results of the meetings as at Weihsien; yet a number of the advanced students, especially those who had, during the term, already manifested considerable spiritual earnestness, professed themselves helped by the simple, direct way in which the necessity for reliance on the Holy Spirit was pointed out. A number of students in the preparatory department reaffirmed their decision to serve Christ in the ministry or evangelistic work, while a number of others, probably for the first time, openly announced their consecration to His service.

Nearly, if not all the students, whether preparing for work as teachers or preachers, have enrolled themselves for summer evangelistic work; first individually among their own kindred and friends, and then in bands going from village to village in their own districts. How much of the latter movement is due to the meetings is not easy to decide, but certainly they exerted a strong influence in bringing

about this result. We were all sorry that the time was so short, for the second meeting (there were only two with the students as a body) showed a marked advance in interest.

As to a general impression of the meetings, while Dr. Johnston shows a special gift for presenting truth in a simple, convincing manner; yet this does not impress one so much as the wonderful manner in which the Spirit has accompanied, in some cases preceded, him. This, I believe, has always been characteristic of genuine revivals, and points out the importance of a yearning dependence on Divine power and a believing expectancy that the Spirit will be present with power.

Dr. Johnston, I believe, makes no claim to be an evangelist. He is a pastor; but he illustrates a happy combination of the two offices and leads one to infer that while evangelistic meetings, as carried on in the West, do not always yield the happiest results; and while pastoral work, especially here in China, is very apt to become mainly a routine of visiting stations, holding communion and attending to matters of discipline and other difficulties, yet a combination of the two is the ideal plan. Certainly we all, both foreigners and natives, need more of the evangelistic spirit; while the other, as Paul's experience amply demonstrates, must not be left undone.

While attending these meetings one cannot avoid being impressed with the fact that while leaders on the Mission field may not have all the qualifications of some exceptionally able man from the home-lands, yet we have men who possess the gift of direct, simple speech, and they have one qualification which the other does not have, namely, the ability to speak in the language of the audience. Why, then, if arrangements were made for holding such meetings at the various centres, under the leadership in each case of a man of marked evangelistic spirit, might we not in similar dependence on the Spirit expect similar results? Such things have been done in China and proved means of great good. If conducted without reference to denominations they promote genuine unity—the unity of the Spirit—and it would seem that the Mission Boards could not better further the great end in view than by allowing considerable latitude as to the disposition of the time of men with marked qualifications for this service.

III. Chinanfu.

BY DR. J. B. NEAL.

I am glad to send you some account of the visit of Dr. and Mrs. Johnson in Chinanfu. Unfortunately they could spare only two days to us here, and still more unfortunately on the second day Dr. Johnston was so disabled with an attack of laryngitis that he could not speak above a whisper, so was compelled to give up several engagements on the second day, much to the disappointment of everybody concerned. Notwithstanding these drawbacks, however, their visit here was most helpful and inspiring and has led to results which we all trust will be permanent. General meetings for the Chinese were held in the morning of each day they were here, and at the meeting on the second day an invitation was given to all who were not already Christians to rise and make public declaration of their intention to become followers of Jesus Christ. In response to this invitation some twenty or more rose, including ten or a dozen from the Boys' Academy and one of the class of ten medical students who are now here. In the evening, at a meeting conducted by Mr. Murray in the absence of Dr. Johnston, the invitation of the morning was repeated, and I believe all who had risen in the morning and some others, including the remaining two of the medical class who had never

professed Christ, rose and indicated their intention to live the Christian life. I should say that after the meeting of the morniug, which was held at half-past eight, the medical class requested that they be excused from the regular work of the day, so that they might spend more time in prayer, and the same was true of the boys' school, so that during that day much earnest prayer was offered for an outpouring of the Holy Spirit, prayer which seems to have been answered not only in the conversion of a goodly number of the students, but in the deepening of the spiritual life of those who were already Christians and in the stirring up of a more earnest spirit among the church-members generally.

There has lately been a rather marked interest in the local church here; some twenty-five having applied some time before the coming of Dr. Johnston for admission to the church, and his coming and his earnest inspiring talks have helped to deepen and greatly broaden this spirit, and especially to enlist the interest of our students, for they seem to have been the ones who have received most benefit. We are hoping for still further good results from this visit, which we feel has already been greatly blessed to us here.

IV. Chefoo.

BY REV. W. O. ELTERICH.

Dr. Johnston arrived at Chefoo May 15th from West Shantung and remained until May 21st. Previous to his arrival special meetings for prayer were held by some of the missionaries and by the members of the Chefoo Presbyterian Churches in view of his coming, hoping that his visit would bring with it the blessings it had in other places.

On Wednesday morning Dr. Johnston addressed the students of the American Presbyterian Mission in the hall of the Chefoo English school; over 200 students being present. Among the visitors were several students and teachers from the newly established "Tung Mu Hue T'ang," a high school opened in the west part of Chefoo by Chinese gentry returned from Japan. The students listened to Dr. Johnston's address with great interest and many were visibly impressed. Six students have since decided to become Christians.

In the afternoon a prayer meeting was held in the Chefoo Presbyterian Church for natives. This meeting for a weekly meeting was unusually well attended, especially by women. Rev. Spencer Lewis had been invited to make an address, giving an account of the revival in the Foochow college which he had witnessed. Dr. Johnston followed him, giving account of the revival in India and at the Shantung Union College, in which he had participated. After this meeting Dr. Johnston attended the reception tendered him in the hall of the Beach Hotel, under the auspices of the Chefoo Y. M. C. A. Rev. G. Cornwell had arrangement of this meeting, whch was for the men of the foreign settlement in Chefoo. Dr. Johnston's address was listened to with great interest by the audience, which was a comparatively large one. Members of the consular body were also among those present.

On Thursday morning Dr. Johnston had the opening address usually held at the beginning of a new term of the C. I. M. schools. There was a large attendance of pupils and their friends. The pupils listened with greatest interest and enjoyment, and some of the older ones received a lasting benefit. On Friday morning Dr. Johnston visited the school for the deaf, of which Mrs. Mills is principal. Dr. Johnston had a large number of deaf in his congregation in New York City, to whom he was accustomed to preach by means of the sign language which he had acquired. Much to his surprise and that of every one, he was able to make himself understood to the little Chinese deaf boys by means of the signs he was accustomed to use in America. In the evening he spoke to a crowded hall of natives in behalf of the Y. M. C. A. Many were impressed. Further meetings were held at the Missionary Home, at the Presbyterian Mission on Temple Hill, and at the Chefoo Industrial Mission.

On Sunday morning Dr. Johnston preached a powerful sermon at the Union Chapel services for the community. In the afternoon there was a large union native meeting in the Presbyterian Church. This church, which seats 500, was packed. The congregations of the two Presbyterian Churches and of the C. I. M. Church attended. At the close of the service, when all were asked to rise who were not Christians and now decided to become Christians, about fifty arose. For a week previous to Dr. Johnston's arrival special services for prayer were held by the men, which were well attended; many confessions of sin were made and many reconsecrat-

ed themselves to the Master. After Dr. Johnston's departure meetings were held for women, and seven women and four girls decided to accept Christ.

More such meetings in the near future are being planned for, both for men and women. In conclusion, it may be stated that no one has come to Chefoo who has so powerfully stirred up the hearts of all who had the privilege of attending these meetings, as Dr. Johnston. His visit has been a rich blessing to all concerned. His message has been delivered in many places in the country districts by the missionaries who have gone out, and as a consequence many of the native Christians are praying for an infilling of the Holy Spirit.

Missionary Journal.

BIRTHS.

AT Changteh, Hunan, 8th May, to Rev. and Mrs. IRVING G. BOYDSTUN, Cumberland Presbyterian Mission, a son (Guthrie).

AT Changteh, Hunan, 29th May, to Dr. and Mrs. O. T. LOGAN, Cumberland Presbyterian Mission, a son (Tracy Harrison).

AT Changsha, Hunan, 1st June, to Rev. and Mrs. KARL LUDWIG REICHELT, N. M. S., a son (Gerhard Meidell).

AT the Wesleyan Mission Hospital, Hankow, on 2nd June, to Rev. and Mrs. LOUIS BYRDE, Church Missionary Society, Yungchow, Hunan, a daughter.

AT the C. I. M. Hospital, Chefoo, 5th June, to Rev. and Mrs. A. R. CRAWFORD, I. P. Mission, Kirin, a son (John Cameron Christopher).

AT Taimingfu, 14th June, to Rev. and Mrs. WALTER SCOTT ELLIOTT, South Chihli Mission, a daughter (Margaret Rice).

MARRIAGES.

AT Peking, 4th June, Rev. George M. NEWELL, A. B. C. F. M., Foochow, and Miss MARY REYNOLDS.

AT Chefoo, 5th June, JOHN HOWARD STOOKE and Miss ALICE MARY BALLER.

DEATH.

AT London, 2nd May, LUCIE, wife of Rev. W. NELSON BITTON, L. M. S., Shanghai.

ARRIVAL.

AT SHANGHAI :—

1st June. Miss LUCY H. HOAG, M.D., M. E. M., Chinkiang (ret.).

DEPARTURES.

FROM CANTON :—

17th May. Rev. ANDREW BEATTIE, Ph.D., wife and two children, A. P. M., for U. S. A.

22nd May. Miss H. LEWIS, A. P. M., for U. S. A., via Europe.

FROM SHANGHAI :—

28th May. Rev. and Mrs. J. H. ROBERTS, A. B. C. F. M., for U. S. A., Mr. and Mrs. G. MCKIE, and two children, Miss G. TRUDINGER, Miss V. LYLE, all of C. I. M., for Australia.

2nd June. Rev. H. F. ROWE and family, Mrs. G. W. VERITY, all of M. E. M., for U. S. A.; Miss A. T. BOSTICK, Gospel Mission, for U. S. A.

3rd June. Rev. and Mrs. E. A. HAMILTON and two children, C. M. S., for U. S. A.

8th June. Mr. and Mrs. M. L. TAFT, Mrs. S. A. TIPPET, Miss S. M. BOSWORTH, all of M. E. M., for U. S. A.

12th June. Rev. J. A. FITCH, A. P. M., for U. S. A., via Europe; Rev. and Mrs. THOS. BIGGIN, L. M. S., Miss R. HATTREM, Nor. Mis., for London.

14th June. Son and Daughter of Rev. C. W. PRUITT, S. B. C., for U. S. A.

16th June. Mrs. C. F. JOHNSON, two daughters and one son, Mrs. T. N. THOMPSON, Mr. and Mrs. C. W. DOUGLASS and family, Mrs. J. A. SILSBY and two children, all A. P. M. and all for U. S. A.; Dr. E. J. OSGOOD, F. C. M.; Dr. E. GARNER, W. U. M., for U. S. A.; Dr. W. F. WALKER, M. E. M., for U. S. A.; Mr. and Mrs. C. T. PAUL and son, F. C. M., for U. S. A.; Mr. BARTELL, independent, for U. S. A.

23rd June. Miss A. LINAM and daughter of Rev. G. H HUBBARD, M. E. M., for U. S. A.; Mrs. S. I. WOODBRIDGE and family, A. P. M., South, for U. S. A.

30th June. Mr. S. G. and Master ADAMS, for U. S. A.

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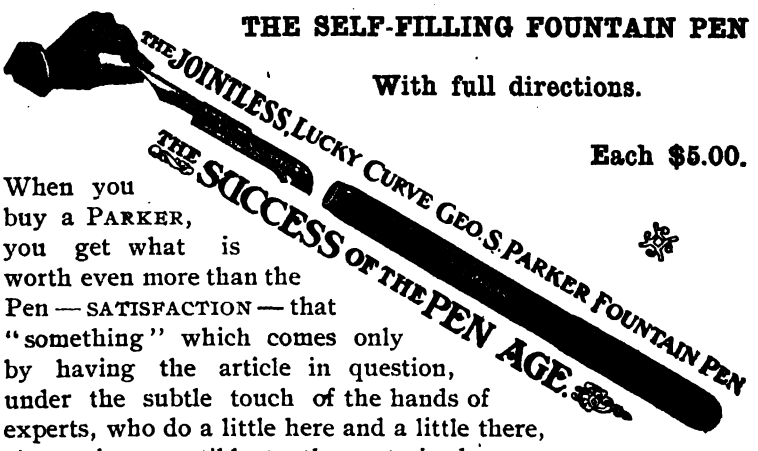

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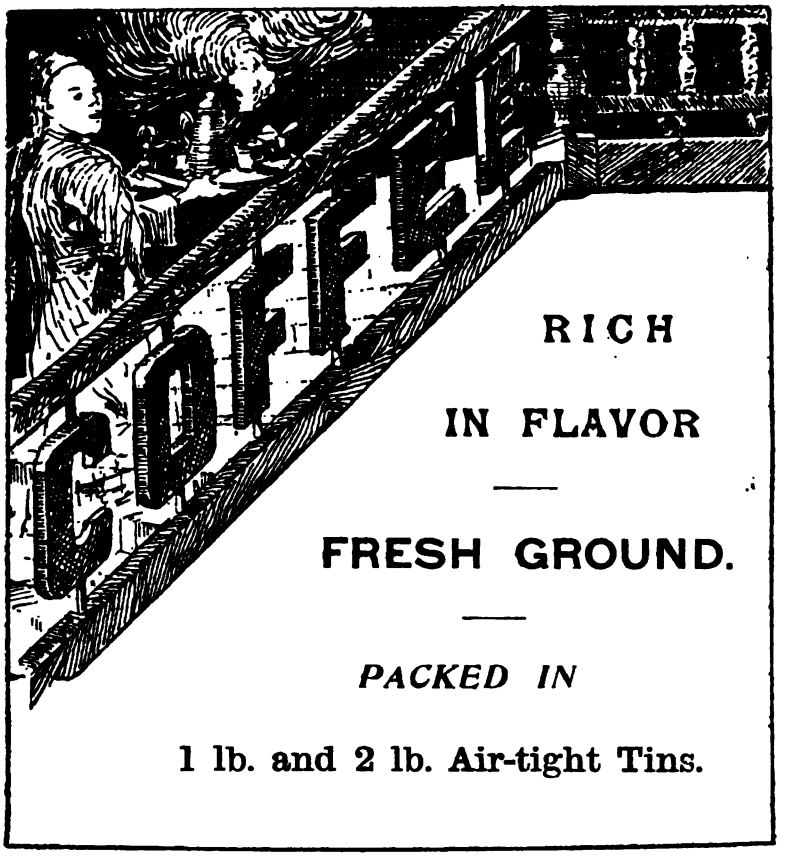

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The Study of the Chinese Language.

BY REV. D. WILLARD LYON.

THE place in a missionary's highest efficiency of a thorough mastery of the speech of the people among whom he works is so self-evident as to call for no discussion. The path-way by which this mastery may be attained is so devious and the rocks and pitfalls are so numerous as to make the posting of a few signs and warnings along the way of no little value to those who have never travelled the road before. Certain underlying laws of mind need to be clearly recognized if the work is to be done thoroughly and economically. The wisdom of those who by experience have learned lessons they regret not having learned sooner should be studied and weighed if the mistakes of the past are to be avoided. A profitable opportunity for the comparison of methods and experiences was afforded at the March meeting of the Shanghai Missionary Association, when a suggested scheme of study was presented and papers on various phases of the subject read by the Revs. J. A. Silsby and H. L. W. Bevan, Dr. J. Cormack and Messrs. J. W. Crofoot and J. Trevor Smith. At the request of the Editor of the RECORDER I have undertaken to prepare a *résumé* of these papers, adding such comments as may seem best under the three headings under which I have grouped the more important parts of the discussion, viz.:—I. The Object of a Language Course. II. The Content of a Model Course. III. How to make a Course of Study effective.

I. THE OBJECT OF A LANGUAGE COURSE.

The scheme of study which was presented was prefaced with the following general statement :—

"1. The primary aim of the course is to make *good speakers.* Great emphasis, therefore, is laid during the first two years on training the *ear* to recognize promptly and accurately the tones and tone-combinations of the language, and on training the *vocal organs* to reproduce these tones and tone-combinations.

"2. Just as much emphasis has been laid on training the *eye* to recognize the character as it was felt the 'average student' could give to it without injuring his health, or lessening his chances of becoming a good speaker."

In amplification of this thought Mr. Silsby, who has had not a little experience in examining students of the language, says :—

"The most important principle to be observed in the course of study is the emphasis of the acquirement of a good working knowledge of the spoken language. Everything should be made secondary to this. My experience and observation has convinced me that any extensive study of the character during the first part of one's course is a decided hindrance to the acquirement of the spoken dialect. During the first year, at least, the study of the character should be only introduced by way of recreation and to give a little pleasant variety to the tediousness of study along the more important line. First the ear, then the vocal organs, then the memory, and last of all the eye. This is the natural and only rational method, as I see it, and when the time comes for learning the Wên-li, or even the colloquial character much of the drudgery will have passed. It is so much easier to learn the character after you have learned the word which it represents, than to learn the character first and the meaning afterward or along with it."

The experience of Mr. Trevor Smith, who for some years has been instructor in Chinese to the employees of the Shanghai Municipal Council, agrees with that of Mr. Silsby. He says :—

"Does the study of the Chinese character hinder or help the beginner to learn to *speak* the language? I believe it hinders him. Beyond learning how to use the radicals, it seems to me, he ought not to be compelled to do anything for the first year in the character. What with training his ear to hear correctly and his tongue to reproduce what he hears, it seems to me he has all that he can possibly compass efficiently."

The chief object during the first two years should be to learn to speak. Learning to write the character is an exercise which should, during this period, be kept quite secondary ; it should not, to my mind, be given so large a place as is called for in the second paragraph of the general statement given

above. Not the health of the student, but his ability to make a recreation of character writing should be the secondary limit to the amount he does; the primary limit should certainly be his efficiency as a speaker.

There is a correlated exercise which demands a place close to that of learning to talk, namely that of learning to hear. It is one thing to be able to speak intelligibly, but it is quite a different task to be able to hear intelligently. More missionaries, I think, fail of becoming good hearers than fail of becoming good speakers. Foreigners are proverbially poor conversationalists in Chinese. This is, I am convinced, due in part at least to the fact that they do not understand the neat turns in the speech of those with whom they are conversing. Perhaps from modesty or from fear of exposing their ignorance they have failed to form the habit of asking the meaning of every unfamiliar word or expression. This has resulted, unwittingly to them, in their becoming inattentive until now scores and perchance hundreds of unknown words slip daily through the meshes of their inattention. Little wonder that such men are put down as stupid conversationalists!

To summarize the objects of language study I should be inclined to say that no missionary can afford to have a lower ideal than (1) to become able to talk intelligibly and readily on any subject with which he is familiar, (2) to become able to understand clearly and fully the speech of those with whom he comes in contact, and (3) to become able to read with facility the colloquial literature of his dialect.

II. THE CONTENT OF A MODEL COURSE OF STUDY.

The suggested course of study presented by these speakers, as it was later revised in the light of the discussion which followed the reading of the papers, may be summarized in its main elements as follows:—

1. *Romanization.*—During the first half year the system in use is to be so thoroughly mastered as to enable the student to write out anything which the teacher may dictate.

2. *Vernacular Lessons.*—The first year is given to a study, without the character, of a book of primary lessons, sets of useful phrases, and a book of common sentences. In the second year a book of conversation is taken up.

3. *Christian Books.*—Mark's Gospel, in romanized, is read during the first half year. A catechism and John's Gospel, in character, are taken up during the second half year. In the first

half of the second year the other Gospels, the Acts, ten hymns, and The Two Friends are read in the colloquial character, while in the second half the New Testament is completed and the first half of Pilgrim's Progress taken up. The third year completes Pilgrim's Progress and undertakes the historical books of the Old Testament, with the Psalms. In the fourth year the Old Testament is finished.

4. *Writing of Characters.*—All the radicals, in order or by number, are called for in the first six months. The characters in the first half of the First National Reader* must be learned in the second six months. During the second year the rest of the characters in the First National Reader and all in the Second National Reader must be learned. The third year calls for all the characters in Martin's Analytical Reader, and the fourth year calls for the same in the grass style.

5. *Reading of Wên-li.*—In the first year no Wên-li work is required. The second year calls for the reading of the First, Second and Third National Readers. In the third year the first thirty lessons of Yen's Manual, the Book of Proverbs, and the first four books of the Confucian Analects are called for. The fourth year brings in the Great Learning, one-half of Mencius, and ability to read the local items and news paragraphs in a Chinese newspaper.

6. *Memorizing.*—Twenty household expressions and the Lord's Prayer must be committed to memory during the first six months. The second half year calls for ten verses of Scripture, ten Chinese proverbs, ten common expressions, and a prayer in the vernacular. In the first half of the second year the Apostles' Creed, John iii. 1-21, and ten more Chinese proverbs must be learned. During the following six months the Ten Commandments, the Beatitudes, and ten more proverbs are added. The third and fourth years each call for the learning of ten quotations from the Chinese classics.

7. *Conversation.*—The examinations call for the following: At the end of six months a conversation, with the teacher; at the end of a year, with a servant; at the end of a year and a half, with a stranger in the guest room; at the end of two years, an address before a mid-week service.

8. *Composition.*—During the first year a weekly exercise in composition is to be submitted to a senior missionary for criticism and correction. At the examinations of the second year compositions on themes, determined by the examiner, are to be handed in.

9. *English Reading.*—The following study in English is called for in the course: At end of six months, Smith's "Rex Christus;" at end of one year, Smith's "Village Life," and the boundaries and capitals of the eighteen provinces; at the end of a year and a half, Macgowan's "History of China;" at the end of two years, Martin's "Cycle of Cathay;" at the end of the third year, Confucianism, Buddhism and Taoism; at the end of the fourth year, History of the Chinese Language and the Constitution of the Chinese Government.

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* These Readers are published by the Commercial Press and are used in a great many Chinese schools. They are probably now the most popular book published for teaching elementary Wên-li to Chinese.—ED. RECORDER.

Regarding the first point, Romanization, Mr. Smith, with a logic which grows out of the policy of memorizing character study in the early stages of language study, observes that the student "must have a Romanization of some kind, even if he makes his own," to which he adds the further argument that "if the beginner keeps to the Romanized he is not likely to find it so difficult to remember when to use the aspirate—the proper use of which is of paramount importance." Mr. Silsby adds his own experience in these words:—

"I have, during my few years in China, assisted in the examination of more than a hundred students of the Shanghai dialect and two or three other neighboring dialects, and I am convinced that the man who learns to represent correctly the Chinese syllables by means of Roman letters is the man who will have the clearest and most exact pronunciation. Of course the pronunciation of the separate syllables is not as important as the ability to master the rhythm of the sentence, giving to each part of the sentence its proper tone and emphasis;—thinking in sentences and phrases rather than in separate words and syllables; but we must first learn the separate syllable and the tone of it, and never cease trying until we master it; then we can more easily move on to the larger and still more important task of learning to make the proper variations when these separate syllables are continued in words and sentences."

The second and third points call for little comment. In general the best vernacular text-books available should be used. In the study of Mandarin, when text-books abound, there is, I think, a tendency to require too much text-book work to the discouragement of the student and the detriment of other important sections of the course. The same criticism may be made in reference to *amount* of reading often required of the student. It is well that he should have enough variety to maintain his interest, but he should be required to master only a small portion of what is assigned him for reading; the examination on this small portion should, however, be very thorough.

As to the writing of characters the principle of beginning early and of doing thorough work on what is attempted, is sound. But the introduction of a large amount of writing and the arbitrary use of lists of characters which have been selected largely because of the frequency of their occurrence in Wên-li books is to burden the new student with a feat of memory which is out of proportion to the good to be gained. The student shall begin with the simplest forms and proceed from

them to the more complex; having learned one character he should take up another that is somewhat like it in form; the characters he first learns should be the ones he will most frequently meet with. These three laws of simplicity, similarity and frequency have yet to be applied in the mapping out of a course of study; but a little reflection will show that they are fundamental. By their application learning to write may become a delight instead of the drudgery it often is under ordinary conditions.

The reading of Wên-li is very wisely postponed until the latter part of the course. This is as it should be.

Memorizing is an exercise which has long been recognized as necessary in the learning of Chinese. Caution should be used in the selection of what is to be memorized. It should be pure and not foreignized Chinese; it should express a spirit of interest in the Chinese, and not be the language of the critic or cynic; it should illustrate fresh idioms and the idiomatic use of connectives and not be merely a set of brief aphorisms; in short it should always contribute both to the student's efficiency in the use of the language and to his social attractiveness to the Chinese.

Conversation is, after all, the crown and test of the value of the rest of the student's work. At least one-third, and better, one-half, his time should be given to this exercise. Two factors must always be present to make conversation profitable—the interest of the student and the interest of the teacher. The student who has a teacher with a natural gift in this direction is to be congratulated. He who has not may do much to cultivate it in his teacher by furnishing the "starting point." It may be a photograph, or an illustrated magazine, or a typewriter, or a mimeograph, or a toy, or a piece of furniture, or an item of news, or a story; anything that will furnish a fresh field for the exchange of thought; but let it be worked thoroughly; plough the whole field, then sink a mine into it. Repeat what the teacher says; lay hold on the verbs and recast, by question and answer, your sentences until you have exhausted the idioms that cluster around them.

Composition fixes the idioms that have been learned in conversation; it makes for exactness and for well-rounded sentences. One of the best provisions of the suggested course is the weekly composition. The student who will compose faithfully, and who, after having his compositions thoroughly

criticised by competent persons, will set himself to correct his mistakes, cannot fail to become an accurate user of the language. I know of very few courses where this is required. To my mind the supreme value of Romanization in language study is right at this point; it enables the student to begin composition at once.

To the list of subjects I would add another, viz., hearing. The student ought to be required to report on what he hears. It will prove an invaluable aid to him in learning to catch phrases and idioms from the lips of others.

III. HOW TO MAKE A COURSE OF STUDY EFFECTIVE.

1. It is very important, in the first place, that there should be a course, and that it should be closely adhered to. To have no course is to do a haphazard work. The system and the discipline of a course are indispensable to the student who would make the best use of his time. But in the making of a course there should be ample provision for the individuality and objective of the student to work themselves out. It is a mistake to expect one course to fit everyone. There is a certain minimum of work which should be required alike of every one; but it should be sufficiently limited in amount to make it possible for each one to do a good deal of other work not called for in the course. We need more of the "elective system" in our courses of study. But having fixed on a course, let the student hold to it rigidly, unless his best advisers suggest its revision. It will pay in the long run.

2. Not enough emphasis has been laid on the value of the examination. Some one has wisely said: "Look upon the examinations as meant to help you and not as an ordeal which you must undergo. The purpose of the examiners is not to puzzle you, but to ascertain what progress you have made and to point out for your benefit any errors into which you may have fallen." To this end it would be well if the examinations came more frequently. At least once in six months; once in three months would be better.

3. A weekly review with an older missionary should be insisted upon. Dr. Cormack observes:—

"At the present time, owing to the method, or rather want of method that characterizes nearly all our missionary societies, much valuable time of the young missionary is squandered in his early, ineffectual attempts to make the Chinese teacher understand him.

Sooner or later, no doubt, from our early blundering we come at last to the time when we are fairly well understood, and in some few instances the more apt among the missionaries really get an excellent hold of Chinese. But I would protest against the needless waste of time and energy that occurs, owing to the want of a little timely assistance from one acquainted with our mother-tongue and also the language we have set ourselves to acquire. The half hour or so a week which has been suggested to be given by the examiners to the student is utterly inadequate, though, if it could be carried out, it would be better than nothing."

Owing to the fact that most senior missionaries are already overburdened with work, the new missionary will usually find it necessary to assume the responsibility for seeing that he is given this weekly review. He may find it best to enlist different persons at different times; but he surely has a right to insist that he be given this help. It is to the interest of his earlier efficiency to ask it, and therefore to the real interest of the mission that he should be aided in this way.

4. Where there are several new missionaries at practically the same stage of progress in language study, the formation, under the leadership of an older missionary, of a language class to meet say once each week would be a valuable aid. On this point Mr. Silsby writes :—

"I would strongly advise, whenever it is possible, that classes be formed and that all the new missionaries in any one mission centre meet regularly, at least once a week, for an hour or two of instruction and drill. Such a class should be conducted by a competent foreign instructor who has sense enough not to teach his own peculiarities of pronunciation and idiom, but who knows how to stimulate and direct the Chinese teacher. The foreigner can often help greatly in pointing out mistakes and in criticizing errors which the Chinese teacher has let slip. No foreigner should undertake to teach independently of a native teacher."

5. A fifth suggestion, brought out by Dr. Cormack, may or may not seem practicable at once. Sooner or later, however, the idea is sure to find fruition. I can do no better than to let Dr. Cormack speak for himself on this point. He says :—

"It seems almost incredible that after all these years of missionary activity, no one has, so far as I know, yet proposed a *Central Union School* for learning Chinese. We have union colleges, theological and medical, and also union normal colleges; can we not also have a centre for language study properly organized so that the new arrivals for missionary work might, under suitable foreign superintendence, get a few months' help to master the initial difficulties of the language and then leave for the stations, near or far. No doubt such a scheme may seem at first sight chimerical

and so set about with difficulties that make it appear almost insurmountable.

"How about the different dialects? one will ask. In such a school would you teach Mandarin or Shanghai, or Cantonese or what? If Mandarin, would it be Northern, Southern, or Western? Where are the funds for the equipment of such a school to come from? Where is the genius to be found who has sufficient knowledge of these several dialects that he could be of service to a beginner? "It can't be done," I think I hear someone say. But the problem, nevertheless, may not be so difficult as at first appears.

"If time permitted I think I could outline a scheme for such a union school, both feasible and practical, and which I believe would be of great service to all students of Chinese in their early attempts to struggle with this most difficult but interesting language.

"The China Inland Mission has had the Ganking and Yangchow Training Homes for the members of that Mission for many years, and they have proved to be an invaluable aid to their workers, but these two Training Homes have had, to my mind, two very serious drawbacks. One is all the missionaries learn either the dialect of Yangchow or Ganking respectively, which, in the majority of instances, they have partly to unlearn later on.

"Secondly, they cannot become available for members of other missions owing to their situation and also because the rules of the C. I. M. are such that a large number of missionaries would not be willing to fall in with them. The great advantage, however, of these training schools must be apparent to everyone namely, students have there a few uninterrupted months of study under efficient foreign help, when they are free from the care of either station or household duties, while at the same time they have the opportunity of attending Christian Chinese services. They thus get an excellent start and are gently let down into the routine of missionary work.

"I have frequently heard missionaries express a wish for such timely aid, but so far I have not heard any one suggest a solution of the difficulty. I may therefore be permitted to very briefly and baldly outline a scheme which might be of service: if not suitable for a union school of language for the Empire, at least it may convey a possible seed thought for further discussion.

"My suggestion is briefly as follows: to provide, in addition to the course of study outlined, some proper means of helping the student fresh out from home.

This, I think, could be done by

"1. A central school for the study of Chinese open to the missionaries of all societies and others who care to avail themselves of it.

"2. The school would, I think, be best situated in Shanghai, as the majority of missionaries land here on the way to their stations. Moreover, this being a cosmopolitan place, teachers for the various dialects could be readily secured.

"3. The school should be in charge of a foreigner thoroughly well up in Chinese.

"4. The classes would be divided up into *Northern Mandarin*, *Southern Mandarin*, *Western Mandarin*, *Shanghai colloquial* and others if needed.

"5. The expenses of such a school would be met by the fees of those attending, and, as the necessity of having a personal teacher would not be incurred, the cost to the home societies would not be increased.

"6. The Gouin system of study might be adopted, which I feel sure would give the best results in producing efficient speakers of Chinese."

In closing I may be permitted to place on record some of the results of my own experience and observation regarding language study in the form of

TEN RULES FOR BEGINNERS IN THE STUDY OF THE CHINESE LANGUAGE.

1. Watch your teacher's lips unceasingly; they are, next to your ears, your best guide to a correct enunciation.

2. Put into immediate practice the words and phrases you learn; only thus can you really become their master.

3. Be on the alert for new words and phrases and jot them down, or you will soon be unable to hear them.

4. Do not be afraid to talk; the Chinese will look leniently on your blunders now, but not so five years from now.

5. Be a walking interrogation point, or you will never be anything more.

6. Learn something from every Chinese you meet, and some day you will be able to teach something to every one.

7. Ride hard every verb; it will lead you into more idioms than twenty nouns.

8. Look out for synonyms; do not be content with only one way of saying a thing.

9. Learn a new Chinese proverb every week and use it every day.

10. Do not let a week pass without doing some original composing in Chinese; be sure to have it corrected by a competent critic.

We note in the *American Baptist Missionary Magazine* the following item, which may be of interest to our friends:—

Missionaries passing through Seattle, Washington, either going to their fields or returning to the home land, will be glad to learn that the Washington Hotel in that city will furnish them rooms rent free, provided the number does not exceed four at any one time. This does not include meals. The hotel and its position are endorsed by the Evangelical Ministers' Federation and the Ministerial Association. Any who may plan to take advantage of this offer are requested to write in advance to Rev. Fred E. TAYLOR, 3922 Whitman Ave., Seattle, Washington, U. S. A.

The Bible and Missions.

BY BISHOP JAMES W. BASHFORD, D.D.

(Continued from p. 383, July number.)

IV. THE OLD TESTAMENT AND MISSIONS.

THE very definition of God given to Moses, "I am that I am," excludes the possibility of any other gods. It is barely possible Moses felt that God might be the God of the Jews only, and so he asked His name. But the divine answer renders impossible any partial conception of God. We define an object by placing it on one side of the proposition, and then naming as the other part of the proposition the elements or parts which compose it. For instance, Water$=H_2O$. This is a complete definition of water, because it puts over against water, on the one side, the constituents which compose it, on the other side. Now putting God on one side of our proposition, what shall we put over against Him on the other side of the proposition? Shall we say: God is the tribal divinity of the Hebrews? The divine answer to Moses forbids such a definition as that. Shall we broaden our definition and say God equals the entire human race? Here again our definition is too narrow. I am not simply equal to the race which I created, but "I am that I am." Shall we make our definition still broader and put over against God the entire creation—earth and sun and stars, men and angels, cherubim and seraphim?

But here again our definition is too narrow to put alongside the divine definition. If we put God one side of the proposition, the Old Testament insists that we put nothing less than God upon the other side of the proposition. "I am that I am" is God's answer to Moses. In this divine definition, God=God. You cannot put Jehovah on one side of the proposition and complete the proposition by adding Jehovah equals the God of the Jews. You cannot even make Jehovah the Lord of all the earth, and say Jehovah equals the God of our planet, called earth. This definition sweeps us beyond the conception of tribal divinities—one God for the Anglo-Saxons and another for the Chinese. But this definition is not broad enough. You cannot put God on one side of the proposition and put the entire range of creation on the other side, and say God equals the universe. This is pantheism. But theism

sweeps infinitely beyond pantheism. Put Jehovah on one side of the proposition, and Revelation declares that the only other thing, person, or god which you can put opposite Him and make equal to Him is Jehovah Himself. "I am that I am;" God equals God. In the very definition of God, therefore, the Old Testament furnishes our missionary charter.

If we turn to the account of creation, again we discover the universalism of the Bible. The first chapters of Genesis, with the variations which on their very face appear between the first and second chapters, were not given to teach us science, although there is a remarkable correspondence between the order of creation revealed in the first chapter and later discovered by science. But these first chapters of Genesis were given to teach us theology, to make clear to us that God—God alone—is the Creator of the heavens and the earth, and all that is therein. The very conception of creation, found in Genesis, rises infinitely above the conception of a tribal God.

Once more, the story of creation makes the first commandment universal, and banishes all other worship. The universal character of the Old Testament religion, therefore, is found in the very definition of God, in the account of creation, and in the first commandment. We have no more right to limit the light of the Sun of Righteousness to the Anglo-Saxons than we have the right or the power to limit the sunlight to the European or American continents.

In the call of Abraham, which is the earliest record of the beginnings of the Jewish race, we find in the language quoted at the beginning, the personal and the universal aspects of salvation: "I will bless thee; . . . . And in thy seed shall all the nations of the earth be blessed." In the original call of the Hebrew race, in the divine ideal placed before the Jews, is the revelation of their personal privileges and blessings simply as a *preparation* for their service of all the nations of the earth. A blessing for the race inheres in the convenant with Abraham. The call of the Jews is missionary in its very terms.

Turning to the Psalms we find, as in the Abrahamic covenant, the conception of the personal and the universal favors of God:

> "God be merciful unto *us* and bless *us*
> And cause His face to shine upon *us;*
> *That thy way may be known upon the earth,*
> Thy saving health among *all nations.*"

"The *earth* is the Lord's and the fulness thereof,
The *world* and they that dwell therein."

It is absurd to say that such a literature originated in the conception of Jehovah as a tribal God.

"The Lord reigneth; let the *earth* rejoice.
Let the *multitude of the isles* be glad."

China is in the first refrain, and Japan is in the second.

"Sing unto the Lord a new song:
Sing unto the Lord *all the earth.*

. . . . . .

Declare his glory *among the nations*,
His marvelous works among *all the people;*
For great is the Lord and greatly to be praised;
He is to be feared above all gods.
For all the gods of the peoples are *idols* (emptiness)
But the Lord made the heavens.
Honor and majesty are before him;
Strength and beauty are in his sanctuary.
Give unto the Lord ye *kindreds of the peoples.*

. . . . . .

O worship the Lord in the beauty of holiness,
Tremble before him *all the earth*,
Say among *the nations*, The Lord reigneth:
The *world* also is stablished that it cannot be moved:
He shall judge the *peoples* with equity.
Let the heavens be glad, and let the *earth* rejoice;
Let the sea roar and the fulness thereof:
Then shall all the trees of the wood sing for joy
Before the Lord, for He cometh;
For He cometh to judge the *earth:*
He shall judge the world with *righteousness*
And the *peoples* with his truth."

Surely the breadth and sweep of such Psalms shows that the missionary conception is part of the web and woof of the Bible.

Turning to the prophets, we find equally the missionary character of the Old Testament. Isaiah cries: Look unto me *all ye ends of the earth;* for I am the Lord your God, and *beside me is no other.*" Jeremiah's cry sweeps beyond the Jews: "O earth, *earth*, *earth*, hear the word of the Lord." Micah foretells the latter days when the Lord's name shall be established in the top of the mountains; and *all peoples* shall flow unto it. "And *many nations* shall cry, Come, let *us* go up to the mountain of the Lord; and to the house of the God of Jacob. And he shall teach *us* of his ways; and *we* will walk in his paths. And he shall judge between *many peoples* and decide concerning *strong nations afar off.* And they shall

beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Habakkuk sings of the time when "the *earth* shall be filled with the knowledge of the glory of God as the waters cover the sea." Above the babel of conflicting religions and heathen worship, listen to Zechariah's triumphant song arising: "He shall speak peace unto *the nations*, and his dominion shall be from sea to sea, and from the river to the *ends of the earth.*" Then Malachi hears the Lord God Almighty sending back the glad refrain: "For from the *rising of the sun even unto the going down thereof*, my name is great among the *Gentiles*, and in *every place* incense is offered unto my name; . . . . . for my name is great among *the Gentiles*, saith the Lord of Hosts."

We have thus hastily considered the definition of God, the account of creation, the teachings of the Law, the Psalms, and the Prophets.

As if to make assurance doubly sure, we have two books in the Old Testament which seem to have been inspired solely for a missionary purpose. The one is the book of Ruth. Ruth was a Moabitess; that is, she belonged to the race which the Jews had been commanded to annihilate, a race whose corruption merited annihilation, and whose destruction would have been for the good of humanity. But to show that this harsh command rested upon the law of each nation reaping what it sows, and was not a mere arbitrary decree, the Bible presents this picture of one member of that nation who, because she rose above her inheritance and environment and sought pardon and protection at the hands of the God of all the earth, was providentially guided to the knowledge of the true God and at last was incorporated into the chosen people. Ruth married a Hebrew immigrant, and through him learned to love the true God. Mahlon and Chilion, her husband and her brother-in-law, and also her father-in-law, all died. Her mother-in-law, Naomi, heart-broken and bereft of her natural protectors in a foreign land, resolved to go back to her own people and generously relieved her daughters-in-law of all further care of her. Ruth refused to accept the proffered relief, and remain with her own people. "Thy people shall be my people, and *thy God shall be my God*," was the high resolve of the Moabitess. And through her choice of the ideals of the Jews and her acceptance of the Jewish faith, Ruth was incorporated

into the Jewish nation; and a Moabitess, the child of an outlawed nation, became the grandmother of the noblest king of Israel and the ancestress of the Lord. The brief story of Ruth, who in her sorrow turned to the God of the universe for comfort, is the inspired effort to teach the Jews that their God is no tribal divinity, but the God and Father of us all. The book of Ruth was inspired by the Holy Spirit to reveal the universal and missionary character of the Old Testament religion.

Men have sometimes stumbled over the strange miracle of the book of Jonah. I have no quarrel with critics who regard the book as an enlarged prototype of one of the parables of Jesus, written for the instruction of mankind. It teaches the divine lesson equally well, whether we regard it as real biography or as a parable inspired by the Holy Ghost for a providential purpose. But personally I find no difficulty in accepting the miracle, because, aside from the miracles of resurrection, I find no other miracle in the Bible with so strong a moral warrant as that connected with the book of Jonah. The Jews had become fully imbued with the Pharisaic ideal. Their leaders had emphasized the call to come out from among the nations and to become a peculiar people so long and so urgently that many of the people had come to regard the God of the universe as merely the divinity of the Jewish nation. It was to overcome this Jewish narrowness, to teach that Jehovah is the God and Father of us all, and that Judaism must expand into the universal religion that the book of Jonah was written. Surely if ever there was a miracle with a moral warrant, the miracle found in the book of Jonah has that support. The whole book is a divine effort to induce a Jew to become an evangelist to the people of Nineveh; it is God's summons to the Jewish people to missionary activity.

You remember that after Jonah is subdued by the hand of God and is constrained to go upon the journey and to deliver the divine message, he sits by in a surly mood, because the message has been recognized as from God and the people have repented. Jonah apparently would not have been troubled over a call to announce the doom of a heathen people; but he was angered by the fact that an alien race listened to the voice of God and that God proposed to spare them. He is the Old Testament prototype of the elder son in the Parable of the Prodigal. How tender is the closing verse, in which God indicates that His care extends, not only to the heathen people, but even to the dumb beasts.

After God sent the sun to smite the gourd and Jonah's anger had been aroused, God said: "Doest thou well to be angry for the gourd? And Jonah said: I do well to be angry, even unto death. Then saith the Lord: Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it to grow, which came up in a night and perished in a night. And shall not I spare Nineveh, that great city, wherein are more than *six score thousand persons that cannot discern between their right hand and their left hand, and also much cattle?*" There is nothing more tender in the Parable of the Prodigal Son than this. Surely the God whose care extends even to the children who know not their right hand from their left and to the dumb brutes which perish, cannot be indifferent to the eternal destiny of any of His children. The book of Jonah is an Old Testament summons to evangelize the nations.

Surely, therefore, while we all recognize the divine call and separation of the Jews from other nations for their spiritual training, we must recognize that the Bible makes this separation and training only a means to an end. The object of the separation of the Jews, the purpose of their training, was that they might achieve for themselves immortal glory by helping God redeem what He alone had created and by bringing in that glad time when the earth should be filled with the knowledge of the Lord as the waters cover the sea. The doctrine of missions, therefore, does not rest upon some particular passage of the Old Testament; it rests upon the fundamental conception of the Old Testament as a whole. If the Old Testament teaches the universal creatorship of God in Genesis; if it demands His worship alone in the first commandment; if in Psalms and Prophets it denounces all other gods as emptiness and summons all the ends of the earth to praise Him; if it narrates the divine attempt in Ruth and Jonah to turn the Jews from Pharisees into missionaries, then it does not for a moment permit us to rest in the doctrine of the ancient or the modern Pharisees that the kingdom of heaven on earth belongs to a particular race. The missionary character of the Bible inheres in the very texture of the Old Testament. "And in thy seed shall all the nations of the earth be blessed."

(To be concluded.)

The Opium Question: A New Opportunity.

BY JOHN A. ANDERSON, M.D.

THERE is cause for profound thanksgiving to God that now at length attention is being given by the British Government to the claims of righteousness regarding the traffic with China in opium and morphine.

Slowly but surely the iniquity of the opium traffic has burnt itself into the Christian conscience, finding expression in the formation of anti-opium societies and in individual and collective appeals against the traffic.

Portuguese traders brought opium to China in the sixteenth century. In 1757 the Indian trade passed into the hands of the East India Company. Britain inherited the traffic from the East India Company, which had done its utmost by smuggling and bribery to increase the traffic with China.

Two bloody wars were fought before China would consent to legalize the traffic. These are popularly known as the first and second opium wars. Some defenders of British diplomacy claim that these wars were fought in consequence of China's determination to refuse ordinary trading facilities; but although there was a question of trading facilities, the facts of history show that the opium traffic was the cause of actual hostilities in both wars.

The first war was caused by Commissioner Lin's action at Canton in destroying, in obedience to the Emperor's command, the whole stock of contraband opium, amounting to 300 tons. China was defeated, and by the treaty of Nanking in 1842, agreed to pay two million pounds sterling for the opium that had been destroyed and four millions for war expenses, to cede Hongkong to Britain, and to open Shanghai, Ningpo, Foochow, and Amoy to trade.

Hongkong, now a British territory, was made a depôt for opium, which was shipped in native junks (registered under the British flag) to places along the Chinese coast. It should be remembered that up to this time opium remained a contraband article of trade in China. The Emperor had resolutely refused to legalize it when concluding the Nanking treaty, and it was not till after the second war that it became a legalized article of trade.

The second war was caused through the capture by the Chinese of a native junk called the *Arrow*. It was flying

the British flag and had been employed in the opium smuggling business. The Chinese were again defeated and were compelled in 1858, by the treaty of Tientsin, to legalize the opium traffic. But they refused to ratify the treaty till two years later. Meanwhile British envoys were badly treated and imprisoned. As a result war was recommenced and the Emperor's summer palace was destroyed as a punishment for disregard of the newly-made treaty and ill-treatment of the envoys.

In accordance with the Chefoo Convenion of 1885 Indian opium is heavily taxed at the port of entry into China and freed from *likin* dues.

Indian opium is now pouring into this country at the rate of about sixty tons every week. This is all used as it comes, and 400 tons weekly, besides, of Chinese grown opium, are required to satisfy China's terrible craving for the drug. What a task to stop such a torrent! As to morphine I will quote the leader from *Shanghai Mercury* of June 28th :—

"No pen can picture the awfulness of the results upon those who have become slaves to the detestable vice of morphia taking.

Strange to say morphia was introduced into China by the best of men for the best of purposes, viz., as a cure for the opium habit. The men who first taught its use to the natives were missionaries, and it is certain that they began the use, little thinking of the dire results that might spring from it. Morphia satisfied the craving of the most besotted opium smoker. Could anything be more promising? Why not use it? And used it was. Only to the extent of 460 ounces which were brought into Amoy in 1891. But in nine years this small amount had been multiplied thirty-six times, and it was all used, but there were no cures. It was a case of the turning out of one devil only to find his place occupied by a worse.

The following table will show the ups and downs of its import into Shanghai from 1892 to 1901 :—

Year.	Ounces.	H. Tls.
1892	15,761	12,325
1993	27,993	32,462
1894	43,414	63,289
1895	64,043	76,886
1896	67,320	89,536
1897	68,170	112,796
1898	75,748	109,570
1899	133,764	197,602
1900	93,667	145,864
1901	114,080	178,743

It goes without saying that since the missionaries and their people have known the curses as well as the blessings of morphia they have done their utmost to stop the evil thus unfortunately introduced amongst their people. But it is easy to start a stone rolling on the hillside; it is quite another matter to arrest its course. The slip of a single foot may be the means of originating the avalanche which buries a whole valley beneath its ruined homes. So with morphia. . . . . There is no medium course with such insidious poisons as this. None but the physician or the surgeon should be permitted to purchase, hold, or use such drugs, and the penalty for offences against the regulation so laid down should be exemplary. We have seen the effects of which we speak and are convinced of the desirability of all the strictness that law can devise and dertermination enforce."

A great evil is discussed in the above quotation. We cannot accept the sweeping condemnation passed upon missionaries. Undoubtedly those who are not missionaries have taught natives the use of morphine for the opium habit in such places as Shanghai and Amoy. But the terrible facts of the habit are as described, and these are matters of the first importance.

They demand the immediate attention of every Chinese missionary. Earnest prayer is needed—"For this moreover will I be inquired of." Ezek. xxxvi. 37.

Well may we fast and pray and be humbled on account of the untold misery that our race has brought on China. We must pray, but we must work. "Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke."

1st. Let there be no flagging in our prayers nor in our efforts, until there is complete cessation of the Indo-Chinese opium traffic.

2nd. Let every missionary instruct his or her helpers and church members about morphine and its evils. They are identical with those of opium, only worse. The trade in morphine or morphine pills or tablets should be treated the same as the trade in opium. Morphine is an alkaloid of opium, and should be reckoned as concentrated opium.

3rd. More attention should be given to helping men and women to break off the opium habit. No morphine in powder, pill, or solution should be given for them to take in their

own homes. Every case should, if possible, be kept for a month under the personal care of the missionary or a reliable native helper. This means more opium refuge work and more personal effort in winning these poor creatures to the Saviour.

4th. Unceasing prayer and effort should be made regarding the attitude of China's Central Government, and provincial authorities and local communities, to the native cultivation and use of opium.

We stand at the opening of a new era. May God graciously cause us to understand the times. Great issues depend upon our attitude in this great crisis.

As the opium traffic proved one of the greatest hindrances to missionary work in this land during the past century, so the stoppage of the traffic may prove the greatest help to missionary work in the beginning of the present century.

Address of the Rev. Arthur Judson Brown, D.D., at the Banquet to the Chinese Imperial High Commissioners.

[As promised in our July issue, we give a condensed report of the address Dr. Brown was requested to deliver on behalf of the Missionary Boards at the banquet to the Chinese Commissioners in New York on February 2nd. See Editorial Comment in this month's issue.—ED. RECORDER.]

THE Christian friends of China in New York welcome the High Commissioners of His Imperial Majesty the Emperor. Since their Excellencies have come to study American institutions, we deem it proper to emphasize the foundation upon which those institutions rest, to show that the best sentiment of America is friendly to China, and that this friendship finds its highest expression in the missionary movement. We recall with pleasure that when His Excellency Viceroy Tuan Fong was Governor of Hunan, he visited a mission school, watched a game of football and kicked the ball himself. In 1900, in Shensi, he was one of the four great governors whose wisdom and firmness checked the spread of the Boxer outbreak. By his personal efforts he saved the lives of a score of foreign missionaries, receiving them into his yamên, and when they left for Hangchou, sending an escort of soldiers to protect them and giving them money to meet the expenses of the journey. We are happy to welcome as his associate that trusted adviser of His Imperial Majesty, His Excellency Tai Hung-chi, Vice-President of the Board of Revenue. We count ourselves fortunate, too, in the presence of His Excellency Sir Chentung Liang-cheng, the Chinese Minister to the United States. We have a pardonable pride in him as a graduate of Andover Academy and

Amherst College, and a diplomat whose tact and ability are doing much to promote kindly feeling between the United States and China.

The deep interest of American Protestants in China, and the reasonableness of their desire to give some expression to it at this time, will appear in the fact that they are maintaining in the Chinese Empire 1,123 missionaries, 1,000 schools and colleges, 100 hospitals and dispensaries which treat every year 400,000 patients, 9 presses which issue annually 119,000,000 pages; while they are expending in the maintenance of this enterprise over $1,250,000 a year.

Their motive in all this is wholly unselfish. They expect no return whatever except the consciousness of duty performed. As citizens they are glad to have trade with China increased, but as missionary workers they have no connection with it.

They have no desire to interfere with national customs as such or to denationalize any Chinese Christian. China should remain China, and we recognize the unwisdom of trying to Americanize her. Nor is there need to do so. I appeal to the dispassionate sense of this distinguished audience whether the robes of a Chinese gentleman are not handsomer than the black "swallow-tails" in which we Americans are compelled by fashion to appear to-night. At the risk of catching it later, I venture the assertion, too, that the dress of Chinese ladies is more sensible and more becoming than the dress of American ladies. . . . .

It will thus be seen that recriminations regarding national customs are not apt to be convincing to either party. From this viewpoint at least we may discreetly remember that

> "There is so much bad in the best of us,
> And so much good in the worst of us,
> That it hardly behooves any of us
> To talk about the rest of us."

The missionary opposes only what is essentially wrong, and wrong has no race or longitude. Christianity hates it in New York as well as in Peking. As for honor to ancestors, we, who venerate the memory of Washington and of Lincoln, who set apart a day to decorate the graves of our fallen soldiers, who keep in our homes the portraits of our fathers and mothers and stand with full hearts beside their hallowed dust—we would have the Chinese Christians pay all the respect to the memory of Confucius and of their deceased parents that should be paid to any human being and that is consistent with the worship which belongs to God alone.

Nor does the missionary wish to give China a different civilization. China has a civilization of her own, more ancient than ours and quite as well adapted to her needs. We remember with respect that the Chinese are frugal, industrious and respectful to parents. All the world is indebted to a people whose astronomers made accurate observations 200 years before Abraham left Ur; who used firearms at the beginning of the Christian era; who first grew tea, manufactured gunpowder, made pottery, glue and gelatine; who used paper 150 years before Christ; who invented printing by movable types 500 years before that art was known in Europe; who originated banks, discovered the mariner's compass, dug the first canal, built the first arch, made mountain roads which "when new

probably equalled in engineering and construction anything of the kind ever built by Romans;" and who wore silk and lived in houses when our ancestors slept in caves and wore the undressed skins of wild animals.

Nor has the missionary a political object. The Boards have no relation to the Government. They do not consult it and it does not consult them. In view of the relations of some European Governments to the missionaries of their nationalities, the fact should be emphasized that the American missionary goes to China solely as a private citizen with no official status whatever. Indeed your Excellencies will recall that when the Chinese Government offered to give the missionaries official status before the Chinese courts, the American missionaries, with the entire approval of their respective Boards, declined to accept it. It is often charged that missionaries in the effort to protect their converts interfere with Chinese courts. We do not deny that this is occasionally done. But the policy of the Boards is to discourage such interference and our missionaries themselves are more and more clearly seeing the imprudence of it. Comparatively seldom now does an American missionary give offence in this matter. It is a part of the fundamental policy of the Mission Boards to respect the laws of the country within which work is conducted.

We go further and frankly admit that China has not always been treated justly by Western nations. We deplore the aggressions of some European Powers. We concede that the destruction of opium in Canton harbour by Chinese was as righteous as the destruction of tea in Boston harbour by our revolutionary sires.

As for the treatment of Chinese immigrants in the United States, let us with equal frankness tell our distinguished guests that the best people of this country regard it as iniquitous. President Cleveland, in his message to Congress in 1885, expressed the humiliation that every decent American feels on this subject. In the language of Secretary of State Bayard, we are indignant "at the shocking wrongs inflicted upon your countrymen," and we are mortified that "such a blot should have been cast upon the records of our government." It is true that the majority of the American people do not deem it wise to open doors to Chinese laborers, but we know that the Chinese government does not ask this. The question at issue relates solely to Chinese of the better class.

Labor leaders declare that their unwillingness to have the exclusion laws so modified as to admit Chinese who are not laborers is that so many coolies gain fraudulent entrance on pretence of being merchants or students. I submit, Mr. Chairman, that the number of coolies who can successfully evade a rigorously enforced law is insignificant. I honor our great labor leaders, but they do not put the cause of labor in a dignified position when, for the sake of excluding a comparative handful of Chinese coolies, they ask the American people to continue a policy that belies our historical attitude toward the nations of the earth, that cripples our trade, that destroyed our opportunity to educate the young men of China, that arouses the just resentment of a great people, and that is glaringly inconsistent with justice, with honor and with "the square deal" on which we are wont to pride ourselves.

We rejoice that the President of the United States has given the weight of his great influence to the movement for decent treatment of the Chinese immigrant. In his recent message to Congress he said: "In the effort to carry out the policy of excluding Chinese laborers, grave injustice and wrong have been done by this nation to the people of China, and therefore ultimately to this nation itself. Chinese students, business and professional men of all kinds, not only merchants, but bankers, doctors, manufacturers, professors, travellers and the like should be encouraged to come here and treated on precisely the same footing that we treat students, business men, travellers and the like of other nations. Our laws and treaties should be framed, not so as to put these people in the excepted classes, but to state that we will admit all Chinese, except Chinese of the coolie class, Chinese skilled or unskilled laborers." Congress should know that this is the sentiment of the overwhelming majority of fair-minded people. Meantime incoming Chinese will get better treatment under the existing law, for President Roosevelt has the quality unconsciously described by the Sunday-school scholar who was told to read the verse, "Now this Daniel had an excellent spirit in him." But Johnny did not see very well and painfully read "Now this Daniel had an excellent *spine* in him." That was a pretty fair paraphrase of the inspired writer's meaning, and if there is any one dominant characteristic of President Roosevelt it is a spine, instead of the cotton string that runs up so many political backs.

We have thus candidly recognized the value of much that China has given to the West and with equal candor have deplored the injustice with which China has often been treated. But I should be unworthy of the meaning and the dignity of this memorable occasion if I stopped here. No nation is perfect. Our's certainly is not. Your Excellencies will doubtless see serious defects in the United States. Some of them are painfully evident to us, and we shall be grateful if your Excellencies will point out others that may appear to you. In like manner we study other nations, not as critics but as friends. It is not necessary for a foreigner to point out wherein China is lacking, since this has been done by a great Chinese, His Excellency Chang Chih-tung, Viceroy of Hupeh and Hunan. . . . .

The friends of China in America are profoundly interested in the awakening consciousness of need as indicated by the changes that are taking place in the Middle Kingdom. The substitution of modern subjects for the literary examinations, the provision for provincial colleges and schools, the abolition of cruel forms of punishments, the reconstruction of the judicial system, the reorganization of the army and navy, the development of a vernacular press, the extension of railway, telegraph and postal facilities, the foreign education of Chinese youths,—these and other movements that might be mentioned are of vast import not only to China but to the world.

It is not surprising that such vital changes are stirring the profoundest deeps of the Celestial Empire. We are watching with no small concern the immediate effect of this agitation upon interests that are very dear to us. Reason tells us that a nation,

representing nearly one-third of the human race, cannot undergo vital changes without more or less disturbance, the clash of action and reaction, the breaking up of venerable customs, and, in places, the violence of excitable or lawless men. Your Excellencies will appreciate the horror and grief with which we heard recently of the murder of some of our devoted missionaries at Lien-chow. But the survivors of that awful tragedy were the first to urge us not to condemn the Chinese people for the brutality of a frenzied mob. We shall not soon forget that His Excellency, the Chinese Minister at Washington, not only wrote that his government had taken "energetic steps to meet the situation," but that he sent his own "heartfelt sympathy to the families and friends of the victims of this terrible tragedy." We mourn for the innocent who were sacrificed to blind rage, but we mourn not in the spirit of revenge, and the Presbyterian Board, under whose care the missionaries were, has voted that it will not consider indemnity for the lives of the dead nor for any punitive purpose, but only for the property that will have to be replaced. This is not because the Board does not value the lives of its missionaries, but because it will not set a price upon blood that is priceless and because the Board would have the Chinese see that the missionary gives his life, not for money, but for China and for God. We are concerned for devoted missionaries still at their posts, yet when we look at the question in its larger relations, we cannot fail to see that the real meaning of the present agitation is that China has awaked. Aye, a new China is emerging.

"The rudiments of empire here
Are plastic yet and warm;
The chaos of a mighty world
Is rounding into form."

So we are not dismayed. Rather are we more hopeful than ever. The stirrings of life are better than the lethargy of death, appalling though some of its first manifestations are. We believe, with His Excellency the Chinese Minister to the United States, that "China is determined to get in touch with the modern world, to catch step with the march of progress intellectually, materially and spiritually."* And the Christian friends of China in America would help, not hinder.

And now the coming of your Excellencies as High Commissioners of His Imperial Majesty shows that the government and the most thoughtful men in the Empire are great enough to inquire whether America has anything to suggest at this critical hour when a vast nation is earnestly seeking higher truths. In this they are but following the advice of Confucius who said: "To be fond of learning is the next thing to knowledge. To be up and doing comes near to perfection. Know what shame is, and you will not be far from heroism. . . . If these principles can be carried out, although one may be stupid, yet he will become clever; although weak, he will attain strength."

We venture to believe that as China has taught America some things, so America can teach China other things. These do not

* *Washington Post*, January 13th, 1906.

relate solely to mechanical inventions or political institutions. Railways, telegraphs, steam and electrical machinery, popular suffrage, representative assemblies,—these are indeed important. But America has something more than these to suggest. The greatness of a State depends upon the moral character of its citizens, and there is no moral quality in a steamboat or a ballot box. A merely material civilization is always and everywhere a curse rather than a blessing. From the Garden of Eden down, the fall of man has resulted from what George Adam Smith calls "the increase of knowledge and of power unaccompanied by reverence. . . . No evolution is stable which neglects the moral factor or seeks to shake itself free from the eternal duties of obedience and of faith. . . . The Song of Lamech echoes from a remote antiquity the savage truth that 'the first results of civilization are to equip hatred and render revenge more deadly. . . . a savage exultation in the fresh power of vengeance which all the novel instruments have placed in their inventor's hands.'"

Legislation cannot add the desired quality. Laws deal only with external acts and relations; they do not make bad men good. In the language of Herbert Spencer, "there is no political alchemy by which you can get golden conduct out of leaden motives." As for secular education, Macaulay truly says that nine-tenths of the evils that afflict the human race come from a union of high intelligence and low desires. Greek and Roman culture were at their highest point of development when the ancient world was literally rotten with vice. The student of the Renaissance knows that Italy was never worse morally than in the period famous for its revival of classic learning. "Under the thin mask of humane refinement," says the historian Symonds, "leered the untamed savage; and an age that boasted not unreasonably of its mental progress, was at the same time notorious for the vices that disgrace mankind." Some of the worst men in our Republic are college graduates, some of the most dangerous men, those whose great intellectual equipment can be hired to bolster up trickery and fraud. Knowledge is power, but it depends upon the principle that controls it whether it is a power for good or a power for evil.

The supreme thing for the individual, and therefore for the nation which is the aggregate individual, is the knowledge of God. That knowledge America desires to communicate to China. We take no credit to ourselves for having it. We did not discover it. Our ancestors were simply so placed that during those centuries when the lack of intercommunication separated China and the West by an impassable gulf, the white man heard that God had revealed Himself to sinful man as a personal Being, holy, just, wise—a Creator, a Sovereign, a Father; that He had caused His message to be written in a Book, and that He had sent His only begotten Son into the world to incarnate the divine sympathy, to show the ideal life and to make "propitiation . . . . . for the sins of the whole world." We have found that this faith and its necessary corollaries transform the human heart, purify society, exalt woman and develop all that is noblest in man. We are sure that your Excellencies will agree with us that if men anywhere in the world acquire knowledge that is essential to the

welfare of their fellowmen, they are bound to convey that knowledge to them. It matters not where those fellowmen are. or to what race they belong, or whether they are conscious of their need, or how much toil or cost may be involved in reaching them. The man who has that which the world needs is debtor to the world.

We freely admit that in the course of nearly 2,000 years, the manifestations of this faith have taken on some of the characteristics of the white races, and that missionaries, inheriting these characteristics have more or less unconsciously identified them with the essentials. Perhaps this is one reason that Christianity is so often called by the Chinese "the foreigner's religion," a saying that indicates an entire misconception of its real character. We preach not Western ideas or American customs, but Christ. We do not desire to impose on China those features of Christianity that are purely racial, nor do we wish to perpetuate in the Far East the sectarian divisions of the West. Why should the American Civil War divide Chinese Christians into Presbyterians North and Presbyterians South? Why should the rising Chinese church be compelled to accept a form of doctrinal statement that is distinctively Anglo-Saxon? Let the Chinese accept Christ for themselves and develop for themselves the methods and institutions that result from His teaching. He was neither an American nor a European, but an Asiatic. The Bible is an Asiatic book from cover to cover. Christianity was first preached to, and is primarily adapted to, the peoples of Asia. Americans therefore have no prescriptive right to it, and not in any spirit of fancied superiority, but only in the spirit of true brotherhood and deep obligation would they give back to Asia the faith that they themselves first received from it. That faith never injured or denationalized any one. It simply made him a better man—more honest, more intelligent, more charitable, more loyal to his own country. After the Boxer outbreak, the Chinese government made a large grant for indemnity for the lives of the Chinese Christians who had been murdered. How much it meant to the poor survivors will be understood from the fact that the share for the Christians in one county in our Peking field was 10,000 taels. But in all the mission not a single Chinese family would accept the indemnity. They did take compensation for the property that they had lost, but they gave one-tenth of that to support several Chinese evangelists to preach the Gospel to their former persecutors. And now those Chinese Christians are actually raising a fund to pay back to the government the indemnity that they did receive. What a magnificent illustration of the unselfish spirit of the Chinese Christian, of the genuineness of his faith, and of his loyalty to the Emperor!

We earnestly hope that an increasing number of Chinese will consider Christianity from this essential, non-racial viewpoint. Your Excellencies will remember that 3,000 years ago it was written in one of your own classics, the Chow Ceremonial: "A man is to be despised who deliberately throws aside precious materials." . . . .

It is sometimes said that we should convert America before trying to convert other nations. We are trying to convert America,

and on a far larger scale than China. But Christianity demands of the individual man repentance, self-denial, righteousness. Shall we refuse to China the truth that is as rightfully hers as ours because some Americans will not repent, or deny themselves, or be righteous? Suppose Christ had told His disciples not to give the Gospel to Europe until they had converted Palestine? Suppose a business man should decline to sell goods outside of his own city until all its inhabitants used them? The fact is that some things, as soon as they are discovered anywhere, belong to the world. If Jehovah is the God of the whole earth, the whole earth ought to know Him. If Christ is "good tidings of great joy . . . . to all people," what right have we to withhold Him from "all people?" Indeed America could no more keep Christianity to itself than it could keep the telegraph or than the Chinese could keep the art of printing. Christianity, like the sunshine, is for all. The moment you shut it up, it ceases to be sunshine and becomes darkness.

Surely, Mr. Chairman, a word should be spoken in this presence regarding the men and women who represent us as missionaries in China. We gladly identify ourselves with them. With perhaps a few individual exceptions, this entire magnificent assemblage is composed of those who believe in and support them. It is a mistake to suppose that missionaries are inferior men. No other class of workers in the world is more carefully selected. The Boards make diligent inquiry not only as to piety and health but as to ability, scholarship and that most uncommon of qualities common sense. I personally know a large number of these missionaries. I have seen their work. I probably know them quite as well as any critic. And I testify that the American missionaries in China are a magnificent body of men and women, excelling in intelligence, in devotion, and in self-sacrificing service to God and to man. If critics know of unworthy ones, let them present names and specifications. The Board concerned will promptly investigate and will take such decisive action as the facts may justify. . . . .

[After referring to the self-denial of the typical missionary and the beneficence of his work, Dr. Brown quotes the testimony of the Hon. Charles Denby, the Hon. E. H. Conger, T. E. Viceroy Li Hung-chang and Viceroy Yuan Shih-kai, and mentions the Imperial contribution to the Missionary Medical College in Peking, closing with the following words:—]

As the shadows fell one evening, I stood beside the grave of Confucius and with uncovered head mused on the life of the mighty sage. I reflected with awe that he had moulded the thoughts of uncounted myriads for two and a half millenniums, that all over China were the evidences of his power—his temples rising on every hand, his ancestral tablets in every house, his writings studied by every man. I remembered that when, centuries ago, a jealous Emperor burned the Confucian books, patient scholars reproduced them from memory. I recalled the Chinese schools I had visited in which, as for more than 2,000 years past, the boys of the most numerous people in the world have committed to memory the Confucian primer which declares that "affection between father and son, concord between husband and wife, kindness on the part of the elder brother and deference on the part of the younger, order

between seniors and juniors, sincerity between friends and associates, respect on the part of the ruler and loyalty on that of the minister,—these are the ten righteous courses equally binding on all men." I felt, do you not feel with me, that these are noble principles, that their influence has been beneficial in many respects, lifting the Chinese above the level of many other Asiatic nations, creating a more stable social order, inculcating respect for parents and rulers, and so honouring the mother that woman has a higher position in China than in most other non-Christian lands.

Suddenly, in the deepening twilight, the thought came. What if Christ and Confucius could have met! Would there not have been points of sympathetic contact? Confucius spoke of the ideal life. Did not Christ exemplify it? He exhorted to filial piety. Was it ever more beautifully illustrated than in Him who, though equal with God, was reverently subject unto His parents? Confucius declared that "the five regular constituents of our moral nature are benevolence, righteousness, propriety, knowledge and truth." Was not Christ the incarnation of all these? Confucius frankly admitted that he was ignorant of the future. When a disciple asked him about it, he sadly replied, "Imperfectly acquainted with life, how can we know death?" Would he not have hailed One who did know death and who could answer those mighty questions which lie deep in the heart of every thoughtful man irrespective of age or country? Confucius never claimed to be a god. If he could have seen that majestic incarnation of Deity, Jesus Christ, would he not have said with awe and yet with joy: "This is He for whom I have greatly longed; hear ye Him."

As I thought of these things that night, I could not sleep, and before the dawn I rose and sought the temple which marks the birthplace of Confucius. As the first signs of morning appeared, I climbed to the upper floor of the great library and looked upon the noble temple near by and then down upon the many ancient buildings, the darkly solemn pines, the monuments resting on ponderous stone turtles and the group of Chinese standing among the shadows with faces turned curiously upward. Then the sun rose majestically above the horizon and threw splendid floods of light upon the scene. In the glory of that sunshine, the gilded roof of the temple of Confucius was irradiated and every hitherto dark place of the vast temple area was filled with light and beauty.

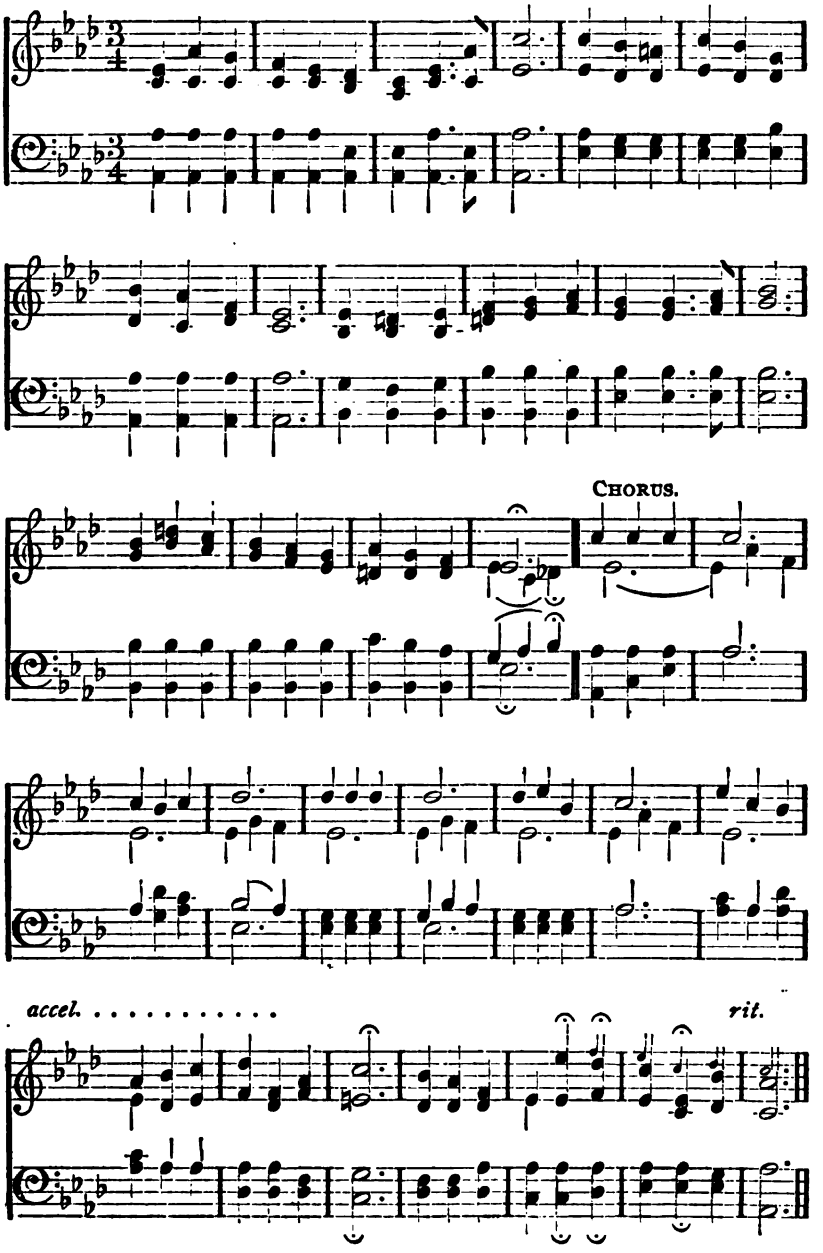
Fit symbol this of the ardent desire of the friends of China! All that is true, all that is noble, all that is of permanent value would not be destroyed, but would be made truer, nobler, more permanent by Christ. Already the faces of a host of Chinese are turning towards the sun which is reddening the mountain-tops. It cannot be long now before the shining hosts of God shall pour down the mountain-sides and chase on noiseless feet and across wide plains the swiftly retreating night, "until the day dawn and the shadows flee away."

Your Excellencies, in the spirit of this faith and in the glory of this hope for your native land, the Christian friends of China bid you welcome and God-speed!

Church Praise Department.

THE "GLORY" SONG.

CHAS. H. GABRIEL, arr.



VERSION I.

想天福

一 世界上勞苦我既然受過
已經安安樂樂走渦死河
敬愛的救主身邊把我坐
無窮盡福氣我血心企慕

副歌 天堂一到有福氣非凡
天堂一到有福氣非凡
蒙大恩典給我看見主面
眞正有福氣有福氣非凡

二 靠天父恩惠我得着哀憐
應許我罪人立主座位前
既然我親眼看見主榮面
無窮盡福氣讚美千萬年

副歌 同上

三 天堂可會見許多朋友家
能一同快樂在主的脚下
主肯和顏悅色來迎接我
無窮盡福氣實在是榮華

副歌 同上

VERSION II.

一 今在世界上熱心事耶穌
死後必升天在美地永住
親近我心裏最愛的救主
世世代代要享榮耀之極

副歌 榮耀爲我 榮耀爲我
榮耀爲我 榮耀爲我
靠主大恩我必見他聖面
以此爲榮耀與榮耀爲我

二 常信主耶穌所賞之鴻恩
替我贖罪孽開天堂的門
主必要准我見他的聖面
世世代代要享榮耀之極

副歌 同上

三 等到了天堂見信主親友
各樣的福氣如河水長流
因主有恩惠認我爲門徒
世世代代要享榮耀之極

副歌 同上

VERSION III.

一 今世之勞苦與患難已畢
我蒙主恩得於美岸安息
如能親近我主身邊不易
此乃使我永享榮耀無比

副歌 此乃使我榮耀無比
榮耀無比榮耀無比
蒙主恩典使我見其慈顏
此乃使我永享榮耀無比

二 蒙主無窮盡慈愛之恩賞
我於天堂得居住之地廠
只能住此而見主面光朗
此乃使我永享榮耀無比

副歌 同上

三 天上之家宅有親友先到
喜樂與平康如河流環繞
倘得主喜悅顯於其容貌
此乃使我永享榮耀無比

副歌 同上

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

An Appeal from the Committee of the Friends Foreign Mission.

THE last number of the RECORDER contained an interesting appeal issued by the Committee of Missionaries of the Friends Foreign Mission at Chentu in May, 1906. All missionaries will sympathize with the spirit which inspires the appeal, for all are working for and looking forward to the reign of peace on earth.

The appeal, however, seems to overlook several important considerations. The introduction of military drill into mission schools is not for the purpose of increasing or fostering the spirit of militarism. It has as its intention the inculcating of certain virtues which from a pedagogic point of view cannot be taught so well in any other way. Briefly these are obedience, exactness, unity, coöperation, promptness and order.

In Western lands the military organization has proved of great value in connection with Christian work. As evidence of this we may point to the Boys' Brigade, the Knights of Temperance, the Salvation Army and the Church Army.

The appeal, however, is based upon the assumption that "all war is contrary to the Spirit of Christ," and so condemns everything that may seem to have a martial aspect. This raises a mooted question, and one upon which a difference of opinion has always existed. The majority of Christians believe that a war may rightly be waged in defence of a nation's honor and for protection against unlawful aggression.

The present weak condition of China is a danger to the peace of the world. Until she is able to maintain her rights, stronger nations will seek to prey upon her, and may become involved in war with one another as a consequence of each seeking the richest part of the spoils for itself.

If, as an indirect result of the military training students receive in missionary schools, they are enabled, when the hour

of peril to their country arrives, to aid in protecting it, we believe that we will have helped in promoting the peace of the world. F. L. H. P.

Permanent Secretary.

WE are glad to be able to announce that there is a reasonable prospect of the Educational Association securing the services of a permanent secretary.

The offer of this position has been made to the Rev. S. Couling, of the English Baptist Mission, and he has expressed his willingness to accept it, provided the matter of his support can be arranged. An urgent appeal has been sent home to his Board, asking that Mr. Couling be loaned to our Association for this important work, and that his support be assured by them until such time as our Association is in a position to undertake it.

As outlined at the last Triennial Conference the work of the permanent secretary will consist in editing educational magazines, both in English and Chinese, in overseeing a translation department, and in conducting the business interests of the Association.

Mr. Couling is eminently well qualified for this work, and has had the practical experience which will enable him to know the needs of those engaged in educational work.

At a time like this when China is about to take up the question of education in earnest, it is most important that we should have a man who can devote his whole time and energy to furthering the work of Christian education in China.

We sincerely hope that the way will be made clear for Mr. Couling to enter upon his duties early in 1907. F. L. H. P.

Christian Education: A Great Opportunity.

BY REV. E. W. BURT.

IT is much to be feared the writer is about to become another melancholy instance of the commonly observed fact that fools rush in where angels fear to tread. For he has no pretence whatever to the title of educationist, having spent twelve of his fourteen years' life in China in itinerant preaching work, and only having been called, much

against his will, during the past two years to attempt teaching work. Therefore he would strive to speak with all due modesty in the presence of his betters, and no doubt they will take all he says "with a *cum grano salis*," as one worthy brother once remarked.

The immediate inspiration of what he now sets down on paper is the admirable series of articles recently contributed to your pages from the pen of Rev. Arnold Foster, and more particularly the concluding article in the May number (pp. 258-265), though the ideas have been simmering in the writer's mind for at least two years.

By the statesmanlike breadth and foresight of those articles, Mr. Foster has put all your readers in his debt, and it would be a thousand pities if the fruitful suggestion he throws out were allowed to fall to the ground without further notice. If the present writer can do nothing else, he hopes at least to keep the ball rolling.

Mr. Foster advocates that over and above all secondary schools and colleges such as now exist, we should seek to establish "one or more centres of learning, and to begin with we must rigidly confine our efforts to one, which shall hold a unique position and exercise a unique influence in all smaller seats of learning, such as colleges and schools scattered throughout the eighteen provinces, as well as on Chinese ideas and plans of education."

With this noble ideal all thoughtful friends of the cause of higher Christian education in China will find themselves in full and hearty accord. In principle we all agree; in the practical working out of details, there will be difference of opinion. But all open-minded men, of whatever school or shade of opinion, will welcome Mr. Foster's bold and courageous plan, even though there may appear small chance for his dream taking concrete form here and now. As one enthusiastic teacher exclaimed after reading the article:—"Not one or two only, but a dozen such universities are needed in a vast empire like China." And he ventured to prophesy that within a decade or so we should see a score of such institutions. It is unnecessary to remark in passing that the friend who uttered this remark hails from that great land, where universities spring up like magic at the beck of benevolent millionaires, and where they are probably already numbered by the hundred. But others of us who come from an older

and a slower world would underline the wise words of Mr. Foster quoted above—"*to begin with we must confine our efforts to one, etc.*" For we feel sure that if we are to achieve anything worthy and lasting, "*festina lente*" is the right watchword. We remember "Oxford and Cambridge have not come to their present position in a generation, in a century, or even in five centuries, and we shall not any of us live to see the full results of any effort we may make now to assure to Christian learning its true place in China, but by faith we shall be assured of them if we are first fully assured in our own minds that we are moving in obedience to our Master's will." To us of this generation is given the great *task of laying well the foundations of a truly Imperial system of Christian education*, and it will be better to concentrate our energies on the best, rather than to fritter them away on the second-best.

As to whether the time has now come for founding such a seat of learning and as to whether Wuchang is the best centre, it would be hard to say without gathering a wide consensus of opinion and going into more detail than space will here allow.

To my mind the plan is perfectly feasible, and moreover it seems to me Mr. Foster has made out a strong case for Wuchang in showing, as he does, that the nucleus already exists in the schools and colleges of the various Missions now congregated there. It only needs to develop this happy, natural beginning a little further; to elect a general governing and examining body; to agree on a common university standard, leaving, as suggested, to the component colleges (which commonwealth in its corporate capacity is the university) *the widest possible liberty to develop, each along the line of its special individual genius.*

In all great schemes there is sure to be a lion in the way, and here, in my opinion, the lion is not the denominational factor, but the real and undeniable differences between the American and English systems of university education. There is not an ounce of denominationalism in my constitution, nor in that of most of my contemporaries. I would gladly see "the blue banner of Presbyterianism, the red flag of Methodism," etc., furled up once for all, never to be trotted out again.

But after a fairly close first hand acquaintance with American methods, and some experience of the Oxford and London methods, the writer feels bound to confess that he is

not yet converted to the American plan. Of course it has many excellences and produces able men, as a single glance at the leading educationists in China to-day will suffice to show. And it may be that I am a hardened sinner who may yet find myself sitting on the penitence stool. But such contingences are hid in the womb of the future. Meantime I prefer the system under which I was brought up, as Americans naturally prefer that under which they were trained.

Here, however, emerges a practical consideration of some importance, viz., *it is the American system which holds the field at present in China.* In June RECORDER (p. 327) the significant fact is stated that, of the fourteen Christian colleges existing in China at this moment, no less than twelve are colleges founded and conducted by Americans. All honour to these pioneers in education—your Martins and Mateers, your Sheffields and Hawks Potts—men who have done their work in many cases in spite of the Home Boards and with little support from their brethren on the field.

Now facts are facts and should be faced. If an international seat of learning be established, it is perfectly evident the education given must approximate to the American type rather than to the English. "Whatsoever ye sow, that shall ye also reap." While English missions slept, their more wide-awake cousins went ahead, until the game is now practically in their hands.

In this connection it has always surprised and puzzled me that a great Mission like the London Mission, which was the first to come to China and which has given a grand succession of scholars to the work, such as Morrison, Legge, Chalmers and Edkins, should yet have done comparatively little for the cause of higher education in China. It is true Mr. Foster mentions a high school in Hankow and a college in Tientsin, but what is this for a mission with a hundred years' record behind it? I venture to hope that, in the new century on which we are entering, this Mission will regain the position of leadership which of right belongs to it. Is the L. M. S. not the doyen of the Missionary Body in China, just as my own Mission (B. M. S.) holds the same proud position in India? I know not what plans are on foot to commemorate the coming of Robert Morrison one hundred years ago, but I can conceive nothing of which that great man's spirit would more certainly approve than *the effort to create the germ of a Christian university at Wuchang* or other suitable centre. If the L. M. S. will only give a

strong lead in this matter I feel sure the rest of us (we "*parvenus*" so to speak) will loyally do our utmost to support them.

I am not sure but that by reason of the things hinted at above, the scheme might be more likely of success if confined to a union of English missions, leaving the Americans to follow their own bent (which they would not be slow to do) at other centres. This would *give China the advantage of both systems* at once and enable her eventually to choose or reject, mould or combine, as taught by experience.

It is perhaps not impossible, but is at least an exceedingly difficult task to amalgamate the two systems in one institution, and it is an open question whether the game is worth the candle, or in other words whether each side is not asked to give up valuable elements for a colourless and doubtful gain. Here at Weihsien this is being tried, but it has not yet got beyond the experimental stage, and it is premature to prophesy the ultimate issue.

But I have trespassed too long on your patience. I would only bespeak a calm and dispassionate consideration of this great proposal, propounded by Arnold Foster. And in closing I would like to emphasize another of his weighty remarks:—"I trust that more than one of the colleges that I hope to see commencing work in Wuchang will from the first realise a call to give far more attention to Chinese, and the teaching in Chinese, than to English or any other European language. It is to the Chinese scholars we are sent for the uplifting of the Chinese people through those who are to do their life's work as Chinamen among Chinamen in the language of China. It is my firm conviction that a time is coming when Christian colleges will be among the most conservative influences in China in the maintenance of all that is good in the old education of the country, as they will also be centres of the truest loyalty and patriotism."

It must have taken some courage to write this passage when the trend of current opinion is all in the contrary direction, and, agreeing with it as I do with all my heart and soul, I make no apology for quoting it at length.

But for a mere "man in the street," who is "but a child in these matters," I have exceeded all decent bounds, and end with the immortal Dogberry's plea :—"But, masters, remember that I am an ass; though it be not written down, yet forget not that I am an ass."

WEIHSIEN, SHANTUNG, 20th June, 1906.

Correspondence.

CONFERENCES BEFORE THE CONFERENCE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The Executive Committee of the Tientsin Missionary Association is making plans for the next season's meetings. While these plans are not yet perfected, the idea on which they are based, may prove of value to others. It is the result of a suggestion made by the President of the Association, Dr. S. Lavington Hart. The plan is to discuss, at successive monthly meetings, different topics that are to be on the program of the Centenary Conference, securing as leaders, so far as possible, members of the special committees already announced. As the membership of these committees is well distributed, it will be possible at almost every centre to find a few within easy reach. One of our leaders, in accepting the invitation, writes: "Your plan for an early and general discussion of several such themes seems to me a very happy thought, and might well be followed throughout the missionary body in China."

Yours truly,

CHARLES E. EWING,
Secretary,
Tientsin Missionary Association.

WHAT BOOKS ON ROBERT MORRISON?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Can you or your readers tell me what is the best and standard biography of Robert Morrison? In view of the centenary of his coming to China, probably most of your readers desire to refresh their memories about the Father of Protestant Missions to China, and a little guidance as to the best literature on the subject might not be amiss. The worst of it is that good men so often suffer in their biographers. Also I should like to know whether there is any readable life of Morrison in Chinese, and, if so, where it may be procured? If there is no good life in Chinese, will not some member of his Mission, who has access to the materials, at once set to work to prepare a worthy memorial of this great missionary, so that next year it may be in the hands of all our Christians who can read? It may be this labour of love and "filial piety" is already accomplished. Next year at all our Chinese conferences, etc., we shall want to honour his memory and drive home the lessons of his life, but we cannot make bricks without straw.

I am,

Yours truly,

E. W. BURT.

DR. SHEFFIELD'S EXPLANATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I note in the July number of the RECORDER that Dr. Mateer replies to a statement reported to have been made by me at the Conference on Federation held in Peking. I am made to say in the Report: "Dr. Mateer, much as he disliked it,

saw that Shang Ti was making headway, *and so gave up his views.*" The closing clause to which Dr. Mateer takes very proper exception, was contributed by the reporter in writing out what was said from imperfect notes. I could not have made such a statement, as I know it is not true. I was not quoting from hearsay, but alluded to a personal conversation with Dr. Mateer some years ago. His remarks were to the effect that "The Term Question" might ultimately settle itself by mere force of numbers, but that the mass of native converts were in no way fitted to judge of the merits of the question. With this thought I then fully sympathised and continue to sympathise. Two years ago, when I listened to the report of Dr. Cochrane on this subject, it seemed to me that by compromise on the terms Shang Ti and Sheng Ling union could be secured, and I publicly stated that I would support the movement to attain this much to be desired result. In this decision, not lightly made, I have not given up my views which, like Dr. Mateer, I have long held. My Mission at its last meeting voted that we ask for the Scriptures to be supplied to us in these terms.

Cordially yours,

D. Z. SHEFFIELD.

AN ANTI-OPIUM APPEAL FROM HOME.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: On the 30th of May, 1906, the following Resolution was brought forward in the House of Commons:—

"That this House reaffirms its conviction that the Indo-China Opium Trade is morally indefensible, and requests His Majesty's Government to take such steps as may be necessary for bringing it to a speedy close."

The Resolution was moved by Mr. Theodore Taylor and seconded by Dr. V. Rutherford.

Mr. John Morley, the Secretary of State for India, did not oppose the Resolution. He admitted that from the moral and philanthropic standpoint the case against the Indo-China opium trade was very strong, so strong indeed that it required no discussion from the medical side; the position assumed by Japan as China's next door neighbour and by the government of the United States of America in its legislation against opium in the Philippines being amply sufficient to show the "pestilential evil of the trade." On the other hand, as an official he had to look at the question of ways and means, to consider the claims of the native States in which opium was grown, the claim also of the cultivators in British India, and not least the necessity of dealing wisely with so serious a proceeding as the withdrawal of three millions sterling from the Indian revenue. He stated very plainly, however, that should the Chinese government bring forward any serious proposition upon the subject of the opium trade there would be no hesitation on the part of His Majesty's government in giving it the fairest consideration, even though it should involve the sacrifice of revenue.

When the speaker put the Resolution to the House, it received an enthusiastic "Aye," not a single "No" contesting the unanimity with which the Resolution was carried.

It is obvious that the carrying of such a Resolution by the unanimous vote of the House of Commons (there were over 200 members present) has placed the opium question on a new footing.

In the first place, as far as China is concerned, it definitely sets aside the findings of the Royal Opium Commission of 1895. Mr. Morley said that without in the least criticising either the doings or the findings of that Commission, it must be admitted that its Report had brought no satisfaction to the conscience of the community. This statement had the entire approval of the House, and it may be taken for granted that the Commission's Report is relegated to the limbo of things which may safely be ignored.

In the second place it encourages the anti-opium workers in this country to press to a practical issue the admission by the government that the trade is morally indefensible. In the present House of Commons there is a larger number than ever before of men who are in earnest to find a solution for the problems associated with the trade, and who may be counted upon to lose no fair opportunity of urging the government to devise such measures as may lead to the entire stoppage of the Indian opium export.

And once more the spontaneous declaration by the Secretary of State that if China is ready to bring forward any serious proposal on the subject he will be prepared to give it the most favourable consideration, even though it should involve financial sacrifice, is practically an invitation to China to bestir herself and to renew her claim for the stoppage of the trade. It is especially in connexion with this last consideration that as Chairman of the Representative Board of the Anti-Opium Committees I have been invited to write to you and to respectfully ask if you would place before the readers of the MISSIONARY RECORDER some of the ways in which we think they may materially help us.

First, it seems to be of the utmost moment that the terms of the Resolution as accepted unanimously by the House of Commons, and also the offer of Mr. Morley to meet any well-considered proposal from the Chinese government, should be communicated far and near throughout China. The Chinese Christian congregations might well have it deliberately put before them with a view not only to secure their prayers for the further progress of the movement but also that they may speak of it freely to the Chinese everywhere.

The local Chinese papers should be encouraged and pressed not only to make it known in their pages but to comment on it with a view to the creation of such a national feeling on the subject as would influence the rulers of China. And considering the much greater freedom of intercourse between foreigners, including missionaries and the Chinese authorities, it should not be difficult in one way or another to bring to the knowledge of these authorities the altered position of the opium question.

Further, it seems to us that the missionaries themselves, especially in such great centres as Peking, Tientsin, Hankow, Nanking, Soochow, Canton, etc., might combine to consider together whether any other steps might be taken at this crisis to enforce the views they have

again and again put forward in the past. Everything that will bring out the solidarity of the missionary testimony; everything that will show the interest of rich and poor amongst the Chinese on the right side of this question; whatever may make manifest the desire of any number of them to shake off from their country the incubus of the opium evil; new facts and illustrations of any kind bearing on the extent and greatness of the opium curse,—all will help us in pushing forward the question here.

And in view of the Missionary Conference to be held next May in Shanghai we would suggest that this subject should once more have a prominent place in its discussions, and that a Resolution from the Conference should be sent to all the churches of this country, and possibly to the government itself.

And while we seek that in these various ways you should help the workers in England, we do also very earnestly seek your prayers that God would hasten His mercy to China, India and England alike in this matter.

I am,

Yours truly,

JAMES L. MAXWELL, M.D.,

Chairman of the Representative Board of the Anti-opium Committees of Great Britain and Ireland.

31 Hammelton Road, Bromley, Kent, June 13th, 1906.

Our Book Table.

REVIEWS BY J. D.

Natural and Apologetic Theology; or, the Fundamental Evidences of Christianity. By Rev. H. C. DuBose, D.D. C. T. S. Price $0.30.

"The Fundamental Evidences of Christianity." What a magnificent name for a book! Could any man have a greater ambition than to write a worthy book on such a subject? That there is a peculiar need at this time for a treatise on "Natural and Apologetic Theology" we are all painfully aware. The trend of thought amongst educated Chinese is closely analogous to the views held by cultured Englishmen during the dark days in the history of the Church before the advent of Bishop Butler and the famous Paley. Then "it had come to be taken for granted by many persons that Christianity is not so much as a subject of inquiry, but that it is now at length discovered to be fictitious. And accordingly they treat it as if, in the present age, this were an agreed point among all people of discernment; and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were, by way of reprisals for its having so long interrupted the pleasures of the world." This state of feeling in England was prolonged and aggravated by the writings of a number of able sceptics who attacked Christianity from various points and in different ways. The analogous literary assault on Christianity in China is too obvious to require to be pointed out.

That no better man could have been found to undertake this important work than Dr. DuBose will be readily conceded by all

who have the slightest acquaintance with the author of this book or with his writings. The list of those given on the title-page of this volume amazes and shames us who are less versatile and industrious. That a busy city pastor should also be the author of such a considerable library of Chinese books is a fact of which his Church and Presbytery may well be proud.

A glance through the table of contents shows that the book is massive, comprehensive, exhaustive. All the sciences and 'ologies seem to have been captured and harnessed to the Gospel chariot. History and Prophecy are called as the two witnesses who testify to God's faithfulness. It is the custom of some authors to preface their books with a list of the authorities consulted; had Dr. DuBose followed this custom it would have required almost another volume to put all the names on record.

The work is in three parts—Natural Religion, Comparative Religion, and Christian Evidences. Than Dr. DuBose there is probably no man in China better able to expound the subjects handled in the first and last parts; there is certainly no man who approaches him in intimate knowledge of the "Three Religions," the subject of Part II. I remember a Chinese, who reckoned himself "far ben" in the mysteries of secret vegetarian societies, coming to me with one of the earlier books written by Dr. DuBose. He pointed to a certain Buddhist prayer and said: "How did the pastor get to know this? I passed several years of novitiate and spent a considerable sum of money before I was taught that prayer. Where did the foreign pastor learn it?"

The style of the book is easy Wên-li. It is safe to predict that before long "The Fundamental Evidences of Christianity" will be reckoned an indispensable part of the outfit of every native preacher in China.

The International Red Cross Society of Shanghai. Report, 1904–6.

This is a handsome book in English and Chinese and tells an intensely interesting story of the good work done by the China Branch of the International Red Cross Society.

The date of the inauguration of this Society ought to be noted as a red letter day in the history of China. For milleniums the Chinese have made war and the nation has many times equipped and maintained enormous armies, but an ambulance corps was never reckoned a necessary part of the army's equipment. Perhaps much of the aversion of the Chinese peasant to soldiering may be due to this fact.

The Shanghai Branch of the International Red Cross Society owes its initiation to his Excellency Shen Tun-ho. Oppressed with anxiety for the woes of his countrymen, whose homes were within the theatre of war in Manchuria, this gentleman sought advice and help from Dr. Timothy Richard in devising means to alleviate their distress. This Society was formed as a result of that consultation.

We have in the Report a very pleasing picture of Chinese and foreigners working strenuously hand in hand in a good cause. Those who have visions of a yellow peril may note that the Chinese contributed Tls. 500,000 (including Tls. 50,000 from the Empress-Dowager) for the relief of sufferers through the war.

Surely this practical philanthropy, all the more admirable because of its spontaneity, should teach us all to respect our Chinese fellow-citizens for their readiness to help those in distress.

The large donations given by foreign business firms in Shanghai show that the "Hongs" still live up to the old China tradition of princely generosity.

The missionaries in Manchuria, who were the chief almoners of the Society's funds, spared no labour nor pains in distributing the funds sent to them. Their names are honourably mentioned and their labours acknowledged in the Report.

There is a Chinese translation of the Report, but no translation of the accounts. This is rather a pity, but the Report is a highly satisfactory document, and reflects great credit on the influential Committee under whose auspices it is issued.

REVIEWS FOR THE E. A. C.

最新中學教科書熱學. Elementary Treatise on Physics, Part 6. Heat. By Wu Kuang-kien. The Commercial Press. 70 cents.

The first edition of this book was reviewed—not very favourably—in the RECORDER for November, 1904. A new edition has been printed and the errors pointed out in the former review have been corrected. The book is not immaculate yet. On the title-page the initial "S" in "Shanghai" has dropped out. On page 3 勻旬 should be 均勻.

On page 27 we find the characters 微塵 used for atom. This is quite intelligible, but the common 微點 is better. 塵 has the earth 土 radical and suggests that the atom is a tiny speck of dust and is thus misleading. On page 77 the author uses 微點 but he goes back to 微塵 before the end of the book is reached.

Page 28 gives the melting points of various substances. The first two are alcohol and ether. They are said to melt at 130°. It should be —130°. That is, one hundred and thirty degrees below zero. Gold is said to melt at 1060°. It should be 1260°.

The style is generally clear and easy to be understood, but there is a lack of perspicuity sometimes. As for instance, on page 15 we read, 以一噸重之物,拉一面寬一方寸之鐵條,可使加長一萬分之一. What is meant to be said is that if a strip of iron one square inch in cross section be fixed at one end and a weight having a pull of one ton be suspended from the other the bar will be elongated $\frac{1}{10,000}$ of its length. The statement is clumsily worded.

The book is clearly printed on white paper with numerous illustrations and contains valuable information on its subject—Heat.

中學教科書靜電學. Elementary Treatise on Physics. Part 7. Static Electricity. Compiled by Wu Kuang-kien. Commercial Press. 60 cents.

This is a fair sized book of 164 pages. It is printed on white paper and the illustrations are numerous and clear. The subject is treated in a really comprehensive manner.

The author's terminology is sometimes open to objection. In the opening sentence of the book we are told that though the effects of electricity may be observed, electricity itself cannot be seen 未窺其本. Surely 本體 would have been better. Then we are told that electricity is analogous to matter and energy.

The term used for energy is 能. But this character means ability rather than energy. The old term 力 is a very good synonym for potential energy, and with the addition of 動 we get 重力, an equally good term for kinetic energy. What combination would be used with 能 to express the same idea I do not know. The assertion in this paragraph that scientists regard the all-pervading ether as being identical with electricity needs qualification.

On page 11 this phrase occurs, 驗電氣以此爲最醒, "This is the most *sensitive* instrument, etc." 靈 is the common term for "sensitive," and it is much better than 醒.

Page 145 has the combination 磁風 for "Magnetic storm." This is not a happy translation either; it suggests the actual movement of a ponderable substance — 風, which is something very different from an electric disturbance. Perhaps 磁暴 would describe a magnetic storm as exactly as is at present possible.

It must be remembered that in writing those scientific books the translators are putting new wine into very old bottles. The Chinese language is so rigid that felicitous translation of the technical terms of such a book as this is extremely difficult. Only through time as one translation is built up on another and use familiarises what now appears uncouth can we hope to have a satisfactory scientific terminology. This book is one more contribution to that desirable end.

Elementary Treatise on Physics. Part 8. Magnetism. Compiled by Wu Kuang-kieu. Commercial Press. 40 cents.

Uniform with the above.

J. D.

ACKNOWLEDGMENTS.

A Service of Daily Prayer for Workers in Mission Hospitals. Shanghai Dialect. Compiled by Z.

Prospectus of Union Medical College, Peking. 1906-07.

Hangchow, the "City of Heaven," with a brief historical sketch of Soochow. By Frederick D. Cloud, Vice-Consul U. S. A. Price $2.50.

We hope to notice this book at length in next month's issue.

Macmillan & Co., Ltd.

Practical Exercises In Chemistry. By G. C. Donington, M.A., Senior Science Master of Leeds Grammar School. Price 2s. 6d.

A text-book which provides clear directions for carrying out the selected experiments, but avoids any statement as to the precise facts to be observed, and leaves entirely to the student the work of making deductions. Well indexed.

Lessons in Science. A preliminary course of Physics and Chemistry. By R. A. Gregory, F.R.A.S., Professor of Astronomy, Queen's College, London, and A. T. Simmons, B Sc., Associate of the Royal College of Science, London. Price 3s. 6d.

A Manual of Geometry. By W. D. Eggar, M.A., Assistant Master at Eton College. Price 3s. 6d.

English Literature for Secondary Schools :—

Shakespeare: Select Scenes and Passages from the English Historical Plays. Edited by C. H. Spence, M A., Head of the Modern Side, Clifton College. Price 10d.

Kingsley's Andromeda. With the Story of Perseus prefixed. Edited for schools by George Yeld, M.A., Assistant Master at St. Peter's School, York. Price 1s.

The Boy's Odyssey. By Walter Copland Perry. Edited for schools with introduction, etc., by T. S. Peppin, M.A., Assistant Master at Clifton College. Price 1s. 6d.

Childe Harold's Pilgrimage Cantos III. and IV. A Romaunt by Lord Byron. Edited with notes and an introduction by J. H. Fowler, M.A.,

Assistant Master at Clifton College. Price 1s.

A Book of Golden Deeds. Price 1s.

Narratives from Macaulay. I. The Trial of the Bishops. II. The Siege of Londonderry. III. The Massacre of Glencoe. Edited with introduction, notes, glossary, etc., by Fanny Johnson, formerly Head Mistress of Bolton High School. Price 1s.

Shakespeare: A Mid-Summer Night's Dream. Edited with introduction, notes, glossary, etc. by P. T. Creswell, M.A. Price 1s.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented :—

C. L. S. List:—

S. D. Gordon's book on Power. By Rev. D. MacGillivray. (Finished.)

Booker T. Washington's "Up from Slavery." By Mr. Kao Lunching.

Guizot's Civilization. W. A. Cornaby.

War Inconsistent with the Christian Religion. Dodge.

Shansi Imperial University List:—

Twentieth Century Atlas of Popular Astronomy. By Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Systematic Theology. By Dr. H. C. DuBose. (Very extensive.)

Catechism of Synoptic Gospels. By Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters.

Concordance of the New Testament. Mandarin. Rev. C. H. Fenn.

Commentary on the Four Books. By Dr. Henry Woods.

Ballantine's Inductive Studies in Matthew.

"An Indian Princess." By Mrs. Bertha S. Ohlinger.

Abridgment of Mateer's Arithmetic. By Mrs. Mateer.

Catechism on St. John's Gospel. By Mrs. DuBose.

Rev. Geo. L. Gelwicks writes to say that he is working on a Concordance of the Old Testament in collaboration with Rev. C. H. Fenn on the New Testament.

NOTA BENE: Mr. MacGillivray's Classified and Descriptive Catalogue of Christian Literature (1901) being all sold out, he purposes bringing it up to date for the 1907 Centenary Conference, including all distinctively Christian books by all Societies. Suggestions for improvement and materials gratefully received from recent authors and from Societies; more especially as the new material has been lost in the Whangpoo. He has also in mind to publish a China Mission Year-Book, commencing with 1906, to be issued at the beginning of 1907, this to be the first of a regularly appearing series of Year-Books. Suggestions as to what should be included in these Year-Books are now solicited.

Editorial Comment.

Language Study.

"ARE the sinologues of the past to have no successors?" That will be the first thought with some, as they read the suggestions for language study given in our leading article this month. A superficial reading of the article will give the impression that the only purpose of language study is to learn to speak. It is doubtless true that under the system suggested, few will find time for study of the written language; for the reason that the pressure of work on all sides is such as in most cases to forbid regular study after the second year on the field. But it may be that old methods, which after all produced very few learned *Wên-li* scholars, produced those few not through any superiority of method, but for other reasons. A glance over the rolls of our Missionary Societies for the first seventy years shows that "there were giants in those days,"—giants of intellectual and spiritual power, giants of faith. Moreover, they had not the opportunities for individual work, and for far-reaching influence that press upon us now. They had not the innumerable problems and complexities of an expanding church. It was not only possible, it was right for them to spend a portion of their time in the study which is simply impossible for a wide-awake missionary of to-day. The only exceptions to this sweeping statement are the teachers and literary workers; and even they have such varied labors that they may never hope to become "sinologues" of the type furnished a generation ago.

* * *

Conversational Ability.

THIS being true, the basal idea of the new method of language study is seen to be in the main correct. The missionary of to-day needs above all to be able to speak accurately, freely, and idiomatically. Mr. Lyon makes a strong point in referring to the poor conversational ability of the average foreigner, as being due to his missing "the neat turns" in the speech of the Chinese. We make a certain set phrase do duty in twenty different connections, for which the Chinese may have as many different modes of expression; and they can only get from us a faint impression of what we suppose we are plainly conveying. The study of synonyms, in substantives; of degree, in adjectives (as, e. g., the distinction between 冷冰冰 and 冰冰冷); of mode and tense, in verbs, etc.; and in all, the acquirement of a wide vocabulary, is of the highest importance. A set of phrases like *to break in*, *break out*, *break up*, *break down*, *break off*, *break with*, may be mas-

tered (with difficulty) by a foreigner learning English. It is a gain if he even knows the phrases while uncertain of their accurate usage. But it is safe to say there are hundreds of foreigners who are deaf to the shades of meaning conveyed in similar turns of the Chinese language, and perhaps even smile pleasantly at some supposed kindly remark which, to the instructed ear, contains a sharp thrust at his intelligence or his disinterestedness!

* * *

The Importance of Spoken and Written.

By all means, then, let us learn to speak the language correctly. It may be well, however, to suggest that an emphasis on this point, such as is needed to commend the new system to those who have used and will cling to the old, may be misunderstood by those newly arrived on the field. The latter should understand that this emphasis is not meant to undervalue the study of the written language, which must ever be an essential part of the missionary's equipment; but rather to render it of more easy acquirement. Just here is the most debatable ground in the whole matter. We are inclined to think that despite the difference between the spoken and written language, a difference unparalleled in Western lands, many will hold that it is more scientific, because more natural, to study the two together than first to learn the spoken and then acquire the written language. We are believers in the value of Romanization in its place; but for learning the language its place should be entirely subordinate and temporary.

* * *

Experiences invited.

The chief difficulty which will be found in working by the suggested Model Course has already been adverted to; namely, the impossibility in many—perhaps most—cases of pursuing language study for four years. The demands of the work, the furloughs of older missionaries, the zeal of the learner, will conspire to push him into harness before his course is finished. Probably the four years' course or its equivalent could be covered in two years, if such a school as is suggested were available. Unfortunately there are further difficulties in the way of such a school than those which are noted in the plan proposed; and in any case but few could avail themselves of it. It is certainly true that older missionaries in a station are too prone to turn the new arrivals over to the tender mercies of the unskilled Chinese teachers, causing the loss of months of time and the acquisition of much knowledge which, not being correct, must with difficulty be unlearned. We shall be glad to hear of a careful testing of the suggested methods and of their results by those who, in the ordinary circumstances of interior station life, have to guide new missionaries in the study of Chinese.

Articles on Language Study.

THE whole subject is of such importance that we are sorry it does not apppear in the programme of the Centennial Conference. Much practical thinking on this line might save months of time for many men and increase the ultimate efficiency of many more. We are occasionally asked as to the possibility of some one editing for publication the articles of value which have appeared in the RECORDER in connection with language study. We hope at an early date to be able to report more definitely as to the prospect of this project being carried out. In the meantime we give a list of some helpful articles which have appeared in back volumes of the RECORDER :—

Difficulties of Chinese language. Vol. V. 115. Vol. VIII. 473.

English equivalents for sounds. V. 292. VI. 150, 222, 226. VII. 291, 443.

The mutes in Chinese language. VI. 414.

Mandarin colloquial syntax. IX. 194.

Beginning study of Chinese language. XVII. 253.

Works on study of Mandarin dialects. VIII. 217.

A graphic method of repr. tones. Rev. W. Stevenson. XXIII. 515.

How to learn the Chinese language. Dr. C. Goodrich. XXIV. 1.

Phonographic reproduction of Chinese sounds. Rev. J. A. Silsby. XXIV. 472.

Some thoughts on the study of Chinese. Dr. O. F. Wisner. XXIV. 203, 260.

Curriculum of Chinese studies for the use of young missionaries. Dr. W. A. P. Martin. XXV. 365.

How to study the Chinese Language so as to get a good working knowledge of it. Dr. A. P. Parker. XXIX. 1.

To beginners in the study of Mandarin Chinese. C.S. Champness. XXXIII. 604.

* * *

Chinese Study at Home.

IN this connection we would draw attention to the memorandum drawn up some time ago by Sir Walter C. Hillier, K.C.M.G., C.B., upon the work done in the school of Chinese in the London University. The following extracts are of interest as showing the evident desire on the part of business men to have some members of their staff with a working knowledge of Chinese, and able to deal direct with Chinese without the help of middlemen :—

"As most of my students are occupied in the city during business hours, it says much for their zeal and industry that they should be almost invariably regular in their attendance, and keen in attention and industry after a hard day's work at their offices. . . . .

. . . . . It is advisable for young men who are intending to spend their lives in China to lay the foundation of a knowledge of the language and to cultivate a taste for it, before they find themselves amidst surroundings which are not conducive to study unless a taste for it has already been created. I venture to say more. I am convinced, speaking quite impersonally, that it is easier to learn the elements of a language like Chinese from a European who knows it and knows how to teach it, than from a Chinese who speaks no language but his own, and has not the remotest idea of the way to teach it to others."

* * *

The Opium Question revived.

DURING the last month wonderful developments have taken place in connection with the anti-opium movement. Our readers will be interested in Dr. Anderson's

article on p. 431, and in Dr. Maxwell's letter in the correspondence columns. The wording of the Resolution referred to is as follows :—

Resolved, That this House reaffirms its conviction that the Indo-Chinese opium trade is morally indefensible, and requests His Majesty's government to take such steps as may be necessary for bringing it to a speedy close.

We are glad to learn the significant fact that many members of Parliament made considerable sacrifices to be present at the debate. The interest evoked all over the country makes us fain hope that at last the British nation has been aroused to a proper sense of the disgrace involved in the opium traffic.

* * *

Causes of Revival.

SEVERAL causes have combined to bring about this revival of interest. Reading over the speeches delivered in the House of Commons we are interested to note the frequent references to the American Commission, with regard to opium in the Philippines and to the Japanese efforts for the extinction of the opium curse in Formosa. In a speech by the Secretary of State for India (Mr. John Morley) he mentions that the American Commission had explored

"all legislation on the subject of opium in Japan, Java, China, and elsewhere. They did not take the medical evidence as conclusive. They examined into the social effects of opium also. They began without a single prepossession. They surveyed the whole field. And what was the conclusion of that commission? Was it ambiguous? On the contrary, it was most definite. So definite was it that the United States Government, in anticipation of their report — well knowing what its effect would be— passed a law that in the Philippine Islands, after the year 1906, there was to be no more opium. That Commission declared that the United States so recognised the use of opium as an evil, for which no financial gain could compensate, that she would not allow her citizens to encourage it even passively."

We think that, in addition to the help given by the American Commission, another factor was the constant stream of anti-opium literature; a notable contribution being Mr. Arnold Foster's able exposure of the Royal Commission Report on Opium, published about eight years ago. Nor should we forget the excellent service rendered by many workers, when home, in anti-opium addresses. May we not also hope that in the change of thought of the day, ethical considerations now bulk more largely in the minds of the legislators?

* * *

Harmful Verbiage.

We cannot shut our eyes to the fact that the results of the agitation have been more than once retarded by unwise and incorrect statements. Mr. Morley has been severely handled at home in certain circles with regard to what has been called his "dilletante fooling" with the question; yet there is considerable truth in what he says :—

"He seemed to hear a note of exaggeration on both sides; and he heard the words 'philanthropists' and 'faddists' on the one hand, and 'official-minded' on the other bandied about, each reproaching the other, he thought, unreasonably. There

was such a thing, and rightly, as the official mind. The official was the man who carried out policy. It was very well for them and for people outside that House to frame conceptions; when they came to apply those conceptions, they had to meet difficulties, and of those difficulties the official mind was naturally the exponent."

Mr. Morley's speech certainly is official, but it is not unsympathetic. It is refreshing to have brought forward in Parliament a subject which has not been discussed in the House for eleven years. And we trust there will be abundant evidence that moral ideas are again in the ascendant.

* * *

Steps taken in China.

WITH regard to what has been done in China, we are glad to learn that the Executive Committee of the China Missionary Alliance drafted a resolution to the Secretary of State, expressing satisfaction in the attitude of the Government at home and hoping for definite legislation in the matter. It was impossible to consult all the members of the Alliance, but in an emergency like this, on a subject on which we are all at one, the Executive may be trusted to act wisely.

In Dr. Maxwell's letter we read of suggestions as to steps to be taken to bring before the Chinese authorities the altered position of the opium question, and we are glad to report that a memorial by Protestant missionaries is being prepared in connection with the offer held out by the Governor at Soochow. We understand that when Dr. DuBose attended the Union Synod at Nanking, May 25th, the Governor gave him a letter of introduction to the Viceroy. This venerable statesman, in a pleasant interview of an hour, made a similar statement to that of the Governor: that if England would stop the introduction, he would guarantee that China would stop the growth of opium. If a Memorial on Opium were prepared in proper form he himself would send it to the Throne. We trust that our readers will do their best to have the sheets sent them signed and returned to Soochow.

* * *

The Chinese Attitude.

THERE is every encouragement for the favourable consideration of such a Memorial, when we call to mind the many references in the newspapers to the Chinese attitude towards the opium question. Quoting from Canton news of the 29th June, we read:—

For some time various officials in the Empire have been exerting themselves to lessen the consumption of opium. No doubt the strong attitude of the Japanese and the Americans in their new dependencies, has exerted an influence on the Chinese. At any rate there is no doubt about the movement, nor the sincerity of many who have espoused it.

Whilst an item from Foochow, of the 5th July, contains the following cheering news:—

The students and business men of this city are following in the footsteps of their Shanghai friends in organising an anti-opium society. They have practically adopted the same rules and regulations as the other societies and are diligent in holding meetings and

agitating the cause. Many prominent men have had the courage to place on the doors of their houses the notice that they will no longer use the weed nor will they hereafter offer it to their friends.

* * *

The Commissioners' Banquet.

As mentioned in our Editorial Comment, on page 402 of last issue, the report of the banquet tendered the Chinese Commissioners by the Boards of Foreign Missions centering in New York, is of special interest to the missionary body. We regret that it was not possible at an earlier date to print the address delivered then by Rev. A. J. Brown, D.D., but the report in this issue, pp. 434-442, shows that the statesmanlike utterances of Dr. Brown are not mere social pleasantries, but that such remarks as those referring to the relation of the missionary to his own or the Chinese government are definitions that are worthy of a careful perusal and a permanent record. Some recent native utterances on the missionary problem indicate the timeliness of the publication of Dr. Brown's address.

* * *

The Commissioners' Return.

DURING the course of the past month the four Commissioners, with their suites, arrived from Europe and proceeded North to report. We shall anxiously await the results of their investigations. The earlier commissions sent out to the West were not expected to have great results. It has taken a long time for China to learn that she can learn from the West. But the timeliness and thoroughness of this last Commission raise hopes for lasting results. As we conjecture how the many impressions received will be developed and mentally arranged we come upon the following incident :—

"Would it be true to say" one of the Commissioners was asked in England, "that the Commission's journey and the present awakening of China so-called, is the result of a new-found ambition incited by the wonderful way in which Japan has come to the front rank of nations?" "There are many things admirable in Japan," said the Commissioner slowly, "but it is not quite true that we have been stirred by Japan to emulation. Our object is reform and our motto is 'Reform', but in bringing that about we would prefer to copy for ourselves an older country, such as England, which Japan has herself copied, rather than Japan."

The concluding paragraph of the reply of Duke Tsai Tze at the China Association's banquet to the Commissioners may interest our English readers especially :—

"We have had an opportunity of studying the constitution of your country, and a visit to the Houses of Parliament has enabled us to see the machinery of government in motion. In China at present there is no direct way of gauging the opinions and wishes of the people; some day the means of learning their opinions will come, and some method for giving expression to their wishes will be evolved. What shape all these will assume future years alone can tell us; but, perhaps, in years to come, when England sends out a special mission of inquiry to China to collect useful information, that mission may be given seats in the distinguished Strangers' Gallery in our new House of Parliament and be able to judge whether, as is sometimes the case, the copy is an improvement on the original. On that occasion I am sure you will receive as warm a welcome from the members of the England Association in Peking as we have received this evening from the China Association in London."

Chinese Etiquette.

In our last issue on pp. 407-8 we referred to publications on Chinese etiquette. We regret that we omitted then to mention Dr. Gilbert Reid's article, "The Social Relationships of Missionaries with the Chinese," xxxvi, 431, and "The Value of Attention to Chinese Etiquette" xxiii, 52. A friend has kindly sent us the pamphlet issued by the late Rev. A. G. Jones. We have made enquiries, but cannot find that the brochure is on sale anywhere. And this suggests the advisability of someone gathering together what has been written on this matter in one special book on Chinese Etiquette.

* * *

One taken, the other left.

As Rev. D. MacGillivray and Mr. Robert Law, of Jardine, Matheson & Co., were returning from Mohkansan on July 5th, their boat was struck by a cyclone when opposite the Kiangnan Dock and Engineering Co.'s premises. The boat completely turned over, Mr. Law being at once thrown into the water and drowned, while Mr. MacGillivray was finally rescued from underneath the capsized boat by marines of the U. S. gunboat "Quiros." Mr. MacGillivray lost his baggage, including the manuscripts of the Classified and Descriptive Catalogue of Current Christian Literature, which he intended handing the printers on arrival. He has, however, begun to rewrite it, and hopes that Societies and authors will help by sending him at once descriptions and sample copies of their works. Besides these, two sketches of Missions for the Conference went down, but these also can be replaced. We sympathise deeply with Mr. MacGillivray in this severe loss which entails so much extra work. We tender heartfelt sympathies to the family of Mr. Law. He was a warm friend of all missionary effort.

* * *

The Glory Song.

In our Church Praise Department (page 443) we have printed the music of the "Glory Song," and in connection with it (page 444) three versions in Chinese which have been kindly sent to us by different friends. The comparison of these versions will be interesting, and we should like to know which one our readers prefer, as we expect to print a number as separate leaflets. The study of the three brings up some interesting points in connection with hymn composition. We asked a Chinese friend which of the three translations he preferred, and his criticism was somewhat sweeping. He said (in Shanghai colloquial): 我讀第个三首詩个字句也不過平常. He also remarked how peculiar it was that some hymns which have been so helpful in the home lands appealed only very slightly to Chinese Christians when translated.

Missionary News.

Progressive Presbyterian Union in Central China.

HISTORICAL RESUMÉ.

For years past, efforts have been making in Presbyterian circles for a closer union of denominational forces in China. In the early days there was little or nothing to unite, but in 1877 the American Presbyterians (North) having already combined in a Synod their own widely-scattered forces, issued a circular inviting a conference of other Presbyterians to consider the question.

At intervals such answers came as "not feasible at present," "desirable but not practicable," etc., etc.

In 1897 a scheme to publish a "Presbyterian Annual" fell to the ground.

In 1898 the publication of a "union weekly newspaper" was "encouraged," but no definite steps taken.

In 1899 the American Presbyterians (South) overtured other Presbyterian bodies to hold a conference to consider: (1) Presbyterian Union. (2) Theological Seminary. (3) Weekly Newspaper. (4) Sabbath Observance. This resulted in a Presbyterian convention held in Shanghai in October, 1901. After careful discussion committees were appointed, whose work eventually resulted in establishing

I. A UNION WEEKLY NEWSPAPER.

The Rev. S. I. Woodbridge was set apart by his Mission as editor-in-chief, and began publication about Chinese New Year 1902, with 1,200 copies; in 1903 the circulation had increased to 2,400, in 1904 to 3,000, in 1905 to 3,500; and for the year of 1906, 4,000 or more are needed each week for subscribers to the *T'ung Wen Pao.*

II. THE UNION PRESBYTERIAN THEOLOGICAL SEMINARY.

To give immediate effect to the union idea the American Presbyterians, North and South, commenced in 1903 with a joint class of theological students in Soochow. Having received favor and financial support from home, it was determined to locate the Seminary at Nanking, land was purchased, several buildings are already completed, and Rev. J. C. Garritt, D.D., of the Northern, and the Rev. J. W. Davis, D.D., of the Southern Presbyterians, have been elected professors. The Seminary will open for regular classes the coming autumn.

III. THE WU SANG SYNOD.

By far the most difficult problem lay upon the committee appointed to prepare a plan of union, organic or federal as the way might open. The progress of their work is to be seen in printed reports dated October, 1902, November, 1903, October, 1905.

The problem was to assimilate :—

(1). National bias cast in a Chinese mold, viz., American, Canadian, Dutch, English, Irish, Scotch and other Presbyterian work.

(2). Variant standards with historic backgrounds, viz, the Westminster Symbols, Belgic Confessions, Canons of Dort, etc.

(3). Current polity of divergent types, i.e., Presbyteries proposed or existing as autonomous, co-operative, detached or mixed units.

Persistent agitation at home and sympathetic conference on the field, however, overcame all opposition, so far as the American Presbyterians were concerned.

In April, 1906, the American Presbyterians (South) having formed with the Chinese their Kiang-cheh Presbytery on the co-operative plan, were ready for union. The China Synod of the Northern Presbyterians having successively (for geographical reasons) mainly divided into the North-China, Central and Southern China Synods, was waiting.

At Nanking, on May 26th, after several days' discussion, a Conservative Constitution with a Liberal Administration welded together the Ningpo, Hangchow, Shanghai and Nanking Presbyterial units of the Central China Synod along with the new Kiang-cheh Presbytery to form the Wu Sang Synod.

The following translation of the terms of compact may be of interest.

The China five provinces united Synod's constituent seven articles.

I. The Presbyteries of Central and Southern China Synod, together with the newly erected Kiang-cheh Presbytery, respecting the feelings of the Lord when He contemplated the extension of His church, all together agree as to the erection of a Union Synod, comprising the five provinces of Chehkiang, Kiangsu, Hupeh, Honan and Anhui; this Synod constituting the supreme (church court) known as the Wu Sang Synod.

II. This united Synod shall exercise authority over the churches within its bounds.

III. This Synod collectively confesses the Old and New Testaments to be God's expressed Word, each member of Synod asserts the duty to firmly believe and not to depart from the Scripture rule and pattern.

IV. This Synod now adopts the church standards previously used, viz., the existing translations into Chinese of The Confession of Faith, The Larger and Shorter Catechisms, The Form of Government, and like books (i.e., discipline, worship, etc.)

V. Both Chinese and foreign Presbyters shall act in accord with the existing rules of each Presbytery in transacting business.

VI. In places where presbyteries have not yet been erected, it is incumbent to propose suitable plans for individual churches territorially connected to form presbyteries after mutual consultation, and they shall apply for the approval of Synod.

VII. This Synod orders that each Presbytery, with identical territories, consult carefully and carry out (consistently) the plan of union.

STATISTICAL BASIS.

At Nanking, when the Wu Sang Synod was organized, there were present

20 Ordained missionaries,
14 Chinese pastors,
16 Chinese elders,
representing
5 Presbyteries,
33 Organized churches,
3,259 Communicants.

As quite a number remain to be included in churches or presbyteries not yet fully organized, these figures will soon be largely increased to include all in the five provinces.

FUTURE PROBLEMS.

The matter of higher education, closer mission comity, and the formation of a General Assembly require further attention. In view of what has been accomplished, it is time to "thank God, take courage and move forward."

THE WIDER OUTLOOK.

When the various Presbyterian bodies have effected the long desired union, it does not seem too much to hope that other bodies may do as much, and the day eventually arrive when in some sense of the word "they all may be one."

W. H. HUDSON,
Translator
(English) Clerk of Synod.

Canton Notes.

ROBERT MORRISON MEMORIAL SCHEME.

Yesterday (Sunday, July 1st) was a historical day in the history of Christian missions here. Some time ago Rev. T. W. Pearce brought before our Missionary Conference a Robert Morrison memorial scheme. This has been heartily taken up, and a committee has been busy arranging for a world-wide appeal that the attainment may be worthy of its purpose. It was felt that this appeal would have enhanced value if we were able to say that the Christians of Canton had already pledged a fair proportion of the sum aimed at. So a mass meeting was called for the afternoon of Sunday, July 1st, and Rev. T. W. Pearce and Mr. Au Fung-chi, of the London Mission, Hongkong, were invited to address the gathering. It was indeed a *great meeting*, and if from the vantage ground which his spirit now occupies Robert Morrison looked on that grand assembly he must have "seen of the travail of his soul and been satisfied." The addresses were impressive, and when an appeal was made at the close there was hearty response. It was rather remarkable that women seemed to be the largest donors. I believe that already about $7,000 has been pledged. The appeal will be circulated throughout China, and it is expected that everywhere Chinese Christians will be glad to acknowledge, in a tangible way, their indebtedness to Robert Morrison, the first Protestant missionary to land on Chinese soil. It is intended that on a central site in Canton a large assembly hall should be built in which our union meetings can be held. There will also be a library, a missionary museum, a gymnasium, etc., and the whole will be placed under the care of the Y. M. C. A. Thus the permanency of the institution under competent management will be ensured. It was but fitting that the Martyrs' Memorial should be in Shanghai, and no one will question that there could be any other place for a Morrison memorial but Canton.

C. I. M. Conference, Ping-yang Fu, Shansi.

This year our numbers were somewhat reduced by the absence of several on furlough. However thirty-two missionaries and sixty native delegates, representing the C. I. M. stations and churches in Central, Eastern and Western Shansi met in Conference at Ping-yang from May 17th to 22nd.

The first two days were largely occupied with open fellowship meetings, when the leadership of the Holy Spirit was felt by all; several of the meetings being especially solemn and heart-searching, while the Holy Spirit in great stillness laid bare the secrets of many hearts until they could be kept secret no longer, and relief and forgiveness were sought in

open confession to one another and in prayer: Gradually the character of the meetings changed to joy and gladness, and deep thankfulness and praise took the place of confession and prayer.

Education.

In accordance with a strong desire expressed in the native Conference that our elementary Christian schools should be made more efficient, it was decided to adopt an uniform course of study throughout the district, and in order to improve the present teaching staff, it was decided to establish a summer normal school, and also to take steps with a view to establishing a central intermediate school.

Federation.

Mr. E. J. Cooper, who was appointed by the Conference last year to attend the Peking Conference on Union, gave an interesting report of that Conference.

This was followed by a discussion of what further action should be taken in reference to the proposals from the Peking Conference to form a North China divisional council with the object of appointing delegates to a national federation council for the whole of China

After careful consideration it was thought inadvisable to attempt the the formation of the representative council, pending the centenary Conference to be held in Shanghai in 1907, when all missions and societies will be adequately represented.

Native Conference.

One of the native meetings was devoted to the consideration of what additional means could be devised to further spread the Gospel and lead men to Christ. The following were some of the means suggested:—

1st. Make our Christian schools more efficient so as to obtain an influence over the educated class and bring the sons and daughters of outsiders under Christian education and training.

2nd. In order to reach and influence the ladies in yamêns and other wealthy families, it was urged that foreign lady workers should teach them English.

3rd. Cultivate intercourse with the gentry and officials in order to win them to the truth.

4th. Start industrial work to reach and help the poor.

5th. Instruct Christian lads in trades, etc., so as to influence the artizan and mercantile sections of the people.

6th. Wider circulation of books and periodicals.

7th. The formation of a prayer union for these objects and the extension of Christ's kingdom throughout the province.

It was strongly urged by several of the leaders that if these proposals were to be carried into effect, they must themselves put their hands earnestly to the work and contribute liberally for their support.

It is a hopeful sign that a sense of responsibility in initiation and for financial support of these objects, as also the need of prayer, was so clearly expressed.

The total baptisms in district during 1905 was 270.

Total membership in December, 1905, was 1,357.

Total native contributions for 1905, Tls. 955.47.

Number of patients in refuges, 2,113, of whom about 1,300 broke off in connection with the work carried on by the native opium refuge society, which is entirely under native management.

There were twenty schools for boys and four for girls with 247 scholars in the former and 87 in the latter.

The work is being carried on in about thirty-three different counties, and there are eighty-three recognized places of worship, including stations and out-stations.

Secretaries { EARNEST H. TAYLOR. W. F. H. BRISCOE.

Conference in Siangyang and Fancheng.

From the 7th to the 11th February this year the Scandinavian Missionary Conference in China held its third annual meeting in Siangyang and Fancheng.

These two cities, situated opposite each other on the Han river—the first a splendid specimen of a Chinese official city and the latter a thriving business centre—form the starting points of two missions, viz., the Swedish American and Hanges Synodes.

Five different missions were represented in the conference, the nominal membership of which is fifty, whereof thirty-six were present this year.

Without attempting to make anything like a full report the main import of the addresses may be gathered under a few general headings.

I. *How to bring relief to the suffering.*

Here the cause of the unhappy small ones, the suffering sick ones and the destitute poor was warmly pleaded in three papers respectively on (1) Orphanages for girls. (2) Sick nursing in missionary hospitals and how to get nurses. (3) How to improve the condition of the poor.

II. *Problems in regard to the establishment and extension of the Christian church in China.*

The importance of self-support was strongly emphasized, pointing to the practice of the apostolic time as the norm for all after times and to the unique success of the Uganda mission as an evidence of the advantage of a firm adherence to this principle, even in our times. Further, the wise choice and good education of native evangelists and how to augment their usefulness by prudent supervision and brotherly intercourse was ably dealt with; keeping of the Lord's day was pointed to as a blessed gift from God giving opportunity for learning to know Him more and, in consequence, serve Him better. To this same end in wider spheres attention was called to united meetings with their beneficial influence of combined efforts and mutual edification. The addresses delivered on this point were :

(1) Self-support for the native churches.

(2) Evangelists, their education, status in the mission, proper work and salary.

(3) Keeping of the Lord's day.

(4) United meetings between congregations of the same mission and between those of different missions.

III. *How to deal with some Chinese practices not consistent with Christianity.*

Christianity must necessarily bring about many changes in outward practices as well as in inward life, but the difficulty at present is in regard to the stress to be laid on these changes in admission into the church and in our intercourse with the people. Two thoroughgoing addresses :—(1). The Christian congregation and polygamy. (2). How to deal with the existing ranks,—dealt with this point.

To be mentioned remains still an inspiring address on

IV. *How to awaken and maintain the missionary interest at home.*

Some of these subjects were discussed. Singing, recitation and music brightened the time between the ordinary sessions.

Preceding the deliberations of each day united prayer meetings were held and also at other times as the Spirit led, and these quiet half hours—when eyes were lifted to the Father of all good gifts seeking grace and guidance for life and labour—were strengthening times indeed.

E. OSNES,
P. A. Secr.

Missionary Journal.

DEATH.

Near Linkiang, Kiangsi, 29th June, J. K. BRAUCHLI, C. I. M., from accidental drowning.

ARRIVAL.

AT SHANGHAI, 30th June. Dr. TIMOTHY RICHARD, C. L. S.

DEPARTURES.

29th June. Misses H. SIFTON and F. M. WARD, both of E. B. M., for England.

30th June. Misses A. YOUNG and I. MORGAN, Alliance Mis., for U. S. A.; Mr. J. CROFOOT, S. D. B. M., for U. S. A.; Miss J. V. MORGAN, C. and M. A., for Canada.

11th July. Miss E. B. COOPER, M.D., Mrs. MELROSE, both A. P. M., for U. S. A.; Rev. and Mrs. J. WHITESIDE and baby, M. E. M. S., for U. S. A.

13th July. Mr. G. B. PALMER, A. C. M., for U. S. A., via England.

14th July. Miss M. E. WOOD, A. C. M.; Misses HILL, GREEN, FLAGLER, and GLASS, South Chihli Mission, all for U. S. A.

18th July. Mr. J. SHIPMAN, A. C. M., for U. S. A.

21st July. Rev. LOUIS BYRDE, wife and three children, C. M. S., for England, via U. S. A.

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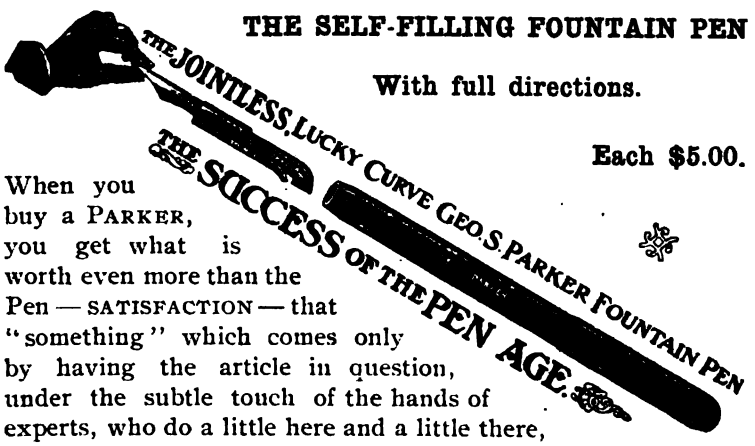

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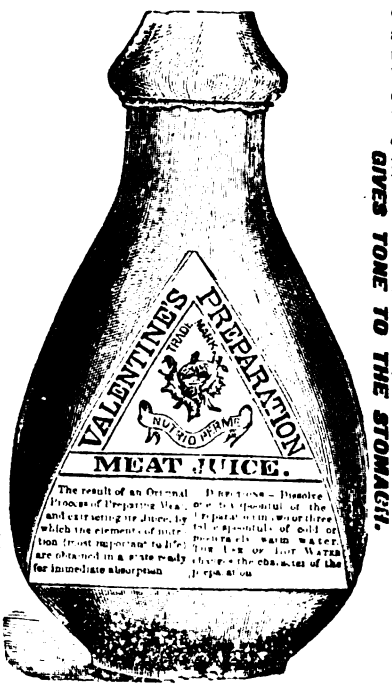

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Seekers After God Amongst the Chinese.

BY THE REV. I. GENÄHR.*

IN one of Dean Farrar's books three great heathen philosophers (Seneca, Epictetus and Marcus Aurelius) are called "Seekers after God," and he thinks these men surely deserve that title if it may be given to men who, amid infinite difficulties and surrounded by a corrupt society, devoted themselves to the earnest search after those truths which might best make their lives "beautiful before God."

There is no doubt that by sketching the biographies of some of the Chinese philosophers it could easily be shown that they too could claim a right to be classed among the "Seekers after God." And it certainly would be highly interesting and profitable as well to follow on the lines of Dean Farrar and to produce the life stories of some of these men, eminent for their kind, humble and pure lives. My task to-night will be, however, a far humbler one, as it is not my intention to point out to you the best and loftiest characters presented to us in the records of Chinese antiquity, but rather to show you that not only do men who rank as philosophers seek or feel after God, but also many of the weary combatants in the battle of life, familiar with poverty and hardship, feel inexpressible longing to know what and who God is. Such men have founded and developed the various so-called 'secret' sects of China. And it is these downtrodden, persecuted and ill-spoken,

* Paper read before the Missionary Association in Hongkong.

of sectarians of China of whom I want to give you some details. Much of what I am going to say to-night you will find in a book recently published by Professor De Groot, a Dutch scholar, on "Sectarianism and Religious Persecution in China." A full review of this book has been printed in last year's RECORDER (p. 131 ff.) I shall have also to refer to some other writers on similar subjects, so that I do not lay claim to any originality in this paper, though I may say I have made religious sects in China an object of careful study for years.

Secret sects or religious communities in China are not exactly the same as secret societies, though they have been sometimes dealt with by foreign writers as if they were one and the same, and no distinction is made between them by the government since both alike are forbidden and persecuted by the law of the country. Secret societies, in spite of their semi-religious character, as a rule are political in their aim, and with few exceptions essentially seditious. The avowed object for which they exist and are ever ready to fight and to die is the re-establishment of a pure Chinese dynasty and of subverting the Manchus. Their war cry ever has been and still is "Down with the Ts'ings and up with the Mings" (反清復明. Unable to realize their revolutionary aspirations most of them have degenerated into bands of rebels and robbers, combining to commit unlawful acts, such as piracy, armed robberies and blackmailing. Though interdicted by the most stringent penal laws they have continued to flourish and terrorize over mandarins and people alike, and probably the number of their adherents was never greater than now. The best known of them are the Triad Society (三合會), the Kò-lò-kwui (哥老會), the "Tiger-tail Whips" (虎尾鞭), the "Fists of Righteousness and Concord" (義和團), the "Red Brick Society" (紅磚社) and others.

Unlike the secret societies, most of which have been brought into existence through hatred against a foreign rule which they despise and want to get rid of, the religious sects sprang, partially at least, out of a common desire to know the infinite and the eternal. As one writer puts it: "The awakened soul puts out feelers, and these cross the void which separates us from the unseen and take hold of the being or beings beyond." Obscure as they are, and despised by the ordinary literati, it is among these sects that we are to look for the development of the religious instincts of the people. And as but

scanty information regarding sectarianism could be obtained by European writers in years past, we need not be greatly astonished to find so often the statement that the Chinese are not a religious people ; nay that they are even indifferent to all religious creeds. Even a scholar so accomplished and erudite as Mr. Fairbairn thinks the Chinese to be a people "singularly deficient in the religious faculty." "This people," he says,* "has a so attenuated religious faculty or genius that it can hardly be said even to have known religion, at least as Semitic and Indo-European peoples understand it." Dr. Faber, on the other hand, feels inclined, from his own observations, to maintain that the Chinese belong perhaps to the most religious people of the world. "Only," he adds, "we must not look for any symptoms of religion similar to those to which we are accustomed in Christian lands."†

Into the interesting and by no means easily answered question here raised I do not feel required to enter. It would be easy to discuss it at great length, but I am not sure that much light would be thrown upon it. But there is a practical method of approaching the matter, which will serve our purpose much better than abstract discussion, and that is by fixing our attention on the sects in China for the time placed at our disposal. And by so doing I think it will become evident that the symptoms of religion in China, after all, are not so very unlike to those to which we are accustomed in Christian lands, in spite of Dr. Faber's remark to the contrary. No doubt the scriptural decision that "the world by wisdom knew not God," applies also to the sects in China. However there is sufficient proof to show that Goethe's famous saying :—

> "Ein guter Mensch in seinem dunkeln Drange
> Ist sich des rechten Weges wohl bewusst,"

so true and yet so simple that it refuses to be translated, is as true in China as anywhere else.

It will be easier to attain this end, and more profitable besides, if we limit our researches to one of the more prominent sects instead of roaming through the vast field of Chinese sectarianism. It has well been remarked that all the different names of sects we find in China give us no right to conclude that there are as many distinctly different, disconnected religious corporations. Each corporation may have off-shoots,

* Studies in the Philosophy of Religion and History, 1877, p. 310.
† Faber, Introduction to the Science of Chinese Religion, p. VIII.

parishes, communities, under various denominations; and the probability is that the number of actual sects is much smaller than that of the sect-names. Besides, it must often have happened that a sect, or a branch of a sect, took a new name to mislead the persecuting mandarinate.*

So far not much has been written on sectarianism in China. Under the title of Secret Sects in Shantung Dr. D. H. Porter has published an article in the RECORDER of 1886 in which he gives a sketch of a sect he thought most worthy of study: the "Eight Diagram Society" or "Pa-kua" (八卦) sect. In the same year Dr. Edkins, referring to Dr. Porter's paper, wrote on the same subject and tried to show that sectarianism was born from Confucian philosophy when, under the Sung dynasty, this passed through its golden age of development. One year later the same scholar read a paper at a meeting of the Peking Missionary Association, in which he gave some account of books of the modern religious sects in North China. This lecture was printed in full in the RECORDER of 1888. In an essay read before the Missionary Conference, held at Shanghai in 1890, the Rev. F. H. James furnished a list of ten of these societies, prevailing in the province of Shantung, with a short account of them.

You will have noticed that all these publications concern themselves only with the sects in North China. As they are easily accessible to everyone, I will not touch on them here.

But there are some other religious societies in Mid and South China, which are also well worthy of our interest. It is to Professor De Groot that we are indebted for much solid information about them. Sufficiently trained in China's religious philosophy (he is the author of a standard work on the "Religious System of China," in four volumes) and well versed in the customs of this land, he has given us in his latest work on sectarianism the fullest account of two prominent sects, the Sien-tien (先天) and the Lung-hwa (龍華) sect—that has yet been published, and he recommends them to the attention of students of East Asiatic religion in general and to missionaries in particular. (By the way I may remark that De Groot has dedicated his book to "All missionaries of every Christian creed labouring in China").

These two sects, he says, possess everything appertaining to a complete religious system: founders and prophets, a

* De Groot, Sectarianism and Religious Persecution, p. 155 f., 174.

pantheon, commandments, moral philosophy, initiation and consecration, religious ritual, sacred books and writings, even theology, a Paradise and Hell—everything borrowed principally from old Chinese philosophy and cosmogony.* Fearing to trespass on your time, I will confine myself to-night only to a sketch of the Lung-hwa (龍華) sect. Although one in principle and aspiration, viz., salvation, as indeed all Chinese sects practically are, the Sien-tien and the Lung-hwa sect are far from similar in other respects. While the latter is thoroughly ritualistic, the former is most positively adverse to religious ritualism, show and activity.

Professor De Groot's "dearest wish," as he himself tells us, for many years has been to get an insight into the doctrine, purpose and aspirations of Chinese sects. When some eighteen years ago he settled in China a second time for ethnographical researches, sectarianism in general was amongst the first items on his programme. Chang-chen, Ts'üen-chen and Hing-hwa, the south-eastern departments of Fuk-kien, of which he understood the vernacular were his principal fields of study. He fortunately made the acquaintance of some sectarians, who from fear of persecution delivered up to him their religious books, and by so doing enabled him to draw up a sketch of that mysterious, persecuted portion of China's religious system, the sects. About nine-tenths of the papers entrusted to Mr. De Groot were filled with notes about the ceremonies and religious practices of the Lung-hwa sect, and it was only with the help of his heretic friends that he could decipher the papers, which contained a hardly intelligible mixture of Buddhism, Confucianism and Taoism.

According to the statements of these men, the Lung-hwa society was founded by a certain Lo Hwai (羅慧), who at the same time is looked on as the great prophet of the Sien-tien sect. The birth-place of this prophet and incarnate Buddha was Teng-hiang (登鄉), a place somewhere in the province of Shantung. After an eventful life, during which he travelled much, preached salvation and gave many proofs of his supernatural power, he entered, at the age of eighty-five, the blissful state of Nirvâna. This event took place in Peking in the year 1647. Over his grave (he was buried in the vicinity of his homestead) a thirteen-storied pagoda was erected, the bright glare of which agitated heaven and

* De Groot, Sectarianism, p. 175.

earth. The title of "Patriarch Lo of Shantung, Holy Prince" (山東羅祖聖君) was bestowed upon him by the Emperor. To the historical part of the papers of this society a mixture of fable and history declare. From them we gather that Lo Hwai was also the founder of the Wu-wei religion (無爲教),* a proof, if there was one needed, that we were entitled to say that the sects are much the same in China, though they have many names.

The name of the Lung-hwa Society, however, existed in times much anterior to those in which the prophet lived. Lung-hwa literally means Dragon-flower, and seems to have been given very often to Buddhist convents. Dr. De Groot has found not less than five Buddhist Lung-hwa convents mentioned in Chinese books, but without the slightest hint at a connection between them and the sect of that name. From the fact that Maitreya, the Messiah of this sect, is also the chief saint of the White Lotus society (白蓮教) he argues the possible analogy of the latter with the Lung-hwa sect and points out that Lung-hwa may simply mean a lotus.

Unlike the Sien-tien sect which, you will remember, is thoroughly opposed to outward show, the Lung-hwa society worships a great number of gods and goddesses and makes painted or carved likenesses of them. At the head of its deities are the San-kih (三極), or three powers of nature, viz., heaven, earth and man, mostly represented as three old men, each holding in their hands the eight diagrams (八卦), arranged in a circle. In some of their meeting places, De Groot saw these pictures suspended on the wall for worship during the religious exercises.

Immediately after these follow the San-pao (三寶), or Three Precious Ones, the Buddhist Triratna, and moreover, all kinds of Buddhist, Confucian and Taoist saints.

For their common services in honour of these deities, and for their religious meetings in general, the sectaries use the principal apartment or hall in ordinary dwelling-houses, with the full consent, of course, of the owner, often himself a leader. Such places they call Ts'ai-t'ang (菜堂), "Vegetarian Halls," because the Buddhist command against the killing of living beings makes the sectaries altogether vegetarians. The several communities into which the sect is divided all acknowledge

* Wu-wai (無爲) signifies "without activity or exertion," inertness.

one common head, a kind of overseer or pope who bears the title of Khong-khong (空 空), "The Empty of the Empty," evidently an eminent Nirvâna-man, who has so perfectly divested himself of everything mundane that he is merged in voidness or non-existence. This pope, they say, lives in Fuh-ts'ing (福 清), a district extending southward of Fuh-cheu, the provincial capital. After the Khong-khong follow in rank a number of Tai-khong (太 空), or "Most Empty Ones," and after these the Ts'ing-hu (清 虛), or "Pure Empty Ones." These three highest classes of dignitaries, as their titles indicate, must have merged in a great degree with the void of Nirvâna by forsaking the vanities of the world.

On the fourth step of the hierarchical ladder stand the Su-ki (書 記), or "Scribes," a title borrowed from Buddhist monastic life; next come the Ta-jin (大 引), or "Chief Introducers." Bearers of the sixth rank are the Siao-jin (小 引), or "Sub-Introducers," whose merits are not so great as those of the preceding titularies. The seventh rank is that of San-sing (三 乘), or "Third Vehicle." Then follows the dignity of Ta-sing (大 乘), or "Great or Superior Vehicle," a word representing the term Mahâyāna. And finally there is a ninth degree, called Siao-sing (小 乘), "Small or Inferior Vehicle," or Hinâyāna,* which becomes the property of every novice, on the simple ground of his initiation in the community.

The names of these religious degrees, however, are seldom used in every-day life and conversation. Looking upon each other as brothers and sisters, they generally denominate one another familiarly as Ts'ai-iu (菜 友), or "Vegetarian Friends;" the men are Ts'ai-kung (菜 公), or "Gentleman Vegetarians;" the women are Ts'ai-ku (菜 姑), or "Lady Vegetarians;" the leaders who are expected to excel in piety and learning, and who are treated by their flocks with the greatest deference, are simply called Ts'ai-t'ao (菜 頭), or "Vegetarian Chiefs." Women are entitled to be religious leaders too, but as a rule they seldom act as such.

* Mahâyāna and Hinâyāna are the names of schools or systems referring to the various means by which consecutive forms of Buddhism offered to convey ("vehicle") the believer across the ocean of misery to the shores of salvation. Comp. Eitel on Buddhism, p. 36 ff.

(To be concluded.)

The Bible and Missions.

BY BISHOP JAMES W. BASHFORD, D.D.

(Concluded from p. 430, August number.)

V. THE NEW TESTAMENT AND MISSIONS.

TURNING to the New Testament we find the book of Hebrews the connecting link between the Old and the New dispensation ; and this book reveals throughout the universal character of Revelation. "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last times spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." The author of the book of Hebrews thus presents Christ, not simply as the creator of the earth, but as the maker of all worlds. The writer continues, "Since then the children are sharers in flesh and blood ; Christ also in like manner partook of the same ; that through death He might destroy him that hath the power of death, that is the devil ; and that He might deliver all of them who through fear of death were all their life time subject to bondage." Surely the possession of flesh and blood and the fear of death are not limited to the Jews, and the whole passage becomes absurd if we suppose the deliverance promised, is limited to the inhabitants of Palestine. Chapter seven of Hebrews sweeps purposely beyond Judaism and reveals the priesthood of Melchizedek as existing outside of the Jewish nation and yet as ordained by the most high God. Finally we have in the list of the worthies who obtained salvation by faith the names of Gentiles like Rahab included among the Jews.

The higher critics represent the Apostle Peter as the most Jewish writer of the New Testament. But you will recall that people of all nations listened to Peter's sermon on the Day of Pentecost, and he offered them all salvation through repentance and faith in Jesus Christ. The enumeration of Parthians and Medes and Elamites, of the dwellers in Mesopotamia, in Judaea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretes and Arabians, who heard Peter in their own tongue speak of the mighty works of God, stamps the first sermon preached after the ascension of Christ as a missionary message. In order that we might not

by any possibility suppose that the inhabitants of these nations are simply people of Hebrew blood returning to their native land, the Holy Spirit added the phrase "Jews and proselytes," namely, those who were not Jews by birth, but who, like Ruth, had risen above their heathen environment and had learned to worship the true God. Again, because Peter wavers, a special miracle was wrought in the sheet let down from heaven containing all manner of beasts, followed by the divine interpretation of the sign and the call of Peter formally to baptize a Gentile and to receive Cornelius into the church. How clearly Peter sees the meaning of the message and the missionary character of this call is seen in his exclamation: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is acceptable to Him." When Peter addresses his second letter "To them who have like precious faith with us in the righteousness of our Lord and Savior Jesus Christ," knowing full well that under his own preaching Cornelius and many Gentiles on the Day of Pentecost had become believers; when he writes, "The Gospel is given that the Gentiles may glorify God in the day of visitation," we see that the missionary character of the Bible runs through the warp and woof of Peter's teaching as well as through the book of Hebrews.

Paul shows most clearly the transition from the Pharisaic ideal of the Jewish people to the Christian ideal of the evangelization of the race. He says that he was a Pharisee of the Pharisees. The Protestant church has laid, not only the supreme, but the exclusive stress upon Paul's doctrine of justification by faith. That was perhaps the chief part, but it was only one part of the two-fold revelation which led to Paul's conversion. The other part leading to the transformation of Paul from a Pharisee into a missionary constituted an essential element in his conversion. During his three years' study in Arabia of the Law and the Prophets in the light of Christ, Paul saw that Christianity not only regenerated the whole man as the Law could never do, but it embraced the whole race as Pharisaism never conceived. Paul now saw in the downfall of Judah and the collapse of the Asmonean movement, not a failure of the divine promises, nor an abandonment of the divine program, but only an application to the Jews of those laws which the God of all the earth had ordained for the government of all His children. The election of Israel now became in the

r nd of Paul the divine call of the Jews to a preparation for the providential service of the race. Paul now caught a vision of Judaism expanding into a universal religion and of an infinitely larger destiny for his native land than he had ever dreamed of as a Pharisee. He sums up this nobler conception of the divine program, which embraces not only the Jews, but all the families of the earth, in the following inspired words: "The God that made the world and all things therein, He being Lord of heaven and earth, dwelleth not in temples made with hands, neither is He served by men's hands, as though He needed anything, seeing that He Himself giveth to all life and breath and all things; and He hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation, that they should seek the Lord, if haply they might feel after Him and find Him, though He is not far from any one of us. For in Him we live and move and have our being." Here in one of the noblest utterances of the Bible, in the first expression of a philosophy of history, we see Paul rising infinitely above Pharisaism and becoming the evangelist of the nations. The church of the Reformation emphasized that side of Paul's conversion called justification by faith; the missionary church will lay emphasis upon the equally profound change which transformed Saul the Pharisee into Paul the Missionary.

John was such a bigoted Pharisee that when he met a disciple of the Master who was casting out devils in Christ's name, he forbade him, because he followed not the other disciples. Even when the Master was on the final journey to Jerusalem for the crucifixion and certain Samaritans forbade Him to enter their village, John started to call down fire from heaven to consume them. Well was he named the Son of Thunder. But the author of Revelation catches the world-wide outlook for the Gospel and writes: "Worthy art thou to take the Book and open the seals thereof; for thou wast slain and didst purchase unto God with thy blood men of every tribe and tongue and people and nation." Moreover fifty years of Christian experience, under the lead of the Holy Spirit, brought John to a position so infinitely in advance of Pharisaism that in the very prologue of his Gospel he announces Christ as "the true light which lighteth *every man coming into the world;*" and he alone of all the disciples recalls John Baptist's inspired

description of the Master: "Behold the Lamb of God that taketh away the *sin of the world.*"

Jesus Christ is the supreme representative of the missionary conception of the New Testament. Only on the hypothesis of the offer of salvation to all men and of Christ's purpose that the Gospel should be preached to all the world can the words and acts of Jesus be understood. He called Himself the Son of Man, and refused the Jewish title of Messiah until His break with the Pharisees robbed this divine title of all taint of Jewish exclusiveness. He announced His mission in the words, "The Son of Man came to seek and to save that which was lost." If the Jews admitted themselves to be the only persons lost through sin, they could claim Jesus as their exclusive Savior. But if all men are lost through sin, then Jesus came to save all. The first words of the Lord's Prayer, "Our Father," teach the fatherhood of God and the brotherhood of men. The petition, "Thy kingdom come; thy will be done as in heaven, so on earth," cannot be uttered by any one who expects the kingdom to be limited to any single race. One cannot repeat the Lord's Prayer without becoming at least an unconscious missionary. Every parable Jesus spoke, every principle He enunciated, is of universal application. To be sure Jesus said to the Syrophenician woman: "I am not sent save to the lost sheep of the house of Israel," but the glad leap of His heart at her persistence shows that He said it only to deepen her faith. Jesus' recognition of the centurion's faith, and His declaration, "They shall come from the East and the West and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; and the sons of the kingdom shall be cast out into outer darkness" awakened the antagonism of the Pharisees. They saw at once that Jesus was denying their exclusive privileges and was opening the kingdom to all men. The Parable of the Laborers in the Vineyard applies to nations as well as to individuals. The Jews as the theocratic nation had borne the heat and burden of the day. In this parable Jesus teaches that nations, which had apparently done nothing for the kingdom but had been waiting during the centuries for their appointed tasks, were to be given an equal opportunity with the Jews. Jesus does not leave us to inferences drawn from His parables. He plainly says to Nicodemus: "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." It is the "whoso-

evers" which run like a golden thread through the New Testament; it is such promises as "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you;" it is such passages as we find in the Lord's Prayer, and such testimonies as are borne by John the Baptist and John the beloved disciple; it is Jesus' declaration that *all the nations* of the earth shall be called before Him for final judgment, which makes Christianity the religion of the race and our preaching necessarily missionary. Thus a candid study of the Gospels compels the missionary interpretation of the teachings of Jesus independently of the last commission, and such a study makes that last commission, "Go ye into all the world and disciple all nations," the only logical or possible conclusion of the teachings of the Master.

Indeed we may say that Jesus suffered death rather than abandon His missionary ideal. When Pilate asked Him if He was a king, Jesus used the strongest form of affirmation in answering: "Thou sayest that I am a king; . . . every one that is of the truth heareth my voice." John xviii. 37. The Jews would have died for Him in order to establish their supremacy over the Romans. Gladly would they have given their lives in a struggle under His leadership for the rulership of all nations. But when Jesus summoned them to serve rather than to rule, and to serve all men rather than the Jews alone, the break between the Pharisaic party and Jesus became inevitable. Surely with the marvelous insight into character and motives which Jesus showed throughout His public life, He must have seen that He could avoid death at the hands of His fellow-countrymen only if He would abandon His ideal. That ideal was rulership through service rather than through divine prerogative, and that service was the service of the race rather than of the Jews alone. Jesus' plan of life is as clearly violated by the American who says: "Christ is for the Anglo-Saxons and Confucius for the Chinese," as it was contradicted by the Jews. Jesus' ideal is as certainly lowered by the English Christian who says: "My service and money are for England," as by the Pharisee who said: "My duty and devotion are to Palestine." It is at least significant that Jesus preferred death to the acceptance at the hands of the Jews of the identical program which the opponents of modern Missions mark out for Him. "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

The whole trend of history is toward the embodiment of the missionary ideal. In ancient history, conquest was the vice of nations, tyranny the vice of monarchs, slavery the vice of families. Modern nations are moving toward democracy. Mr. Stead in "The Americanization of the World" has pointed out the fact that representative government has been adopted during the nineteenth century by every nation of Europe save Russia. Russia and China are now entering upon the transition from autocratic to representative institutions. Equal opportunities for all men is the ideal toward which modern civilization is tending. Equal opportunities in business is the goal toward which the struggle between labor and capital is slowly moving. The dishonor with which a rich man, who leaves nothing for the public welfare, sinks into his grave, the very savagery with which the greed of the rich man is criticized to-day, is due to the fact that modern civilization is moving swiftly toward the ideal of service rather than of selfishness; and the struggle for world-wide federations of labor, the growth of the Hague tribunal, the formation of international alliances, show that men and nations alike are acquiring the world outlook. In a word, the whole trend of modern industrial and political history is becoming missionary in its character.

The trend of our latest church history is toward co-operation and union for the conquest of the world. Professor R. T. Stevenson's *The Missionary Interpretation of History* is as brilliant as Buckle's *History of Civilization*, or Taine's *English Literature*, or Professor Seeley's *Expansion of England;* and more lasting than its brilliant predecessors, because while Buckle and Taine rest upon an outgrown materialism, and Seeley upon the great truth of nationality, Stevenson rests upon the fatherhood of God and the brotherhood of man. This trend may demand as our last and highest sacrifice in China the temporary suspension of forms of church government and of religious practices which we have inherited from our fathers and mothers and which are dearer to us than life. If God is only the means, and your church or my church is the end of creation, then religion is ecclesiasticism, and you must hold your church shibboleth dearer than the interests of humanity and as identical with the honor of God. But if God is the centre of the universe, to be glorified only by bringing creation to Him, and our churches are only the means—the divine means, but only the means—for bringing all men to Him, then neither you nor I can hold as sacred to

the honor of God or plead principle for retaining any peculiarity which hinders co-operation and delays the bringing of the race to Him. If the armies of the leading nations of the world for the time could dip their flags, to which each soldier had pledged the last drop of his blood, and could unite under a single commander with union subordinate officers for the rescue of a thousand of our brothers and sisters in Peking, cannot we as Christians temporarily dip our denominational standards, if need be, to bring four hundred million well-beloved Chinese to our common Lord and Master? God help me to be willing for even this sacrifice when the Master calls for it.

If we are right in our interpretation of the restless struggles of our times and of the Bible, then Missions are not a department of church activity; the evangelization of the world is not one of the varied functions of the church; it is the goal of all church labor, it is the end for which the Christian church exists. Mr. Gladstone was right in saying: "The missionary problem is the one great question of the age." The Anglican and Protestant Episcopal Bishops in that great Lambeth conference were right in declaring, "Missions constitute the primary work for which the church was commissioned by our Lord." The Presbyterian Church voiced the ideal of Christendom in the declaration, "The Presbyterian Church is a missionary society whose chief business is the propagation of the Gospel to the uttermost parts of the earth." John Wesley was helped of God in saying, "The world is my parish."

It is because missionaries are engaged in world conquests that their thoughts have an imperial sweep. It is because they are working in the line of the divine providence that their language is optimistic, that their plans have the strength of the ages in them, and that their lives have the peace and the power of God. They stand on the Bible's opening revelation of God's creatorship of all things, and they are bringing back the prodigal nations to the Father's house. They are true sons of Abraham, in whom God is fulfilling the promise of the covenant. "And in thy seed shall all the nations of the earth be blessed." They are bringing in the everlasting triumph of that Messiah of whom prophets spake and psalmists sang. They are spiritual brothers and sisters of Peter and Paul, who for the spread of the kingdom, poured out their blood in foreign lands. They are following in the footsteps of Jesus Christ, who was an

only Son, and yet became a foreign missionary. And so in America and England, in Germany and Scandinavia, in India, Japan and Africa, and in China they are summoning the nations of the earth to join in worshipping one "God and Father of all, who is over all and through all and in all."

How can we best meet the New Conditions which are coming into Ascendancy in China?

BY DR. E. J. OSGOOD, CHU-CHEO.

THE OLD CONDITIONS.

MISSIONARIES and non-missionaries have tried to describe the past state of the Chinese nation and their attitude toward foreign nations. It has not been an easy task. Even after long association with the Chinese a foreigner finds it difficult to enter into their spirit and put himself in the place of one of them.

To live in terror of demons, to hold idols in superstitious awe, to dwell amidst universal distrust, to be possessed of an all-absorbing lust for gambling and wealth; to hold the past as greater than the present, and the present as superior to that of any other people; to consider a lie as better than the truth and yet be the acme of politeness and courtesy; to be democratic in policy and live under an absolute monarchy,—this is a condition of affairs only possible to be apprehended by one whose ancestors, as well as himself, have been born and have lived in such environments.

Only the past held them together. Their present was a rope of sand. The government did not trust the people; the people did not trust each other; a man did not trust his wife; a teacher did not trust his pupil. A man so hypnotized himself that he would believe his own deception. They did not believe it possible to surpass or even equal the days of Yao and Shun.

Yet they were so madly prejudiced in favor of their own country, manners, maxims, and religions that they could not conceive of anything, not Chinese, as deserving the slightest regard.

THE NEW CONDITIONS.

A universal desire for change has taken hold of China. An unprecedented exodus of students has poured into Japan on the quest for modern learning. 8,000 students have gone there in the last two years. The ancient examination system and its attendant literary chancellor have both gone to a time-honored rest. New schools on modern lines have sprung up over the entire empire. A course of study carrying the pupil from the primary department to the finished college graduate has been put forth with government seal of authority. There is an unlimited demand for competent teachers at inflated salaries, and many incompetent and unworthy men are posing as teachers.

The government is being made to understand that it no longer exists for the selfish interests of its rulers. Officials, the bureau of Foreign Affairs, the Imperial Household itself are being criticised. Bribery, squeezing, and misappropriation of funds meet with public protest. The Empress-Dowager is learning that naval, military, and railroad funds are not for the beautifying of her parks.

The spirit of patriotism is being born. The American boycott is the result of its first wail. Demands for a national constitution and reorganization of the army are being answered. The new type of soldier is marching to the melody of national hymns.

Foot-binding, the queue, forms of clothing, kinds and quality of foods, female education, style of architecture, extraterritoriality, all are becoming popular questions for discussion.

Idolatry is being questioned, atheism is finding fruitful soil in certain quarters, and Japanese literature on these subjects is being widely read. Christianity is being criticised and compared. The missionary is no longer an object of curiosity or of general hatred. He, too, is being inspected, and wherever he shows a sympathetic attitude and willingness to help, he is given abundant opportunity for influencing the higher classes.

HOW HAVE THESE NEW CONDITIONS BEEN BROUGHT ABOUT?

Nearly two hundred years ago the first European vessel in the interests of commerce, touched Chinese shores. One hundred years ago Western enterprise began to press its

claims upon China. It has not done it gently. Diplomacy and war have marked its triumphant progress. Its chariot wheels rolled over dead bodies to gain its ends. Commercialism has ever carried its conquests by force of arms and guile until it has reached every part of the globe. Doors that were not willingly opened have been violently battered down.

And yet commercialism alone could never have brought about the changed conditions now arising in China. The country is too large and the difficulties too insurmountable for its methods. At best the trader could only have influenced the coast and the territory bordering on the navigable rivers. His traffic in opium and like evil commodities might have reached farther, as evil habits and lust for wealth travel far and fast, but commerce alone could not have brought about the vast changes which so simultaneously have seized upon the length and breadth of the land. The means of intercommunication are too slow, too disconnected, and too inadequate.

It is the missionary who has sown broadcast the seeds of reform and progress. In his propagation of the Gospel he has penetrated every portion of the land and turned the searchlight of Christian civilization upon antiquated China, compelling the Chinese in self-defense to compare their ancient systems with modern nations. He has prepared and circulated a vast literature, preached Christ and compared religions, built hospitals, schools, churches, and established in their midst a little world so different from theirs as to irresistibly fascinate them.

A ceaseless stream of Chinese have passed through the missionary compounds. They have seen strange flowers, fruits, and vegetables; stoves, chairs, and pictures; saddles, bicycles, and modern tools of all sorts. They have grouped themselves about the stereopticon and felt the thrill of the electric current. Demonstrations in chemistry and physics have shattered the walls of their superstitions. Medical and surgical work have filled them with wonder and gained their involuntary commendation. They have seen home relationships sanctified and refined by Christian love and their hearts have been strangely stirred with longings for such blessings.

The missionary has been the advance agent of civilization. The spirit of the Gospel and not the spirit of enterprise has transformed China. And now in recognition of this fact, to those hundreds of Christian centres scattered throughout

the land are the Chinese coming and pleading that, since by them China has been aroused from her long sleep, they shall *use* this Christian influence to succor her as she treads the unknown paths up to the position of an honored nation, respected by all the world.

HOW SHALL MISSIONARIES MEET THIS NEW REPONSIBILITY?

1. We should have a clear conception of the relationship between Christianity and our own government.

Side by side with the churches, Christian associations, colleges, hospitals, asylums, humane and philanthrophic institutions, are the saloons, brothels, gambling halls, race courses, with the divorce courts, strikes, trusts, and a perpetual line of schemes for defrauding and debasing men. The question arises in the unsophisticated mind whether Christianity has really done what is claimed for her by her adherents in the uplifting of mankind. How is it that these evil institutions still flourish and flaunt their defiance in the face of the church? Is she after all the root of modern progress? Does not this position rightfully belong to commerce and learning, law and invention?

Commerce and law are not necessarily selfish and evil, but it is a notorious fact that where they have been kept free from these stains it has been because of the restraining influence of the Gospel. They would have wrecked civilization and their own works many times over in their mad worship of power and the "almighty dollar" but for the leavening presence of Christianity.

The Church of Christ has not built fleets of merchantmen nor fleets of war vessels. Neither has she laid railroads or invented electric communication, but she has inspired men and guided these works into proper channels until she is moulding the world into one great brotherhood.

She has not dictated and enacted laws, but has demanded that those enacted by our legislative bodies shall be righteous and just to all men. She has not nominated men for public offices, but has required of those filling such offices a service for the welfare of the people. She has diffused knowledge and righteousness among the common people until evil doers are slow to disregard the demands for good government. By her arbitration has been established and the ban placed on war.

Christianity has built colleges, freed the press, encouraged original research, separated science from superstition and

crowned unselfish philanthropy. She has forever stood against lust and greed that would break hearts, desolate homes, destroy lives, ruin nations; aud while pitted against these spiritual hosts of wickedness, she has still had strength to transform the face of the earth by stupendous acts outrivalling the earthly miracles of the Divine Head of the church.

2. We should have a Clear Conception of what Christianity can do for China.

Without Christ China has been a failure. If any heathen nation could have succeeded, China would have done so. She fell heir to as high a code of ethics as perhaps has been produced by uninspired man. Yet her history has been one of steady decadence. Oppression, injustice, revolution, vice and crime comprise the major part.

It has not been dissimilar to other heathen nations which for nineteen hundred years Christianity has been transforming and elevating. Short as has been the time in which the Gospel has been preached in China, its success has been marked. It has transformed the individual lives of Chinese. It has elevated her women and established communities, whose morals, character and ambitions are above the level of their neighbors.

We can reasonably expect that it will affect this nation as a whole in like manner as it has influenced other nations. It has proven itself to be a virile enemy of treachery, deceit, immorality, and injustice in their entrenched positions within official circles. It will be so in China. It will deliver her from the chains of superstition, the enemy of all progress and reform. It will give wise leadership and wisdom to restrain the masses from disorganized rebellion and foolish riots.

It will steady the blind rush for things Western, it will make known the foundation and scope of a broad education and will aid her to keep clear of the multitudinous snares and pitfalls which line her path. It will develop a righteous public opinion, by which iniquity in high places can be overthrown, and will foster a national honor which shall command the respect of more advanced nations. Learning, commerce, dignified standards of government have never been upheld without a moral atmosphere, and morality has yet to be maintained apart from Christianity.

3. We should keep clear from entangling Commercial and Political Alliances.

In times past the Chinese have believed that the missionary

was an accredited agent of his government. They have viewed the religious propaganda as merely a blind. It was not surprising that they should hold this view when they saw the missionary's power with his consul and in the yamên. This mistaken idea has been a wall in the way of mission progress. It has led evil characters to flock about the church while the more honorable classes, whom we would win, have used it as an excuse to stand aside with righteous indignation.

Now that the better classes are more than ordinarily accessible to Christian influence, it behooves us to be still more careful. The name of the church is just as great a talisman as ever in the yamên, and the church members are finding out that with many officials not even the card of the foreigner is necessary to work the charm. The missionary is obliged to not only not use his influence with the officials in legal cases but also to restrain his adherents from using their connection with the church for like purposes.

At the present time the temptation to use this power over the yamên is coming to missionaries and Chinese Christians in a very subtle way. A great field for investment is opening up in China. If old custom is followed the making of an investment of any size means the spending of some money in the yamên. Especially is it necessary where complications arise and influence is needed. Since the name of the church is so potent in the yamên members are not slow to mention their connection. It expedites business and is cheaper.

The missionary likewise sees the opportunity for investing money in projects which are safe and may feel that his duty to his family warrants his so doing. It is a dangerous thing to do. Between peoples of so diverse customs as the foreigner and the Chinese it is impossible to avoid friction, and that is the thing that a missionary should seek to avoid. Investments mean money to collect and accounts to render. Where land is being bought there will be graves to move. There will be disputed titles and old claimants. Chinese neighbors must be considered and satisfied. Custom will support the claims of still farther removed but interested parties. The missionary will find his time being wasted by entangling complications. He will become irritated and perhaps arbitrarily brush away all minor claims without recognition.

But the Chinese are slow to forget. They will see a wide divergence between the missionary and his propaganda and

perhaps lose respect for both. On the other hand, the missionary will have less interest in, and love for, the Chinese whom he has come to convert and, more serious still, will lose his enthusiasm for mission work. He is taking the first steps on the path which has led to the wrecking of many a missionary career. No man can serve two masters. Our strength and enthusiasm should be spent in seizing the opportunity for winning China to Christ and we should not be dallying with things which are liable in the end to defeat the very aim of missionary activity.

4. We should strengthen our Educational Work.

The Chinese government has prepared a fine course of study, carrying the pupil from the first day in the primary department to the end of a finished college course. Buildings have been erected throughout the empire and filled with eager students. Did these things make schools, they assuredly would have splendid ones. Nevertheless, in the majority of cases they have come short of their high standard. The students are possessed with the idea that a superficial knowledge of English, arithmetic and geography comprises the sum total of a Western education. Too many of the teachers are more interested in the amount of their salary than in the character and reputation of their school. Even the directors have not yet freed themselves from the lust for spoils.

The Chinese gentry are painfully cognizant of these failings, and the result is that the mission schools are not wanting in applicants who are willing to pay for their education. They have lost the fear of Christian influence, nay more are beginning to dimly realize that without the moral atmosphere of Christianity it is impossible to maintain a high standard of education.

To fully utilize this opportunity our colleges should be well-manned with fully qualified foreign and Chinese teachers, with large grounds and sufficient buildings to meet the demands. The laboratory, gymnasium, museum, and classroom should be well equipped. Only such students should be admitted as are willing to obey the rules of the school and complete a prescribed course of study. The production of young men and women not only whose secular education is thorough but whose moral standing is above reproach, should be our concern. A school, the large per cent. of whose graduates are Christians, will not lose in reputation or popularity.

There is a diversity of opinion as to the advisability of mission day-schools. Teachers with proper qualifications are hard to find. The Chinese are themselves opening excellent modern schools. Parents are often unwilling to pay fees to missions for primary education. For such reasons some would surrender this field to the Chinese. The trouble is that too many missionaries have been content with opening day-schools after the ancient Chinese style and grafting in Scripture instruction. The standard has been too low and the mistake is becoming apparent.

A Christian day-school should have a modern graded course of study leading up to our higher schools. It should be presided over by a Christian teacher, who is not only familiar with the branches of study outlined in the course but who has been taught how to teach. The school-room should be well lighted and have a cement or other kind of floor raised well above the ground. The room should contain substantial desks and seats; a fireplace for winter; blackboards, wall maps, and charts.

The teacher should have a clock and grant regular recesses to the pupils for recreation and gymnastics. The missionary in charge should see that these outdoor moments are profitably spent, both watching the physical training and introducing healthful new games. It takes patient hard work to reach high standards, but unless that be the aim the opening of mission day-schools is questionable. The Church of Christ should lead, not follow, the Chinese in these matters.

5. Normal and Scientific Institutes can be profitably conducted.

One reason why so many of the Christian day-schools have been of the mediocre grade is the difficulty of procuring competent teachers. The Chinese are meeting with the same difficulty. The various mission bodies should set aside competent men, who would give from two to four months each year in conducting normal schools for teachers. The progressive Chinese would welcome such an opportunity and Christian influence would thereby be extended far beyond the confines of the mission circles. Western branches of study are not so difficult for them to master as the science of teaching.

Courses in chemistry, physics, electricity and other sciences have proven very popular wherever introduced. The work of Dr. Wilson in West China and Dr. Whitewright in Shantung can be instanced to demonstrate the value of such work as a missionary agency. It pays and pays well.

Where so much time cannot be given, an hour a day with a circle in class work, or weekly lectures, have been most profitable in results. A library can be opened, and a reading room, furnished with the best secular and Christian magazines, will draw the students. A suggested course of reading may be outlined and posted on the walls near the library shelves.

A very simple museum can be started anywhere. An endless variety of illustrations may be obtained from magazines, Perry pictures, etc. Mount these upon cards of uniform size. Label them in Chinese and catalogue them in files. Illustrated catalogues on almost every conceivable industry can be obtained for the postage, and the pictures from these may be likewise mounted and placed on exhibition. The stereopticon, stereoscope, and polyopticon will greatly add to the efficiency of such a museum. Mechanical toys, models of machinery, colored wall charts, etc., may be added according to the means at one's disposal.

Experiments along these lines in various parts of the empire have shown that the hitherto unopened door into the hearts of the literati can be readily opened and a powerful influence for righteousness exerted. And the best of it is that these same means for reaching those hitherto inaccessible classes only add to the efficiency of day-school work. They can be used with equal force in strengthening the Christians and in winning the masses.

6. Bible Institutes and Conferences, both Local and General, should be maintained for the strengthening of the Christians.

The points mentioned above have been looking toward meeting the conditions arising in China at this time when she is seeking to bring herself into line with other nations. The strengthening of the Chinese church is equally looking toward this end. It must be given a position of respect and dignity if Christian missions are to obtain a place of esteemed influence in this land.

The rank and file of the church are of the common classes. The majority of the Chinese ministry are also poorly educated. The whole is too dependent upon the beck and nod of the foreign missionary. The Christians have not developed independent thought and action. Hence there is very little attraction for the literary classes to join hands with them in a Christian fellowship. It would not be a fellowship.

The missionary has had to give much time to evangelistic labors, and little time has been left to develop the church. He has done a maximum amount of individual work and a minimum amount of executive directing. The congregation have been filled with spiritual bread week by week, but no opportunity has been afforded to develop spiritual muscle.

At the present moment there is a special necessity for more training, more guiding, more sending forth on the part of the missionary, and less pioneering, less dictating. More responsibility should be placed upon the Christians and greater liberty of action given them.

It has been surprising how readily they enter the spirit and bear their part of the burden of the church. Leaders arise who officer conventions with dignity. Christians readily adopt orderly methods in discussion of business. Great blessing and joy comes, as gathering together from the various stations they begin to realize the extent of the work and the privilege of fellowship with Christ in service.

Gathering the evangelists together in Bible institutes year by year has inspired them, the churches, and the missionary himself. We have been led into new fields of Biblical research as we have prepared lectures for this unusual audience. It has saved us from drifting into narrow channels. The evangelists have been taught how to preach, how to win men, how to study the Word of God, and how to maintain a close walk with God. Bible history, geography, literature, and the history of the Christian church have been presented to them in a way impossible to be gained through books. They go back to the little circles of Christians refreshed and full of zeal.

These institutes should be carried to the stations and adapted to the local needs, using the evangelists as lecturers and teachers, thus giving them an opportunity to impart in a simple manner what they have themselves received from the general institute. The Christians thus gathered together once or twice a year will be with patience led up to a position commanding the respect of their nation. In such ways will they be fitted to assume the responsibility of the future church of China.

7. We should earnestly advocate and work for Christian Union.

If the great church on earth lacks one thing more than another in making her conquest sure, it is *union;* union in

plan, union in action, union in spirit. How the Great Captain has been able to lead the disordered ranks of Christendom on to the victories already won, is beyond the ken of man. Assuredly nothing short of divine power could have done it. How great must be the joy that thrills His heart as, sitting on high, He witnesses the ever quickening movement on the part of His disciples toward the fulfillment of His last prayer!

The application of His methods and spirit to the redeeming of this land of Sinim is very vital to us and the extension of His kingdom. How can *three thousand missionaries* meet the arrogance of shallow reformers, the floods of atheism, the intellectual libertinism among *four hundred millions* except we be welded by the Spirit into one body in Christ? By no other means can one chase a thousand and two put ten thousand to flight. And yet how disjointed has been the history of China missions! A dozen societies have plunged into one inviting field, trampling upon each other, arousing discord and jealousy while great unoccupied fields were awaiting the conquest of a united church.

If we affect the new era in China to any great degree it will be done by a union of Christian forces. We are ceasing to emphasize points of difference which so long have divided us. It is time to begin the emphasizing of points of agreement, and, as rapidly as grace is received, plan for an equal distribution of stations. The numerous Christian schools should join hands and hearts and at proper educational centres raise up union colleges that will command the recognition of the Chinese government and be worthy of the cause of Christian missions. Let our medical men cease undertaking each independently to encompass the whole field of medical activity. By a union of the work and a specializing in chosen lines, fewer mistakes will be made and greater efficiency maintained. New missions should cease entering already occupied places and older missions should willingly act as base for any such who will press on into interior and neglected fields.

The Chinese soldiers are rapidly losing their former uncouth, irregular, heterogeneous ways and emerging into a modern, orderly, definite body. The church would do well to learn a lesson thereby. Come away from the old quarrels and divisions of a hoary past. Fall into the ranks befitting the leadership of Jesus Christ. Yield ourselves to the will of God and the domination of the Holy Spirit and we will win China for Christ.

Church Praise Department.

兄弟離別

和敎士

J. E. WALKER.

上帝必照顧你我可安慰差遣保惠
師常常住心內兄弟雖離別仍
兄弟隨處求主
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一 和

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常常住心內
兄弟雖離別
仍然有陪伴
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永無所變換

天父必照顧
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兄弟隨處求
主常有相近
他自然會眷念
你只管固信

二 和

上帝必照顧
雖然遠離散
有主帶脚步
隨處都解難
做我們元帥
趕先鋒押陣
以仁勝不仁
盡聖徒重任

三 和

上帝必照顧
一生皆照顧
日夜常賜福
前後都庇祐
耶穌的應許
比乾坤雖廢
壽終就接去
同居千萬歲

Pentatonic Music: Some Suggestions and Experiences.

BY REV. J. E. WALKER, SHAOWU.

IN sending you herewith an original pentatonic tune, I would like to add a few words of explanation.

(1). If I thought there was any necessary rivalry between pentatonic tunes and heptatonic ones, I would hardly wish to encourage the use of the former; but it seems to me that the difference between Chinese music and Western music is not limited to this difference in scales; and I look upon pentatonic tunes, constructed on Western models, as helpful in the introduction of Western music.

(2). Of course we ought to, and we do, persistently drill the pupils in our boarding-schools in the Western scale and the Western tunes; also, such institutions should be well-supplied with organs, at least "baby organs," and bright pupils be encouraged to practice on these.

(3). I never, if I can help it, sing with a Chinese audience without some sort of instrument to back up my voice and keep it true. The first time that I undertook to lead and train a Chinese audience, I secured the help of a double-reed cabinet organ; and then, with both stops out, I played the air with both hands in unison; and as there were several other missionaries with good, strong, true voices, the main volume of sound was right, both as to tune and *time*. This did not work an immediate revolution in the singing of that audience; but it did seem to be the *beginning* of better things.

(4). The pentatonic scale can afford only imperfect harmony; and if we are going to give our pupils and students thorough instruction in music, of course we must have the full scale. Playing the air, only, with both hands in unison, is good for tackling a raw audience; but playing the full harmony certainly helps to educate the ear of pupils to appreciate the half tones.

(5). These pentatonic tunes which we make, are offered as substitutes for tunes which are the pick of their kind in the West; some of them gems of the first water. Once I was

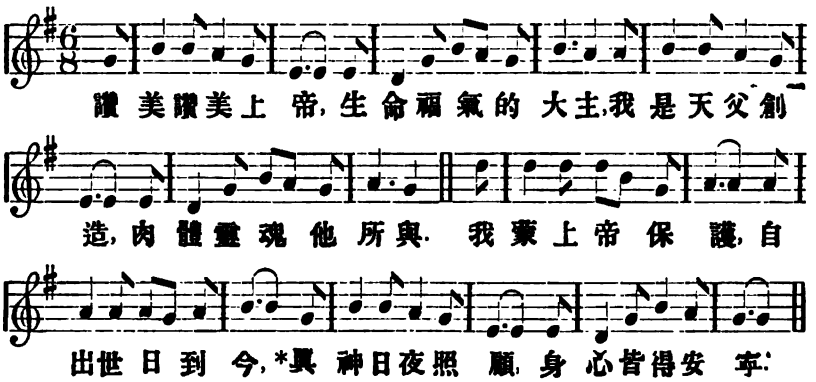
teaching two preachers, with better ears for music than the average, the tune known as "Portuguese Hymn," or "Adeste Fideles"; and when they called it hard, I tried a pentatonic tune (one of my own make), and they sang it quite correctly. But they said: "Yes, this is easier; but it doesn't sound so good as the other." One of our ablest men, who has a fairly good ear for music, was delighted with the tune "Sicily" or "Mariners," the first time he heard it; but he cannot sing it half right. Some of our advanced pupils, however, can sing it, so that it is good to hear.

(6). In this field the Chinese have been left a good deal to themselves, and they have made some *changes* even in our pentatonic tunes. Thus in "Balerma" they sing the latter half of the first line the same as the latter half of the third line, and give the second word in the second line the same slur as the fourth word. In Lowell Mason's tune "Rockingham" they sing the second and fourth lines exactly alike, and in grand old "Sessions" they sing the first and second half of the first line the same; and they do likewise with the second line. In fact these modifications which we introduce into similar parts of a tune for variety, and which add much to the attractiveness of a tune with us, seem to be of no use to them.

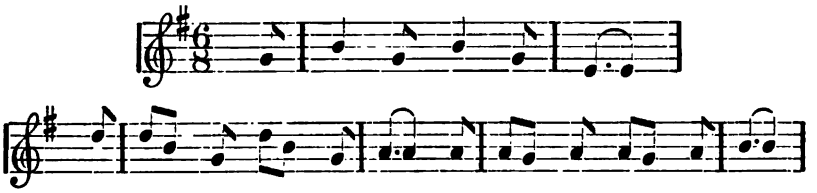
(7). Have you observed the large use made of slurs, or ties, in Chinese music? These are needed as a compensation for the restrictions imposed by the paucity of the pentatonic scale. I think the slurs are what give "Sicily" such a charm to Chinese ears; and it was with this in mind that I constructed the accompanying tune on a plan which used slurs at regular intervals.

(8). My first attempt at a pentatonic tune for the Chinese was made over thirty years ago; and for myself, I do not think much of it as a tune; but it is much sung by our Christians; and up here they have *modified* it. They do not like to sing succeeding words on the same note. I have made, in all, about a score of pentatonic tunes, not all of them alike successful; but when recently I overheard one of our preachers sit down to a "baby organ" and play three of my tunes in succession, I felt that I had not blundered in making them.

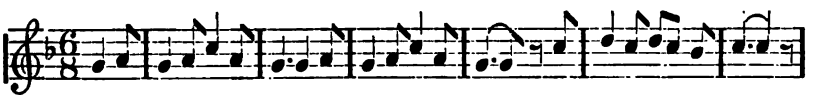
The air of my first tune runs thus:—



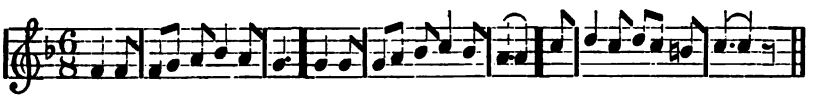
I will also venture to add some parts of this tune, as they are apt to sing it when left to themselves.



But perhaps the most striking case of a tune made over by the Chinese occurred at Foochow. The first time I heard it, I supposed that it was a Chinese tune. The first three lines run thus :—



But the pupil who played and sang it to us said he had learned it from a pupil in the school of another mission, who had been taught it by a young lady of that mission; and I append herewith the same three lines of what I take to be the original Western tune and words.



"Here we suffer grief and pain,
Here we meet to part again;
In heaven we'll part no more."

* Here 眞 神 with two even tones is more rhythmical than 上 帝, which would make six *ch'ü-sheng*.

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

Educational Problems of To-day.

BY REV. J. A. SILSBY.

THEY are different in many respects from those which confronted us twenty years ago. At that time the average mission boarding-school was just emerging from its old position of a free institution in which pupils received board, tuition, books and even clothes without cost to themselves or parents. They were indentured for a term of years, or until they were twenty-one, and in only a few schools was there a regular curriculum with a certificate of graduation at the end. The larger number of schools did not give a prominent place to the teaching of English. Many excluded it entirely from the course, and others gave two or three lessons a week or taught it only to a few who paid for it as an "extra." Chinese classics and religious books were the principal studies. Most schools furnished a fairly good drill in mathematical studies and there was given some instruction in geography and elementary science. There were a few colleges and high schools which were giving a pretty thorough education in Western learning, but they could be counted on the fingers of one hand.

In those days there was little competition from other schools. The schools which taught "Western learning" were almost all under mission control, and the missionary often spent only a small share of his time in superintendence.

At that time there was no National Educational Association, and while the School and Text-book Series Committee had made a good beginning in the publication of text-books, there was a great lack of suitable books, especially for the primary and intermediate schools.

And yet these schools did good work. They were greatly superior to the Chinese schools, and they educated many who

have been very useful as teachers and preachers, and many who are now occupying leading positions in the church, in our educational institutions and in the business world.

The financial problem was comparatively easy twenty years ago. The mission boards were willing to furnish the money needed for the support of students, and the expenses were comparatively small. Board cost about $1.50 Mex. a month. Clothing conld be furnished for less than a dollar a month. Buildings could be erected cheaply, and the furniture and apparatus cost comparatively little. Teachers could be employed for $10.00 a month. A few received more; many received less. There were plenty of graduates from boarding-schools who were glad to teach for $5.00 a month during the first year or two.

There is a great change in this respect. Board has doubled in cost and the cost of clothing is much more than doubled. Buildings and their equipment must be modern structures and well equipped with modern furniture and apparatus. Teachers are hard to get at double the price formerly paid, and many are receiving from $50.00 to $100.00 a month in Chinese schools. The books of each pupil cost probably ten times as much as twenty years ago, and a school of fifty pupils would require four or five times as large an appropriation as twenty years ago if it were not for the fact that the large majority of our pupils (at least in the boys' schools) now pay board and tuition and furnish their own books and clothes. The financial problem is thus made easier of solution, and the Chinese themselves are coming to our help with increasing contributions which enable us to look forward with confidence to the time when the financial burden will be very largely borne by them.

Schools must be kept up to a higher grade than before. There is a demand for thoroughly trained teachers, both English and Chinese, and the Chinese are taking an increasing interest in the teaching of their own language, using modern methods and trained teachers. They demand scientific instruction, and such branches as drawing and music and physical drill are found in the course of study marked out by the officials who have the educational interests of the Empire committed to them. Mission schools must meet these demands and must furnish as good a course of study as the best. We cannot furnish inferior instruction and expect our schools to retain the sons of our Christian Chinese—much less can we expect pupils from the non-Christian public. A Christian school should not only be

thoroughly Christian, but it should be thoroughly honest and should maintain a higher standard of educational excellence than the non-Christian school, just as a Christian carpenter ought to do better work than one who is not. Twenty years ago it was easy to have a better school than any which the Chinese could offer. This is no longer the case. There is competition on every side, and we must meet it. The government is taking up the cause of education, and it may be that before long our primary schools will be swallowed up by these government schools as in Japan. We must meet the new conditions and be ready to counteract the evil tendencies of schools where religion is entirely excluded from the daily course of instruction.

After all, the greatest problem with us who have charge of mission schools is the religious one. We want to give the very best education all along the line, but we want more than all to influence our pupils for Christ. If their education is given over to the service of the devil our schools will indeed be failures. The financial problem we can manage. The problem of preparing a first-class curriculum and even the problem of securing the necessary teachers is not such a difficult one as the problem of counteracting the worldly tendencies of the present age. I do not think that this is a greater problem than it was before. Twenty years ago it was comparatively easy to secure teachers and preachers from our schools, and nearly all our graduates joined the church before they left us. This does not necessarily mean that there was then a more decided religious influence exerted than at the present time. There was then comparatively little opportunity to secure employment outside the mission; for the pupils of that time were poorly educated in marketable branches. They served the mission often because they had no offers from other quarters. There were then and there are now exceptional men who make worldly gain a matter of secondary importance, but I believe that the moral stamina of the Chinese Christian worker of to-day is superior to that of the average twenty years ago and that the Christian influence of our schools is as decidedly Christian as before. There must be a better way than that of depending upon indigent students who are bound down by indentures to remain for a term of years in mission employ, or who "enter the priesthood for a piece of bread," and because they have not the ability to fill secular positions which offer large salaries.

After all, the problem is not such a difficult one. The manner of its solution is easily pointed out, but the working out of the problem is not so easy. If we who are in charge of mission schools were men of more power in prayer, and if our spirituality were greater and our earnestness and consecration more apparent, and if those who criticize and find fault and lament the degeneracy of the times, would help us by more earnest prayer and by coming into personal contact with our pupils, helping us in religious meetings and inviting our older pupils to go out with them now and then to share in some form of religious enterprise, much could be done without interfering with the regular duties of the student by those who are engaged in the more direct evangelistic work. The routine of school work is often a temptation to religious lethargy and the teacher needs the stimulating assistance of the evangelists, but there is very little stimulus to most men in fault-finding or pessimistic lamentation. It provokes, but not to love and good works. Most of those who are in charge of mission schools are men and women of earnest purpose and sincerely desirous, not only of maintaining a high standard of educational excellence, but also of influencing their pupils for Christ, and they ought to have the prayerful, loving sympathy and help of all their co-laborers in mission effort.

Conference on Girls' Schools at Mo-kan-shan.

July 26th.

IT is certainly very interesting to note how different are the questions now considered at a conference on girls' schools to the questions discussed fifteen years ago at the first meeting of the Educational Association.

Then workers discussed the difficulty of creating sentiment against foot-binding and of enforcing the rule against the practice in our schools, which is now no question at all. Some women, whose feet are hopelessly small from long years of binding, often buy large shoes and fill with cotton to hide their deformity, and in some localities bound feet are the reproach and large feet at a premium.

At a conference, some years ago, a Chinese pastor of wide experience and ability expressed himself as much concerned about the future of the girls then in our Mission boarding-

schools. Mothers-in-law, he said, would not want these large-footed, too much educated girls, and there was very little prospect of their all being able to find respectable employment where they might earn their living. These same girls are now so highly desired as daughters-in-law and wives that all are married, except two or three who steadfastly refused to be married, and positions in hospitals and schools are fairly thrust upon every educated young woman who is free to take a position.

Formerly hours and days were spent discussing whether we should or should not teach English, but there is no discussion on this question now. English must be taught, whether we will or no.

The question of school finances was the first taken up at the Mo-kan-shan Conference with Mrs. Mattox as leader, and it seemed evident from her remarks and the discussion which followed that the problem now is not so much *how* to get money for the running expenses of a school, for many parents are able and willing to pay well for the education of their daughters, but it is how the self-respecting poorer middle class girls are to receive the Christian education they ought to have without, in a way, losing that self-respect or being pauperized. At this juncture the very important question of industrial departments in our schools was brought up, but merely touched upon because there is such an appalling lack of workers in the girls' schools that those present had had neither time nor strength to put into practice their theories on this subject, and missionaries generally are tired of listening to the expounding of theories which are nothing but theories. The question is, "What have you seen and done and known" not "What do you think can be or ought to be done?"

Miss Ricketts read a paper on Union in educational work and how far it is practicable between different stations of the same mission or different missions in the same locality. It was shown that such union is desirable, and it is to be hoped that the two Presbyterian Missions in Hangchow may see the way clear to unite in carrying on one really good girls' school instead of the two now being carried on by the different missions, but it is not to be expected that such a union of forces would result in any economy of funds or workers, but that it would result in a much better quality of work, a school of better standing and the using of funds to better advantage.

The subject of Miss Lois Lyon's paper was, "Are our pupils really students?" or "Do they learn to think independently?"

and she ably set forth the comparative value of the different branches of study and the different methods of teaching, but it was very plain from the paper, and the discussion which followed, that both teachers and pupils are most wofully handicapped by this unwieldly antiquated system of Chinese hieroglyphics, which instead of being a means of communicating thought, is an effectual paralyzer of thought.

This might be discouraging, but we remember that the problems of fifteen years ago are so nearly solved that we spend no time on them now, and we are more than hopeful that this enemy of real progress will also melt away before the glance of the Lord and that perhaps in a nearer future than we think God will lead the Chinese people to adopt some alphabetic method of writing and printing. Then and not till then may it be expected that a Chinese pupil can give more than one thought to the subject matter of a book compared with the ten or twenty efforts necessary to become familiarized with the hieroglyphics in which the subject matter is hidden instead of being expressed.

Miss Rollestone gave a paper on the religious life in our schools, which she well said is the end and aim of all our effort.

She gave very helpful suggestions in regard to Christian Endeavor and kindred societies, and special mention was made of the blessed work God has given the evangelist, Miss Yü, of Soochow, to do in our schools where she has visited. The hope was expressed that from those now in the girls' schools of our missions there shall be raised up an army of workers who, filled with the Holy Spirit and love for perishing souls will, like Miss Yü, gladly go forth at the Lord's bidding to do or to suffer according to His blessed will.

Mr. Shoemaker, Miss Lindholm, Mrs. Millard, Dr. Lee, Mrs. Parker, Mr. Mattox, Dr. Hayes, Mr. Silsby, Miss Posey and others took part in the discussions, which made this conference most interesting and helpful.

It was specially encouraging to note the number of men who were present and took part in the discussions for there is no better way to "help those women" than to thus express the belief that the Christian education of the women and girls of the church is a very important department of the work of spreading the Gospel and one in which all are interested.

Miss Cogdal presided, and the conference was opened with prayer by Rev. Leighton Stewart and closed with prayer by Miss Silver.

Education in Chihli.

A RECENT issue of the *Nan-fang-pao* contains the following article, which we think will be of special interest to missionary educators throughout China and indeed to all who may be interested in the progress of education in this country:—

We give below the substance of a memorial by Viceroy Yuan Shih-kai, on the subject of schools and educational matters in Chihli. He states that soon after his arrival in the province in the 28th year of Kuang Hsu, he ordered the establishment of schools in the provincial capital and all the districts, besides the Educational Board, the university, normal, middle and primary schools in Tientsin. During the ensuing year the Minister of Education issued certain regulations which have since been properly put into operation. Owing to tact and good management the public are now familiar with modern education, and many schools are kept running at the private expense of gentry and merchants. The following is a return of all schools now open in Chihli :—

The Peiyang University.	
The High College at Paotingfu.	
The Peiyang Medical College.	
The Industrial High School.	
The Agricultural High School, Agricultural and Industrial Primary Schools	21
The Normal High Schools, Normal and other Training Schools ...	89
Middle Schools	27
Advanced Schools	182
Primary Schools	4,162
The Women's Normal School.	
Girls' Schools	40
Yamên Runners' Schools	18
The Strangers' School.	
The Tracing and Mathematics School.	
The Telegraph College.	

The number of students shown in the record is 86,653; those of the "Half-day" and "Half-night" schools not being included. The total number, including military and police students, amounts to 100,000. At the outset the new learning was strange to the people, though both officials and gentry regarded the modern schools with the same respect as that accorded the old system. Rumours were circulated to hinder the progress of modern education, but lecture halls, reading rooms, and other institutions have been established which have produced a marked change in public thought. Now that a special Educational Commissioner has been appointed, the memorialist recommends that in future all matters in connection with educational affairs be referred to him and he be consulted only in case of important business.

Apropos of the above memorial, an account of educational matters in Chihli, recently written by the Peking correspondent of the *Morning Post*, will be found of unusual interest. This correspondent wrote :—

"The educational results achieved by Yuan Shih-kai in Chihli province are almost as remarkable and important as the creation of the new army. The mere number of new schools is astonishing. In each of the 124 districts of the province there are already about twenty primary schools with thirty boys at each. In these schools only Chinese is taught, but in place of the old method of dinning long portions of abstruse classics into the memory of the boys, without explanation of meaning, an attempt is being made to give a more simple course of instruction in the reading and writing of practical Chinese.

Each district has also one low and one high grade elementary school with an average attendance of fifty boys in each who, in addition to the study of their language, are started in history, geography, arithmetic, and simple science. A middle school has been founded in each of the sixteen prefectural cities, where the study of English is begun, together with more advanced courses of science and mathematics. At Pao-ting-fu there is a provincial college where 320 students are given a still higher grade of education. Finally, there is the Peiyang University at Tientsin with 200 members, mainly students who had begun Western education before 1900, each of whom, besides general work, chooses a special subject, enters on a course of technical study, law, mining, or engineering, and also selects one European language in addition to English, already begun in the middle schools. As the system develops, other courses will be added. At present all advanced instruction is in English, but translations of important text-books are being made at the Kiangnan Arsenal, Shanghai, and some of these are already used. Altogether 86,000 boys and students are now being educated in Chihli province on modern lines.

Another striking feature is the degree of organisation shown. Primary schools are started by the local gentry and village elders; elementary schools by the officials of the district, who raise the funds from the endowments of old temples and examination halls, and from duties on articles of local consumption. The teachers are trained in a normal college at Pao-ting-fu under Japanese instructors. In the higher schools the masters are, as a rule, ex-students of the old Tientsin University and Naval College, destroyed in 1900, while in the present university, outside the Chinese staff, there are seven foreigners headed by Dr. Tenney, an American, who was called in by Yuan Shih-kai after the Boxer rising to develop the new education. To him much of the successful organisation is due, but without the efficient provincial administration set up by the Viceroy his efforts could never have achieved such results.

The most striking and suggestive feature in the new schools is the attention given to developing national and military sentiment. Physical training is an important part of the curriculum. In the lower schools there is simple drill; in the higher colleges the students wear uniform and are given manual exercises with the rifle

and put through military evolutions. The new text-books now being put into their hands are very striking in the ideas they inculcate. They impress on the youth of China the duty of developing the power of their country; they show that military weakness has brought bitter humiliations in the past; they preach the doctrine that the ease and life of individuals must be readily sacrificed to national interests; they draw a telling comparison between the military power of the nations of the West and the feeble condition of China; and they point out how Prussia and Japan, once small and weak, have risen to security and power through the self-denying patriotism of their peoples.

Another interesting point is that not only is all teaching free, but in the higher schools the students are boarded and clothed at public expense, thus opening the new education to the poorest families. However, it is probable that this practice will be done away with before long, as popular keenness for the new learning needs no incentive.

It is, of course, necessary to realise that the system is not yet in full working order.

In the first place the teaching is still of poor quality in many schools; time is necessary to develop an efficient supply of teachers, and as many of the students have received little modern education in the past the work in the higher colleges is still, to a large extent, preparatory. Several years will be required to get the different parts of the system adjusted, and for some time each grade has to scrape along with temporary arrangements. When the organisation is complete, boys will be passed up from grade to grade by a definite course of examinations. At present nearly three years must elapse before any students will be fit to graduate from the University. Outside the regular school system the Viceroy has also established, mainly under Japanese direction, academies for military and political officers, and agricultural, medical, and veterinary colleges.

The members of the foreign staff at the University speak most highly of the Chinese student's industry and eagerness to learn. In subjects like mathematics and science he shows striking intelligence; in every department his memory is astounding, but at present he shows little inclination for, or power of, independent thinking. He trusts to learning by heart rather than by comprehension.

However the most serious tendency is a disregard for thoroughness, a desire to "rush" education, to rest content with superficial results; a spirit bred by the same causes as his eagerness for the new education. Many of the students have toiled through the classical course, and they are unwilling to settle down to another long period of study. In their eyes education is to be sought as an avenue to official position. Their wish, therefore, is to hurry through the course as rapidly as possible. This spirit is encouraged by some of the Chinese and Japanese intructors for personal ends, and also by some of the members of the Educational Bureau, who, after a short stay in Japan, imagine themselves masters of all Western learning. It remains to be seen if their confidence in their infallibility will be justified, or if, in their impatience, they wreck the development which they are anxious to promote.

Correspondence.

MISSIONARY HOME AT HANKOW.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will you please announce in the RECORDER that the Executive Committee of the Hunan Missionary Association has appointed several representatives as members of a committee to be formed by them upon conference with Mission Societies in other provinces having missionaries or business passing through Hankow. The purpose of the committee is to secure in Hankow a missionary home and business agency. All persons interested are requested to correspond promptly with Rev. J. A. O. Gotteberg, Chang-sha, Hunan.

Yours sincerely,

GEO. L. GELWICKS,
Secretary Executive Committee.

Hengchow, Hunan, August 20th, 1906.

A CORRECTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: While reading the address delivered by Dr. A. J. Brown on behalf of the Missionary Boards at the banquet to the Chinese Commissioners in New York on February 2nd, I came across this sentence:—"We recall with pleasure that when His Excellency Viceroy Tuan Fang was Governor of Hunan, he visited a mission school, watched a game of foot-ball, and kicked the ball himself." As I have taken part in that game of foot-ball, I now presume to make a little correction in this statement. In 1904 H. E. Tuan Fang was Acting Viceroy of Hupeh and Hunan. On Commencement Day of that year he was requested by the President of Boone College, Rev. J. Jackson, to preside over the exercise. It was after the exercises when he went to the play-ground, where he watched a game of foot-ball and where he kicked the ball himself. If H. E. Tuan Fang had been Governor of Hunan at that time, Boone College would have been thought of as a mission school in Chang-sha. But she is in Wuchang, and she has been there for thirty-five years. Wishing to give accuracy to this incident, and at the same time to do justice to my alma mater, I now request you to insert this note in the next number of your valuable magazine.

I am, Sir,

Yours truly,

T. L. TSEN.

NGANKIN, *August 14, 1906.*

SELF-DEPENDENCE IN THE NATIVE CHURCH.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The enclosed translation appeared as a leading article in one of the Chinese daily papers published in Shanghai, and is entitled, "The Independent Church of Jesus." The publishing of such an article in a Chinese daily, marks a distinct advance in the progress of Christianity in China, as it acknowledges frankly that no power of man can hinder the flow of the "Hundred streams that flow eastward," i.e., the Christian church.

The tone of the article is such that no foreign missionary will, I think, take exception to it. The offensive references and veiled insult that marred the "Trumpet Call to Independence," which was scattered broadcast at Chinese New Year, do not appear in this, and the object and purpose of this organization is given in kindlier words.

A careful reading of the article will, I think, dispel the illusion that this organization is only an *Association* and not a *Church*. The fact that they are establishing branch *Chapels*, effectually disposes of the argument that it is a movement similar to the *Christian Endeavor* or *Epworth League*.

Personally, I wish the movement every success, even if it means the separation from our Missions of many valued church members. Our desire would be rather to see independence grow up *in* the churches of China; but it may be that the dry rot of dependence on the foreigner has become so deeply rooted in our churches that only a movement such as this will arrest it.

The lesson we should learn from this article is plain, i.e., let the native Christians manage church affairs themselves and avoid keeping them too long in leading-strings.

I am, Sir,

Yours truly,

J. G. CORMACK.

London Mission, Shanghai,
August 22nd, 1906.

THE INDEPENDENT CHURCH OF JESUS.

The Independent Church of Jesus (or as some have chosen to call it, "The Chinese Independent Association)," begun by Mr. Ü Kueh-chen, of Ningpo, and others, has now decided to begin branch chapels in the following places in Shanghai district:—*Ming-hong*, *Ma-chiao*, *Chong-si-woo*, and in the Feng-hsien district—*Nan-chiao*, *Su-li-chiao*, and *Tshing-ts'en-kang*, and they have memorialized the Shanghai Taotai to instruct the local officials to grant protection to these. The Taotai has already notified the Prefect and District Magistrate as follows:—

"In examining the former cases of religious riots I have found that want of harmony between church and people has always arisen from each harbouring mutual distrust and jealousy. The said pastor and members of this Independent Church make it clear that their chief aim is to avoid this division between church and people, and have chosen peace and harmony as their leading principle. If lawsuits should arise and the cases be brought up before the Magistrate, they only ask that the rights and wrongs of the case be considered, and that the decision as to which is straight and which is crooked be given accordingly, and thus distrust and suspicion will be dispelled, the public interest will be helped, and the good arising therefrom will not be small.

"The memorial has been accepted and a proclamation in accordance granted, while the officials also have been instructed to put out similar proclamations."

1. In detailing the progress of the Christian religion in China, it is now like a hundred streams flowing eastward, which cannot again be hindered or stopped by the strength of man.

We ought to look upon the Christian religion as one of the chief religions of the world, and therefore we need not retain any alarming thoughts about it, neither ought we to consider means to hinder it. But in regard to Westerners going into the inland places to propagate the religion, this is truly not so advantageous as for Chinese themselves to carry on missionary propaganda. They will not cause the suspicions that arise from a foreign accent and a strange dress, as they will have the customs and manners of their fellow-countrymen. Ordinarily they will not arouse distrust and suspicion, thus the occasions of trouble arising will be very rare.

2. Again, if the missionary propaganda is carried on by Chinese, then the people of the land will not make distinctions between those who have entered the church and those

who have not; for if they are not regarded as relations they will at least be regarded as neighbours. In case of meeting any difficulty by retaining a little of the spirit of fairness, will it not be possible to avoid having a "right and left-handed" distinction, or the appearance of a favouritism which wrongly listens to only one side of the story and does not clearly understand the beginning and end of the thing. Would not this be a decided benefit?

3. Moreover, if the missionary is a Chinese, he has lived under the same sky and been supported by the same ground and thus will be regarded as a fellow countryman. Then supposing there is any cause of trouble, it will not involve us with other nations which may bring loss of land and power and the paying of indemnities, even to the great injury of international relationship and the stirring up of national feeling. Such things will not again be seen.

People who understand the times and are saddened by the many difficulties of the government, wish to prepare before the rain has fallen and avoid after-trouble. To rectify the root and purify the source is the reason for the establishment of the Independent Church, and there should therefore be no delay.

The name and aim of this Association have already been made known, but it is repeated below.

NAME.—The Association is composed of the Chinese members of the Christian church who are saddened by the church lawsuits and grieved by trouble from outside encroachments, and who are endeavouring to plan a scheme of deliverance.

All having thoughts of love to their country and their church and with a spirit of independence, have decided to call the Association "The Chinese Independent Church of Jesus."

PURPOSE.—This Association, having chosen the name "Independent," in everything is to be free from dependence on foreign help, to assist in the avoidance of lawsuits, to make known the aim of the church, to bring the people into harmony, and trusting only to fair methods attempt to enlighten the people and to preserve the fair name of the church and the glory of the nation. This is its motive.

The members of the different churches should be without divisions and without local narrowness, and should take occasion to unite with one mind and stir up the spirit of independence and lay a strong self-supporting foundation.

Formerly the Fukien daily paper, in discussing the beginning of the Association in Shanghai, with earnest words pointed out the necessity for such an Association, and moreover gave reasons why the officials should protect this Association.

These articles deeply stirred the hearts of the people, and some of the more important sentences are given below:—

"Presuming on the power gained after the Tientsin case, they (i.e., the R.C.) slowly pushed open the door, until at last the government granted permission to the Pope of the Romish church to appoint a head of the church in China, who should have power to act in disputes between the church and people, and this man was given equal rank with a viceroy. The priests of the said church, taking advantage of this, presumed to act in an improper manner and continually opposed and resisted the local officials. Being thus led, the church members presumed on this power and became more overbearing, and the Protestant church was also involved in trouble through this action of the Romish church. Others, then, influenced by this were led to copy them, until the church was involved in great calamity and the class of church followers became much more depraved. During the past ten odd years there have not been two or three sincere ones in every ten who have entered the church really desirous of understanding the truth and wishing to lead a conscientious life, having sincerely repented of evil and turned to good. The rest were simply depending on the church's power to escape from justice, pretending to walk this road in order to accomplish their own selfish designs, saying: 'The government is unable to manage things properly.' But this last, whether spoken by the foreigners or church people, we cannot say."

According to this very strongly worded paragraph, it is plain that hypocritical church members presume on the power of foreigners and bring calamity on their country; hence the propriety and necessity of establishing this Independent Church cannot be gainsaid. The same article goes on to say: "When the officials, civil and military, see in their own jurisdictions an Independent Church of Jesus (i.e., free from foreign control), they will certainly use their

power to protect it and assist it to peacefully carry on the propaganda, and then those desiring to believe will feel at liberty to do so. Thus all the places in our land where there are Christian churches ought to turn and copy the pattern and strive to be independent, so that all those false church members who are only members for gain, will be unable to accomplish their selfish schemes and the disputes between church and people will certainly vanish and as a matter of course disappear."

Supposing the local officials do not use their power to protect the church, or are unskilful in their rule, so that the Independent Church has difficulties on every hand and is hampered above and below and unable to turn to Western Powers for protection, then it will be difficult perhaps to put into words the calamities the church must endure. According to this the Independent Church should be protected, for it can be seen how many advantages it will bring.

The writer, who has collected the foregoing, would dare to add one word more. "The plan is not an empty one, but it awaits that men should carry it out."

The establishment of the Independent church being accomplished, church and people will be naturally at peace, and each place will be enjoying happiness.

But if men are not found who can carry it out, then the most beautiful schemes on the contrary, may bring forth most evil fruit. This ought to be diligently laid to heart by both the people and the church and also by the gentry and officials.

Our Book Table.

西醫知新邦. Edited by John E. Kuhne, M.B. Price 10 cents. Published monthly.

As indicated in his letter to us, this paper is meant to be a "help to those who were our pupils some ten years ago and who are unable to buy many new books." We must welcome this attempt by Dr. Kuhne to supply the needs of Chinese medical students and to help them to keep abreast of the times in the matter of new clinical methods. He labours under the distinct disadvantage of not having a foreign press at hand, with the result that although the blocks are fairly well and clearly cut, the whole get up of the book is primitive and uninviting.

There can be no doubt that a work such as this is most desirable, and the day cannot be far distant when a Chinese medical journal will be a necessity; till then our best wishes go with Dr. Kuhne in thus trying to meet a need.

In the writer's opinion the right way to begin such a journal is to have several pages of the Medical Missionary Journal printed in Chinese with just such articles as Dr. Kuhne has given in these two numbers of 西醫知新邦 or it might be printed as an enclosure with the Medical Missionary Journal, so that the majority, at least, of the students connected with our missions might be stimulated to keep up their studies by these monthly articles. Later on we may hope that a Chinese medical journal will arise, conducted and edited by the men who have now been trained in our hospitals and colleges. It is, however, too much to expect that busy medical missionaries will be able for more than an occasional article, and we cannot but admire Dr. Kuhne's brave attempt to do this single-handed.

The Chinese of these two numbers is excellent, though, unfortunately, Dr. Kuhne uses some awkward transliterations which might be dropped, and pure Chinese equivalents used.

J. G. C.

"The Representative Men of the Bible," 2 vols. "The Representative Men of the New Testament," 1 vol. By G. Matheson, D.D.

To many the name of Dr. Matheson is familiar from his devotional books, such as "My Aspirations," "Moments on the Mount," "Voices of the Spirit."

But Dr. Matheson's authorship extends into other fields than that of devotional literature. In the field of theology he has published "The Spiritual Development of St. Paul," "The Growth of the Spirit of Christianity" and others; in that of Christian apologetics we find, "Can the Old Faith live with the New," and "The Psalmist and Scientist." Now in his latest works he has entered the field of Biblical exposition, for exposition it may be called, and that of the richest kind. A few years ago in this field of exposition he gave us "Studies of the Portrait of Christ" and has just issued this set of "Representative Men."

Dr. Matheson has been a prolific writer, but with all his abundance of writing he gives nothing paltry or commonplace.

Dr. Matheson is sixty-four years of age, so we may consider that in these latest volumes he is giving us his maturest thought after years of searching into the mind of the Spirit of the Bible.

It may not be generally known that since his twentieth year the writer of so much literature has been practically blind. But his want of natural eyesight has been no loss to him. His spiritual eyesight seems to be most wonderfully developed. He sees beyond the commonplace surroundings and incidents of those Bible men into the plan and idea of their lives which made them representative, which made them not men of an age, of a nation, but cosmopolitan. The lives of those men are being lived in our midst to-day. That is the seeing we need as we read the Bible, and Dr. Matheson has supplied us with the method.

I have often been troubled how to teach the Old Testament to a class of Chinese students. I have been dissatisfied with the ordinary way of teaching Old Testament biography or narrative. I never could see what interest it would be to the Chinese student, nor what gain would accrue to him by narrating the stories of Adam, of Abel, of Noah, of Abraham and others as past events and as men of a time. We know quite well that the stories are traditions with little historical basis. Of course we can draw lessons from the stories and the incidents of men's lives. So could we from any other book. But we want to make the Bible real to the Chinese and seek to lead them to take a living interest in its narratives. Dr. Matheson in these books of his has opened up—to me at least—the line of study and has given the clue to find out the meaning of those men's lives. As he says in his preface: "By 'The Representative Men of the Bible' I mean the men of the Bible who represent phases of humanity, irrespective of place and time. If there be a revelation, it is through them, in the last result, that the revelation must come." "Their voice, which originally was local and national has, in course of the years, become cosmopolitan and universal." "It is where the case of Enoch ceases to be special that his figure becomes to me a revelation; for it is then I appropriate his story as something possible for *me*." "A revelation from God is not a statement of what

men *once* did ; it is a statement of what men may always do. *There* lies the power of the Bible."

So following along these lines Dr. Matheson gives us such studies as: Adam the child, Abel the undeveloped, Enoch the immortal, Noah the renewer, Abraham the Cosmopolitan, etc.

After studying these books I look forward with interest to the future teaching of Old Testament narratives and characters to native students. I hope these books may become widely known and read by missionary teachers and pastors. I feel certain the preaching from the Old Testament would be along a different line from the usual.

Here is a work for our "Christian Literature Society" translators. Let them give these books of Dr. Matheson's in easy Wên-li or good Mandarin.

TERI.

ACKNOWLEDGMENTS.

Journal of the North China Branch of the Royal Asiatic Society for the year 1906. Vol. XXXVII. Contents: The Jewish Monument at Kai-feng-fu, Ancient Tibet and its Frontages, Notes on Chinese Banking System in Shanghai, Notes on Chinese Law and Practice preceding Revision, Chinese Children's Games, etc. A fuller notice will appear in next issue.

MacMillan and Company's Books.

A Public School French Primer, comprising Reader, Grammar, and Exercises. With a chapter on French sounds and lists of words for practice in pronunciation and spelling. By Otto Siepmann, Head of the Language Department at Clifton College; and Eugène Pellissier, Professeur Agrégé au Lycée du Havre, etc. Price 3/6.

A school Geometry. Parts I and II. With an introductory course of experimental and practical work. By H. S. Hall, M.A., and F. H. Stevens, M.A.

Part I. Lines and Angles, Rectilinear Figures.

Part II. Areas of Rectilinear Figures. Price 2/6.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented :—

C. L. S. List:—

Booker T. Washington's "Up from Slavery." By Mr. Kao Lunching.

Guizot's Civilization in Europe. W. A. Cornaby.

War Inconsistent with the Christian Religion. Dodge.

Shansi Imperial University List:—

Twentieth Century Atlas of Popular Astronomy. By Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Systematic Theology. By Dr. H. C. DuBose. (Very extensive.)

Catechism of Synoptic Gospels. By Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Concordance of the New Testament. Mandarin. Rev. C. H. Fenn.

Commentary on the Four Books. By Dr. Henry Woods.

Ballantine's Inductive Studies in Matthew.

"An Indian Princess." By Mrs. Bertha S. Ohlinger.

Abridgment of Mateer's Arithmetic. By Mrs. Mateer.

Catechism on St. John's Gospel. By Mrs. DuBose.

Rev. Geo. L. Gelwicks writes to say that he is working on a Concordance of the Old Testament in collaboration with Rev. C. H. Fenn on the New Testament.

NOTA BENE: Mr. MacGillivray's Classified and Descriptive Catalogue of Christian Literature (1901) being all sold out, he purposes bringing it up to date for the 1907 Centenary Conference, including all distinctively Christian books by all Societies. Suggestions for improvement and materials gratefully received from recent authors and from Societies; more especially as the new material has been lost in the Whangpoo. He has also in mind to publish a China Mission Year-Book, commencing with 1906, to be issued at the beginning of 1907, this to be the first of a regularly appearing series of Year-Books. Suggestions as to what should be included in these Year-Books are now solicited.

Editorial Comment.

H. I. M. Kwang Hsu.

WE gave as a frontispiece to our last issue a picture of Her Majesty the Empress-Dowager. It is particularly appropriate that this month we give a portrait of His Imperial Majesty Kwang Hsu, his thirty-fourth birthday having been celebrated in the course of the past month. In spite of the meagre knowledge we have of the Emperor's life and character, the general impression seems to be that he is a weakling. Possibly, however, a careful study of the little we do know will not only make us sympathise with the trials he has had to endure, but will rouse our admiration for what individuality he has shown. During the lifetime of his father and the Eastern Empress his life may have been comparatively happy, but since the strong-willed Empress-Dowager took charge of himself and his ministers, imprisoning the former and degrading the latter, when they exhibited any signs of progressive tendencies, he must have had anything but a joyous existence. According to the immortal poet, it was Henry IV. who sighed to taste the joys of unvexed slumbers, since so "uneasy lies the head that wears a crown." A crown loses its significance when the Empress-Dowager is at the head of affairs. But it is a satisfaction to know that the Emperor suffered considerable uneasiness, not so much because of himself, but because of the sorrows and disasters that had been brought upon his unhappy country. He is reported

to have said to one of the reformers who had assisted him with valuable advice:

"I have been accused of being rash and precipitate and of attempting great political changes without due consideration. This is an entire mistake. I have thought over the condition of my country with great seriousness for several years. Plan after plan has come before my mind, but each one I was afraid to put into action, lest I should make some blunder that would bring sorrow upon my empire. In the meantime China is being dismembered. . . . Whilst I am waiting and considering, my country is falling to pieces, and now, when I attempt heroic measures, I am accused of rashness. Shall I wait till China has slipped from my hands and I am left a crownless king?"

* * *

The Emperor and Reform.

No doubt he wanted to do too much at once, and we can only regret the lack of wise and strong advisers. But when we think of the reform decrees during the time the Empress-Dowager allowed him a free hand—how the Emperor evidently felt the necessity of encouraging art, science, modern agriculture, etc., of abolishing the Wen-chang essay as a prominent part of examinations, of establishing a university in Peking, how he had ideas with regard to railways and military matters and thought of the rewards he would have liked to offer to inventors—we can only express our thankfulness that he was not only uneasy at the troubles of his country, but anxiously earnest for its best development. It is interesting to note how much the Empress-Dowager is now in political sympathy with the Emperor's ideas; and also, in connection with this last consideration, to note the interest taken by the people in the Emperor. Every year sees a more hearty celebration of the Imperial birthday.

* * *

The New China.

This is only one of many indications of the awakening of the minds of the people. Their more openly expressed interest in their emperor shows a more intelligent patriotism. There have been further indications this month of the change in the thought of the people. An attempt has recently been made by certain enlightened censors and members of the Hanlin Academy in Peking to obtain the Imperial sanction for the introduction of the Solar Calendar in place of the Lunar now in force. We have heard of a monster petition signed by the teachers and nearly 90,000 students and scholars of the new schools and colleges, government as well as private, in the province of Chihli. This was handed to Duke Tsai Tseh as representing the lately returned travelling commission from abroad. "In the document," says the *North-China Daily News*, "the petitioners pray the Travelling Commissioners to urge upon the Throne the importance of granting a constitution and parliamentary representation to the country; the revision of official ranks and powers; the drastic reform of the criminal laws and judicature; the simplification of the style and form of the written language; and last but not

least, the promulgation of a law compelling the study in schools and the universal use of but one language for China, by which of course is meant the Mandarin language, or 'Kuan hua.'" As we read in the opening sentences of an essay written by a Chinese student, "China is awaking. The Titan of the Orient is moving. The Dragon of Cathay wakes from his long slumber, sneezes, yawns, shakes his sides, and the whole Asiatic hillside undergoes convulsion and commotion." Such changes are all the more significant at this time when the eyes of the civilized world are turned to the momentous events occurring in Russia. We trust that this revolution of ideas in China will not be accompanied by any catastrophic upheaval.

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Missionaries and New Conditions.

NOT only are there political changes, but economic changes also, for the air seems full of railway and mining developments. Then there is also a distinct change in the ecclesiastical situation. As many problems arise from this we have printed in this issue Dr. Osgood's earnest and eloquent introduction of an important subject, "How can we meet the changed conditions now coming into ascendancy in China?" In our next issue we hope to print an article going more particularly into the missionary's personal relations to the Chinese under these new conditions. The new missionary, as he comes to China—arriving in a time of transformation—feels that he is coming at a time when history is being made. Whilst he rejoices in the inspiration that comes from these new privileges and responsibilities, it is only right to warn him that he is going to have a much harder time than his predecessors. He cannot presume on being a foreigner; the Chinese helper knows that along certain lines he knows as much as the young foreigner in church matters. And he has got to be specially careful, because a number of our partially enlightened and more sensitive native brethren are evidently watching for insults and think they see haughty discourtesy where no such attitude is even dreamed of. If he has but recently arrived he will be all the more careful in studying these new conditions and fresh problems, so that, when he is ready to preach, his message, by its wisdom and winsomeness, will find its point of contact with these new movements and will fall upon unoffended ears.

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Seekers after God.

THOSE of our readers who felt specially interested in the lines of thought suggested by Bishop Graves in his article on *Chinese Christianity*, published in our June issue, will find further food for thought in Mr. Genähr's article in this number on "Seekers after God among the Chinese." Mr. Genähr has made a careful study for a number of years of the religious

sects in China. As he himself explains, these religious communities or secret sects are not the same as the secret societies. Unlike the latter, which owe their origin to hatred of foreign rule and home oppression, the religious sects, to a certain extent, owe their existence to a desire to know the Infinite and the Eternal. As we expressed in our Editorial Comment then, it may be questioned whether there is not among the Chinese far more depth and warmth of emotion, and hence a possibility of arousing greater devotion, than appears on the surface. We feel that the Chinese religious longings, in spite of mixed motives and earthly tendencies, are deeply rooted; and if the anxious ones do not succeed in finding satisfaction in the religions of the country, they may readily become members of the vegetarian and other sects. Dr. Arthur Smith, in his *Rex Christus*, referring to the fact that some missionaries regard the prevalence of these sects as of great assistance in the introduction of Christianity, while others have found them, for the most part, an obstruction, points out that there has never been any general movement among them toward Christianity, yet such an event is not impossible though perhaps not probable.

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Aged Converts in China.

WOULD it not be possible to get from workers in different parts of the empire some facts along this line? We think also that a useful census might be made as to the number of old people in China who have become Christians. About thirteen years ago Dr. Ashmore wrote with regard to the Gospel being not only a Gospel for young people but an old people's Gospel as well, and mentioned how, since the Baptist Mission was started at Swatow there had been baptized into its membership 1,670 persons. Of these, nearly half were baptized after they were fifty, and no less than 361 after they were sixty years old! He gave a list of the ages of the latter, as they were entered in the church record, and the table is an impressive one. There is a wonderful array of seventies; no less than ninety-eight having been baptized after they had passed their three-score and ten. And there were four above eighty years of age. This is as it should be. As life advances our problems, as well as those of the Chinese, will find solution along spiritual lines.

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Aged Seekers in India.

IT would make an interesting comparison to study the seekers of China and the old men of India. In one of Dr. Chamberlain's experiences he speaks of a venerable, grey-haired Brahmin, whose circumambulations, prostrations, and devotions attracted his attention.

"Oh, Sir," said the Brahmin in a tone of intense earnestness, "I am seeking to get rid of the burden of sin. All my life I have been seeking it, but each effort that I make is as

unsuccessful as the one before, and still the burden is here. My pilgrimages and prayers and penances for sixty years have been in vain. Alas, I know not how my desire can be accomplished."

After giving an account of what he had done in his endeavours to get clear of the burden of sin, and how the Ganges washed away the foulness of his skin, but not the foulness from his soul; how he had spent his life in pilgrimages and penances and desert wanderings in the fruitless search for relief, he said:—

"And now my life is almost gone; my hair is thin and white; my eyes are dim, my teeth are gone; my cheeks are sunken; my body is wasted; I am an old, old man; and yet, sirs, the burden of sin is just as heavy as when, a young man, I started in pursuit of deliverance. Oh, sirs, does your Veda tell how I can get rid of this burden of sin and be at peace? Our Vedas have not shown me how."

We have been all the more interested in the subject, as there is continually coming up a contrast between the religions of the East and the West. One well-known lecturer, returning to America from a sojourn in India, spoke of the waning sense of religion and a failing sense of God in the West. There was no evidence that religion was the chief concern. Whereas in India the scenes that met the eye of the open-minded observer filled one with the conviction that to worship is, for man, as normal as to breathe, and that modern Protestantism in Europe and America is not equal with the East in the satisfaction of the popular instinct with relation to God. Of course there are other aspects of the question that ought to be noted in making such a comparison, *e.g.*, the nature and object of the worship and the influence exerted by religion on the life of the dweller in the East or the West.

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Death of Dr. Moir Duncan.

NEWS has just been received of the lamented death of the Rev. M. B. Duncan, LL.D., principal of the Shansi Imperial University, which happened on the 5th instant. Dr. Duncan passed away peacefully in a temple secluded in the high hills of the Dragon mountain and surrounded by the pure pines that cover the heights. He and his family had retreated to this quiet spot, about fifteen miles from Taiyuan, in the hopes that the purity of the air and the aroma of the pines would restore him to health. Though his days were prolonged here, yet no air, however fresh and pure; no human skill, however deft, could restore vitality and health to a constitution ravaged by tuberculosis. The first symptom of the disease appeared last November. Dr. Duncan has not been able to do any active work since then. It is hard to think of that busy brain and body full of energy and overflowing with vitality lying still in death to-day. Shansi has suffered an irreparable loss, and China has lost the service of one of the most capable foreigners that have ever entered her borders. A fuller account of Dr. Duncan's life

and appreciation of his work will appear next month.

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Dr. A. Smith's Wider Sphere.

OUR readers will be very glad to learn that the American Board of Commissioners for Foreign Missions has relieved Rev. Dr. A. H. Smith from his more local work and considers him as a "missionary to China at large." We understand that it is left to himself, in consultation with the North China Mission (with which he will be associated) to determine upon where he will reside, to accomplish this larger work on which he is entering. The small band of those who have been released by their Societies for literary work will welcome the help which Dr. Smith may be able to give in their special departments, whilst workers up and down China who had the pleasure of meeting Dr. Smith in the itinerary he took before going home, will recognise that he has special gifts for tackling larger questions. Everyone will wish Dr. Smith Godspeed and afford him hearty co-operation in the new work he now undertakes.

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News and Views.

AS no information (except such as is supplied in the Educational Department) has reached us of the subjects of discussion or the views expressed at the various health-resort conferences, we have given most of the space in our Missionary News department to the first instalment of Mr. Webster's illuminating "Side-lights from Manchuria," and to reports of the Baptist and Y. M. C. A. Conferences. With regard to the former our readers will join in thankful recognition of this fresh indication of the disposition towards unity, a condition which the Psalmist describes as "good and pleasant" for those who dwell together.

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Lienchou Claims.

IN the same department will be found particulars of the settlement of the Lienchou claims. We understand that the amount paid for compensation is exactly what was asked for, the Chinese authorities taking no exception to the amount. It was handed to the Consul-General in Canton in full on the 13th July, 1906. Until a short time ago our friends in Canton supposed the settlement here would be the final settlement. Recently, however, a cablegram was received by the Consul-General from the State Department in Washington, directing that in settling claims for property compensation, the right must be reserved to make claims for indemnity for loss of life. We wait with considerable interest the explanation of the cablegram. Whilst the Presbyterian Board voted that it would not claim indemnity for the lives of those who had been killed, it may be that the home government have objections to American citizens foregoing their rights. The subject is a complicated one, and will be reverted to later.

Missionary News.

Personals.

The Rev. William H. Lacy, of the Methodist Publishing House in China, was honored with the degree of Doctor of Divinity at the recent commencement of his Alma Mater, the North Western University. In conferring this degree the president said the University had been honored in the distinguished services Dr. Lacy had rendered the church during his eighteen years of service in China.

On this same day, the twenty-fifth anniversary of Dr. Lacy's graduation, his son, Walter Nind Lacy, was graduated with the degree of Bachelor of Science from the Ohio Wesleyan University. His high scholarship there and his services as assistant instructor in the department of Natural Sciences have secured for him a Greenleaf Aid Scholarship at Harvard University, where he expects to spend two or three years in post-graduate studies in preparation for educational work in China. Dr. Lacy has three other sons at Ohio Wesleyan University, two of whom have already enrolled themselves among the Student Volunteers for Foreign Missions.

It is with heartfelt sorrow we record the death of Mrs. Beebe (wife of Dr. Beebe of Nanking) at her home in Meadville, Pennsylvania. She left China two years ago, suffering from consumption. We extend our deepest sympathy to Dr. Beebe and family. It is our hope to print an In Memoriam notice in our next issue.

Sad News from Canton.

A month ago a gloom was cast over our mission community through the sad death of Dr. Macdonald, of the Wesleyan Mission. He was shot by pirates while travelling on the West River. On August 16th we suffered another loss. Dr. Joseph Ings, who came out at the close of last year with his young wife under the New Zealand Presbyterian Mission, was taken away. The cause of death was dysentery. With a fine physique, a warm heart, a splendid medical training and a love for the Chinese, we had hoped a long and useful career in our midst was before him. He was a student under the Edinburgh Medical Mission Society and graduated last year. He was born in Dunedin, New Zealand, where his parents still reside. About eight years ago he visited China with Rev. Alex. Don, and while staying with Dr. Kerr at Canton he determined that he would follow in the footsteps of that beloved physician. Now he is taken from us and from the Chinese in the very beginning of his career, and his body rests within a few paces of Dr. Kerr's grave. It is difficult for us to understand, but we believe that just as Dr. Kerr's life was rounded off and finished in a long service, so there is no sudden break in reality in the service of our young brother. He is removed to a higher sphere of labour and, in some way which we with our poor vision cannot see, he may still be labouring for the Chinese.

GEO. H. MCNEUR.

Settlement of Lien-chou Claims.

The following claims presented by the American Consul-General Lay have been agreed to by the Viceroy of the Two Kwang:—

(1). That the sum of Taels, 46,129.65 be paid to Julius G. Lay, American Consul-General at Canton, to be paid to the Rev. Henry V. Noyes, treasurer and representative of the American Presbyterian Mission, as compensation for loss of property at Lien-chou.

(2). That the rewards offered for securing the arrest of those guilty of the murder of the missionaries and burning the buildings be increased and continue to be offered until such persons are apprehended.

(3). That the strongest assurances be given the American government that in future adequate, efficient, and effective protection be guaranteed to American missionaries in and near Lien-chou.

(4). That the small Chinese temple used for annual "Ta-Tsiu" celebrations and adjacent to the former men's mission hospital be at once transformed into a school house and that the land on which it stands be confiscated to the State.

(5). That near this school house and in a conspicuous position there be erected by the Chinese authorities a stone tablet, on which shall be carved the Edict of His Majesty issued on the 28th of October, 1905.

(6). That said Edict be also conspicuously posted in the city and district of Lien-chou when the missionaries return there.

(7). That in addition to the tablet described a memorial tablet be erected also by the Chinese authorities to the memory of those missionaries who lost their lives in the massacre at Lien-chou, and that such tablet shall bear an inscription stating that it is erected by the Chinese authorities.

(8). That this tablet be erected near the tree in front of the cave temple, where the missionaries were dragged from the cave and tortured and killed, before their bodies were thrown into the river.

(9). That the above mentioned tablets be erected before the tenth of October next, and that should they be destroyed or defaced in any way the Chinese authorities will replace or repair them.

Sidelights from Manchuria.

BY REV. JAMES WEBSTER.

An interesting and significant series of meetings has just been concluded at Newchwang. For the first time since the outbreak of the war the missionaries of the Scotch and Irish Missions—the United Presbyterian Mission in Manchuria—have this year been able to meet in Annual Conference and Presbytery. It was in May, 1903, when we last met. Then the marks of the Boxer persecution were fresh upon us, and we were seeing good cause to thank God for them. Also there were ominous clouds gathering on our horizon, portending no one knew what. In the interval these clouds have burst, our sky is again clear, and the church is once more girding itself for the future, with an outlook perhaps the brightest in her history.

THE CHURCHES IN WAR TIME.

At the conference we had interesting reports from the various stations of how it fared with the churches during these years of turmoil and strife, and a few notes from these reports may not be uninteresting to some of your readers.

Some districts of course suffered more than others. The region west of the Liao was naturally least affected, and Chinchou, Kuangning and Hsinmintun report that the work went on throughout the war peacefully and hopefully. In Chinchou and the out-stations connected with it, Mr. Keers baptized some 200 during the war period, seventy of whom were received last year. The enquirers' lists are most hopeful, not only in point of numbers but in the character of the candidates. There seems a growing desire on the part of the people generally to know what exactly Christianity is, and men in the city are more eager than ever they were to hear the Gospel. Special meetings for the quickening of the spiritual life of the Christians have been held and proved most encouraging. One such mission was held during the first week of the Chinese New Year, and one of the outcomes of it was that the members raised the sum of ninety dollars towards the support of an evangelist. Two pastors from Peking—Messrs. Rin and Liu, deputies from Peitaiho conference—also visited Chinchou and held a series of meetings, which produced a profound impression on the Christian community there.

From Kuangning Mr. Hunter brings the tidings of a vast number of enquirers; the number desiring to enter the Christian

church far exceeding the ability of the staff, foreign and native, to deal with. The Christians have been showing a most liberal spirit. *Seventeen stations have been provided with church buildings entirely by the people themselves.* Indirectly the Boxer persecution had materially benefited many of the Christians. They were not allowed to engage in the ordinary trades, and consequently had been compelled to strike out into new lines of business which had been successful. Special missions for the members had been held during the year and had been productive of much good in lifting up the spiritual life of the people.

ENTHUSIASM OF THE PEOPLE.

There was a great demand for girls' schools all through the district. In Hsinmintun Mr. Omelvena told us the native agents have manifestly grown in knowledge and spiritual power during the war period. In that district there is a great demand for evangelists, and the lack of them has brought voluntary workers to the front. One such volunteer has devoted one day of each week other than Sunday for direct evangelistic work. The church in Hsinmintun has also expressed its sense of the great need of evangelists by subscribing 300 dollars towards a fund for their support. The work among the women has made great progress. They are coming out to the services in large numbers and showing great interest in them.

The medical and street chapel evangelistic work is harmoniously combined, the outdoor medical department being worked from the street chapel, so that the native evangelists have a fine opportunity of preaching not only to the patients but to many others besides. The Peking pastors held a short mission also in Hsinmintun, which was most successful. There has been a great demand for literature of late, and over 1,200 dollars worth was disposed of during last year.

EAST OF THE LIAO.

Such are some of the gleanings from Liahsi, the district without the war zone. Now we come to the east of the Liao. In the southern part of the peninsula the war has had little apparent effect on the work, save that for a long time it was impossible for the missionary—the Rev. James Carson — to visit the out-stations. Many of the officers and men of the Japanese army were friendly disposed to Christianity, many indeed are earnest Christian men. But there have been exceptions. One soldier entered the house of one of our members, and seeing no shrine to the kitchen god, asked if they were Christians. On receiving a reply in the affirmative, he declared emphatically that Christianity was no use (Pu-kou-pen). Look at Russia, said he. A Christian nation and yet hopelessly beaten by a non-Christian. Then taking a small image of Buddha from his pocket he held it up and exclaimed triumphantly, "*This is the God who gave us the victory.*" At Kaichou and Shiungyao the members have subscribed with great liberality and have acquired suitable church property of their own. In the city of Fuchou an intelligent and earnest Buddhist priest has just been received into the church. His brother had come under the influence of Christianity in a distant northern station and on

his return to his home at once sought out the chapel and became an earnest enquirer. He introduced the priest, who in turn became a regular and exemplary enquirer. Before his baptism he offered the temple buildings and lands to the church, declaring that they were his own personal property. Mr. Carson very wisely declined the offer, holding that the priest was only trustee. The property was ultimately handed over to a receiver appointed by the district magistrate.

The work at Yingkou and Tienchuangtai has gone on much as usual, and at one out-station there is at present a very large number of enquirers. Medical mission work has been carried on continuously during the war. The hospital at the port was used as a base hospital by the International Red Cross Committee, and a temporary dispensary and hospital had been opened in the native city. The result has been a great increase in the number of patients, both indoor and outdoor, and the want of accommodation, especially for women patients, is seriously felt.

THE LATE REV. J. MACINTYRE.

In Haicheng the Mission has been called upon to bear the irreparable loss of its devoted head, the Rev. John Macintyre. For over thirty years he has been labouring there patiently, persistently, and with ever increasing power. His works do follow him. Five of the probationers, set apart by Presbytery this year, were the fruits of his labour, besides a band of native helpers second to none in the church. The four congregations of Haicheng, Tashihchiao, Newchwang and Tengaopu, founded and fostered by him, are his lasting memorial. Much to his regret he had to leave Haicheng when the war broke out. Tashihchiao was from the first the headquarters of the Russian army, and the mission property was commandeered first by the Russians and then by the Japanese. For many months the church was used as a stable, and it was impossible for the Christians to meet save in private. Before Mr. Macintyre died he had the joy of seeing the work at each of the stations once more in full operation. New church buildings have been provided at each of the stations by the members themselves. Anglo-Chinese work is a feature in Haicheng, and it has never been more successful than it is at present. The Mission's relations with the officials and gentry have always been of the most cordial kind. One of the deacons is chairman of the local Chamber of Commerce, instituted recently by the magistrate, Mr. Kuan. The leading evangelist has been invited by the magistrate to address the inmates of the new industrial prison—150 in number—every Sabbath afternoon. Mrs. Macintyre has been asked to prepare teachers and personally to superintend the new government girls' school in the city. On a recent Sabbath afternoon all the officials and gentry of Haicheng attended the church, when the district magistrate unveiled a tablet erected by the members in memory of Mr. Macintyre, in a speech eloquently testifying to the esteem in which Mr. Macintyre was held by all classes, to the value of his work, and urging the members of the church to carry into practice the teaching of their revered pastor.

LIAOYANG AND MUKDEN.

In Liaoyang city Dr. Westwater and Mr. MacNaughton remained with their wives right through the war. The great strain had told severely on Mrs. Westwater, and the Mission mourns the loss of one who was universally esteemed and loved by all her colleagues. In the city the work went on in most of its branches in spite of the great commotion, suspense and danger before and during the great conflict. Outside the city the stations were very seriously affected, and it is only quite recently that the work has been resumed under the Rev. George Douglas. One interesting feature is the great development of women's work. Whole families are being brought into the church in a way we have not seen hitherto. In one out-station there is an interesting movement at present going on, from which it is hoped there will be a great ingathering in the near future. The new government educational scheme has produced a great impression in Liaoyang, and there is a great demand for books of an educational character.

In the city of Moukden some of the missionaries were able to remain right through the war period, and were able to render valuable help to the wounded Chinese and the multitude of refugees who flocked into the city from the war zone. The congregational, evangelistic and medical work in both east and west churches was carried on fairly continuously during the war. The church services were well attended right through; the women's services especially being unusually large, entirely owing to the splendid work of the lady missionaries.

SHOWERS OF BLESSING.

Since the restoration of peace a special eight days' mission has been conducted by the two deputies from the Peitaiho Conference—Pastors Rin and Liu. Each missioner addressed three meetings daily, and the whole series was most effective. The nature of the subjects chosen by the missioners, the ability with which they dealt with them, and the manifest hunger of the people to hear the Word, were alike noteworthy. The spirit of prayer was present in a remarkable way, so many desiring to take a part that sometimes the whole congregation was praying simultaneously. There was a deep and lasting impression produced on the Christian community of Moukden by these services.

FORWARD MOVEMENT.

In Moukden as elsewhere throughout the province there is a keen desire for Western learning. Many young men of the higher classes are anxious to learn English. The government elementary schools are well attended. A new element has come into existence with the establishment of popular societies for discussion. A number of the more intelligent men meet almost daily and discuss subjects of all sorts. One remarkable thing is the iconoclastic nature of some of the discussions. 'Down with idolatry' is a common theme. This meantime negative attitude may become in due course a very positive influence in favour of Christianity. There is another side to it, however. Patriotism we must of course meet sympathetically, but there is a suspicion among some of the native preachers

that this movement is anti-Christian. On the other hand, the fact that two of our native Christians have been appointed lecturers to these discussion societies in Moukden is significant and hopeful.

The classes for evangelists were magnificent both in numbers and general tone. The spirit manifested was admirable, and there was distinct progress shown in spiritual knowledge.

DURING THE WAR AND AFTER.

It has been quite impossible for the missionary—Rev. H. W. Pullar—to visit the wide district to the east of Moukden during the war. The main stations were occupied by Japanese soldiers and the church premises commandeered for military use. The buildings were kept in good repair, but public worship was impossible, and in some places the members have grown lukewarm. But it has been far otherwise in other stations. As soon as the Japanese soldiers left, the members began to gather together again, and the fruits of the quiet work which had been going on during the war, began to appear. In one district it was found that a large Christian community had been gathered by the efforts of a private member. Another most impressive movement was in the valley of Hsinkaiho, where a young man of great enthusiasm and remarkable preaching power had gathered a great number of enquirers, who at the present moment are all eagerly learning the doctrine. Commodious premises have been provided by the people themselves, but so great are the numbers joining this movement that they have been found quite inadequate. Whole families are eagerly enquiring, and there is every prospect of a great ingathering in the near future. In some of the stations the sufferings in consequence of the war have quite broken the spirit of the people, but time will heal this. There is great want of native evangelists to guide and teach the crowds of enquirers.

(To be continued.)

Joint Baptist Conference in Shantung.

BY REV. R. C. FORSYTH.

The first Conference of the North-China Southern Baptist Church of America, the Swedish Baptist Mission and the English Baptist Mission of Shantung was held in Ping-tu, one of the stations of the Southern Baptist Church in Shantung, on the 27-28th June, 1906. Those present included three members of the Swedish Baptist Mission, seven of the English Baptist Mission, and twenty of the American Southern Baptist Mission, representing four foreign-manned stations of that Mission.

Rev. J. S. Whitewright was appointed chairman and Rev. W. H. Sears as secretary of the Conference and Mr. Forsyth was requested to prepare a record of the proceedings to be sent to the CHINESE RECORDER and the *North-China Herald*.

The chairman called on Dr. Hartwell to give a sketch of the history of the Southern Baptist Mission in China, which consisted largely of personal reminiscences of a most interesting kind, which it is hoped may yet appear in printed form in the RECORDER.

Rev. John Swordson gave a sketch of the work of the Swedish Baptist Mission in China,

which began in Chekiang in 1891, but was subsequently transferred to Shantung in the same year and finally settled in Kiao-chou. Rev. J. A. Rinell joined the Mission in 1892 and Rev. J. E. Lindberg shortly after, Rev. John Swordson, formerly of the Missionary Alliance Mission working in Mongolia, joined the Baptists of the Swedish Mission in 1899, settled in Kiao-chou, and that year had one baptism. The following year was the year of the Boxer uprising, and Kiao-chou became a place of refuge for Christians from all parts of the province. In 1901 there were forty added to the church by baptism, and evangelistic work has been prosecuted successfully; three chapels, in suitable centres, have been built by the natives themselves.

In 1903 Mr. and Mrs. Lindberg removed to Chui-ch'eng, a city situated 140 *li* south-west of Kiao-chou.

A chapel to hold 200 has recently been built there, and preaching and itinerating is being diligently prosecuted and four persons have lately been baptized.

In 1899 the Swedish Baptist Mission became associated with the Southern Baptist Church work in the districts of Teng-chou-fu and Lai-chou-fu, and in 1905 they were invited to send students to the Training Institution of the American Baptists in Huang-hsien and women to the Bible-women's Institute established there also.

Rev. J. S. Whitewright gave a short and interesting sketch of the work of the English Baptist Mission, Shantung:—

The work of the Mission began in 1860 in Shanghai. Messrs. Hall and Kloeckers were taken over from the China Evangelization Society in that year and Mr. Hall shortly after settled in Chefoo, but in the following year died of cholera. Mr. Kloeckers also came to Chefoo, and worked in China for five years before returning, owing to ill health, to Holland, his native land.

In 1863 Messrs. Laughton, McMechan and Kingdon arrived; the two latter soon returned to England, leaving the work in the hands of Mr. Laughton, who worked alone till his death in 1870.

In 1870 Messrs. Richard and Brown arrived; the latter practising medicine for four years, but in 1874 left for New Zealand.

Rev. T. Richard, after several tours in Shantung and Manchuria, finally settled in Ch'ing-chou-fu in Shantung in 1875. For two years Mr. Richard worked with much success amongst the secret sects in the Ch'ing-chou-fu district. In 1877 Mr. Richard left for Shansi owing to the dreadful famine raging there then. He had been joined by Mr. Jones in 1876, who after six months' study of the language was left alone with famine relief work, an orphanage and growing native church on his hands.

Mr. Jones was joined by Mr. Kitts in 1879, Mr. Whitewright in 1881, Mr. James in 1883, and in 1884 by others, and the subsequent history of the Mission is largely bound up with Mr. Jones' life and labour. Mr. Jones met a tragic death by cloudburst on T'ai-shan in July, 1905.

In 1888 Chou-p'ing station was opened.

In 1889 famine relief work was engaged in by members of the Presbyterian Mission and English Baptist Mission; 320,000 persons were enrolled at a cost of about £40,000.

As regards educational work:—

Village schools were started in 1883. A boarding-school for boys was opened in Ch'ing-chou-fu in 1886. Boarding-school for girls was opened in Ch'ing-chou-fu in 1896. The Theological Training Institution began in 1886, and has since become the Gotch-Robinson Theological College.

Medical work began in Ch'ing-chou-fu in 1880 and has since become well established and enlarged with well-equipped hospital and dispensary in that city, and in 1900 a large new hospital and dispensary were opened in Tsou-ping.

In 1887 a small museum was opened in connection with the Theological Training Institute as a means of getting into friendly relations with students and others; this work has been

most successful in Ch'ing-chou-fu, and is now begun on a large scale in connection with the Christian Institute which is in process of establishment in Chi-nan-fu.

In 1904 the American Presbyterian and English Baptist Missions became united in educational work, the Shantung Union College being established in Wei-hsien as the arts department of the Gotch-Robinson Theological College in Ch'ing-chou-fu.

A most interesting paper on "What should be our Attitude to the New Movement in China" was prepared and read by the Rev. E. C. Nickalls, of the E. B. M.

Rev. F. Harmon, of the E. B. M., delivered an address on "How to make the Best Use of our Forces," in which amongst other things he referred to the work amongst the literary classes which is being carried on in the Ch'ing-chou-fu district following on the Conference held in the city of Ch'ing-chou-fu by Dr. Timothy Richard some years ago. Mr. Harmon's address was followed by one from Rev. C. Owen, of the American Baptist Mission, much in the same line and in the same spirit.

These five papers above mentioned were the main part of the proceedings, but amongst other business transacted was the appointment of Messrs. Swordson, Owen and Forsyth to see what could be done towards the establishment of a Missionary Home and Agency in Tsingtau, and Messrs. Owen, Swordson, and Harmon to arrange for future conferences of the Baptist Missions in Shantung. Messrs. Nickalls and Forsyth were appointed to bring the subject of the preparation and use of suitable Sunday school literature before the E. B. Mission and Mr. Swordson to bring it before the Swedish Baptist Mission.

The meetings throughout were characterised by a most devotional and earnest spirit and the most hearty and friendly intercourse and were fittingly closed by the singing of the hymn, "Blest be the tie that binds," when all present during the singing clasped each other's hands and sang with enthusiasm the sentiments thus expressed.

The statistics of the three Missions are given below:—

THE NORTH CHINA SOUTHERN BAPTIST CHURCH has in Shantung four foreign-manned Mission stations and six out-stations. Mission Foreign staff—fourteen men, twenty-one women. Total thirty-five. 210 baptisms are reported in 1906. 1,638 baptised believers in membership to date. 1,134,592 cash subscribed last year—say $630 Mex. A Theological Training Institution with twenty-four students and Bible-women's Training Institution are opened in H'uang-hsien with twenty-two in attendance. A fine new chapel with seating accommodation for 600, two girls' schools with 109 pupils and thirty-six day-schools (four being for girls) with an attendance of 531 pupils, brings up the total number of those under systematic instruction to 853. A normal institute with eighteen students, three boarding-schools for boys with 149 pupils, has recently been opened in Ping-tu.

THE SWEDISH BAPTIST MISSION have two foreign-manned stations and four out-stations; there are six chapels in different places; three of these have been built by the Chinese themselves. Ten evangelists and three Bible-women are employed by the Mission. 181 baptized believers in membership to date. Five boys' schools with thirty-one scholars. One boys' boarding-school with sixteen scholars. One girls' school with sixteen scholars.

STATISTICS OF THE ENGLISH BAPTIST MISSION, SHANTUNG, TO DEC., 1905.

The Native Church divided for convenience into four associations and has a membership of 3,961 baptized believers meeting in 275 stations scattered throughout eighteen counties. These stations are under the pastoral care of eighteen native pastors elected and largely supported by the native church.

Educational Work is represented by the establishment of ninety-one village schools for boys and thirty for girls with 1,065 boys and 240 girls in attendance. Total 1,305.

Four secondary boarding-schools for boys and two for girls are now established with 165 boys and eighty girls under instruction. The Shantung Union College in Wei-hsien has seventy-five students in the Preparatory and Arts Departments. The Gotch-Robinson Theological College has 100 E. B. M. students in training for possible service as pastors, teachers and evangelists.

Medical Work is conducted in two centres with an annual attendance of over 16,000 patients.

The Foreign Staff consists of eight evangelistic, four educational, and two medical missionaries. Five probationers are now engaged in study of the language. The Baptist Zenana Mission have five ladies working in connection with the E. B. M. in Shantung.

The Kiangnan Y. M. C. A. Conference.

BY REV. W. H. MILLARD.

The third Kiangnan Student Conference was held at Poo-too, July 7-15. The two former were held at Soochow and Hangchow and the distractions of a large city led this year to the choosing of a comparatively lonely place. This resulted in a smaller attendance; there being no resident students as in past years, to swell the numbers. But as is always the case when one gets away from the noises of men, the quiet voice of God was more distinctly audible than in previous years. One student said: "This Conference has been strangely different from the last two."

Leaving out a few unregistered attendants, there were eighty-nine regular delegates representing fifteen colleges. The personnel of the body was as follows: pastors, nine; physician, one; teachers, twenty-one; authors and translators, three; chemists, two; merchants, four; students, forty-three; mechanic, one; secretaries, five.

A day's program may be of interest. At 6:30 a bugle was blown for rising, if any were still in bed. This gave time for the Morning Watch before breakfast, which came at 7.30. At 8.30 the Conference divided into four study classes: one on personal work, led in English by Mr. Arthur Rugh, of Shanghai; one on prayer, led by Prof. Zia, of Shanghai; one for recent converts or inquirers or any who had difficulties about Christianity, led by Rev. Mr. Li, of Soochow; and one for Christian workers, led by Dr. Li, of Shanghai. At 9.30 there was an hour's open conference on some problem of student religious work. Then after a half-hour's intermission came the general meeting with an address. These meetings were held in guest rooms of the large temple in which the delegates were quartered and in tents near by. The afternoon was given to rest and recreation. After supper came the "life work meeting." The students gathered on the shoulder of a high hill overlooking the long beach, and there in God's great temple, full of the gentle majesty of hills and summer sea, they considered the problem of the investment of their lives. The sacredness of all callings, the opportunities in each for the highest use of trained minds and hearts, and the supreme privilege of the ministry were presented in turn. After the life work meeting the students went down from the hill, each delegation to hold a short meeting for prayer and discussion of the best things of the day and the application to their local Association.

The speakers and those who presided at the meetings, and with the exception of the English class, the leaders of the morning study classes, were all Chinese. Thank God for men who in the clamor, wise and foolish, of an immature patriotism, can stand up and by the simple power of a life in which self is hid in Christ, lead their countrymen. Having heard the deepest truths of the Christian life from the lips of Chinese preachers and teachers, not in learned phrases, facile and unconvincing, but forged red-hot in souls made new by the Spirit of God, one cannot but look out on the work in this Empire with a certain restful feeling that the country is safe. Certain it is that the conviction of the supreme necessity of regeneration and empowering by the Holy Spirit for service, has come as a new experience to many students. And the unrivalled dignity of spiritual leadership, the peerless privilege of the cultured man who abandons himself to all that the Holy Spirit has to do in him and through him—this came home to many as a

wholly new idea. The problem of finding students for the ministry has advanced a long step toward solution. Old difficulties remain, but a new force is in the field.

Another of the great spiritual realities that got into many hearts was the supremacy of prayer. The 9.30 Conference on the first day was given to the discussion of the Morning Watch, and many arose to emphasize the importance of it or testify to blessing in their own life during the past year. Prayer was made the subject of one of the four Bible classes, and there seemed to be much more of the spirit of devotional study of the Bible and of private prayer than in previous Conferences.

The Poo-too Conference will be productive of immediate and definite results in the religious life of our schools during the coming year. But still more is it symptomatic, prophetic of a deep spiritual movement now beginning in China. Let us be very hopeful and prayerful for the colleges this coming year and for the Student Conferences of next summer. It is hoped that many more pastors may attend than this year. The writer left Poo-too with the determination that at least one of the preachers of his station should have the inspiration of next year's Conference, if only remaining in the station himself and doing the preacher's work could make it possible.

Missionary Journal.

BIRTHS.

At Moukden, 17th July, to Dr. and Mrs. J. R. Gillespie, I. P. M., a son; (James Hunter).

At Fern Bank, Flixton, Manchester, 18th July, to Rev. and Mrs. O. M. Jackson, C.M.S., West China, a son.

At Weihaiwei, 16th August, to Dr. and Mrs. J. N. Case, a daughter (Muriel Ruth).

At Tsingtau, 20th August, to Rev. and Mrs. J. L. Davies, A. P. M., a daughter, (Dorothea).

MARRIAGES.

At Mohkanshan, July, Mr. H. Castle, C. M. S., Hangchow, and Miss Florence Rodd, S. P. M., Hangchow.

At Weihsien, 26th July, Mr. Myron H. Peck, Tientsin University, and Miss Mary Chalfant Moore, A. P. M.

DEATHS.

At Meadville, P., 8th July, Mrs. Robert Chase Beebe, M. E. M., Nanking.

At Lichuan, Shensi, 10th July, Mrs. V. Renius, C. I. M., from apoplexy.

At Haishun, Laohokeo, 6th August, Ruth Madgalene, age two years and two weeks, beloved child of Rev. and Mrs. L. Kristensen, Nor. Luth. Mission.

At Taiyuenfu, Shansi, 5th August, Dr. Moir Duncan, President of Shansi University.

On the West River, 16th July, Dr. R. J. J. Macdonald, Wesleyan Mission, Wuchow, killed by pirates.

At Canton, 16th August, Joseph Ings, M.B., Ch.B., of the New Zealand Presbyterian Mission, aged thirty years.

ARRIVALS.

At Shanghai:—

5th August. Dr. A. H. Smith, A. B. C. F. M. (ret.).

11th August. Rev. W. F. Junkin and family, S. P. M. (ret.); Rev. and Mrs. C. B. Titus, Foreign Christian Mission (ret.).

20th August. Miss R. M. Bowker, M. E. M.; Miss A. G. Waters, M. E. M., So. (ret.).

24th August. Mr. H. C. Hoyt, for Imperial University, Changsha; Mr. N. Banister, A. P. E. C. M., for Wuchang; Mr. E. L. Moore, M. E. M., Nanking; Mr. and Mrs. W. A. Estes, Friends' Mission, Nanking (ret.).

DEPARTURES.

From Shanghai:—

27th July. Mrs. E. P. Marsh and two children, Miss M. Allen, M. E. M.; Mrs. W. S. Ament, A. B. C. F. M., all for U. S. A.

4th August. Rev. W. Andrews and family, C. M. S., for England, via U. S. A.

6th August. Miss M. E. Moore, Church of Scotland Mission, for New Zealand.

12th August. Rev. E. James, M. E. M., for U. S. A.

24th August. Miss M. Byron, for England.

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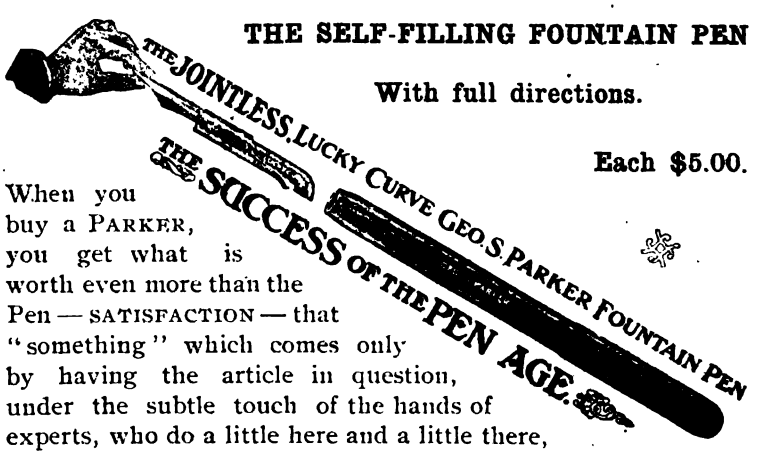

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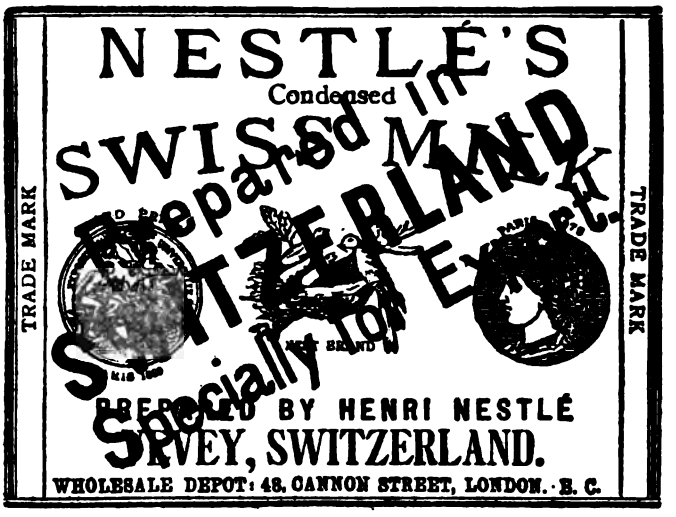

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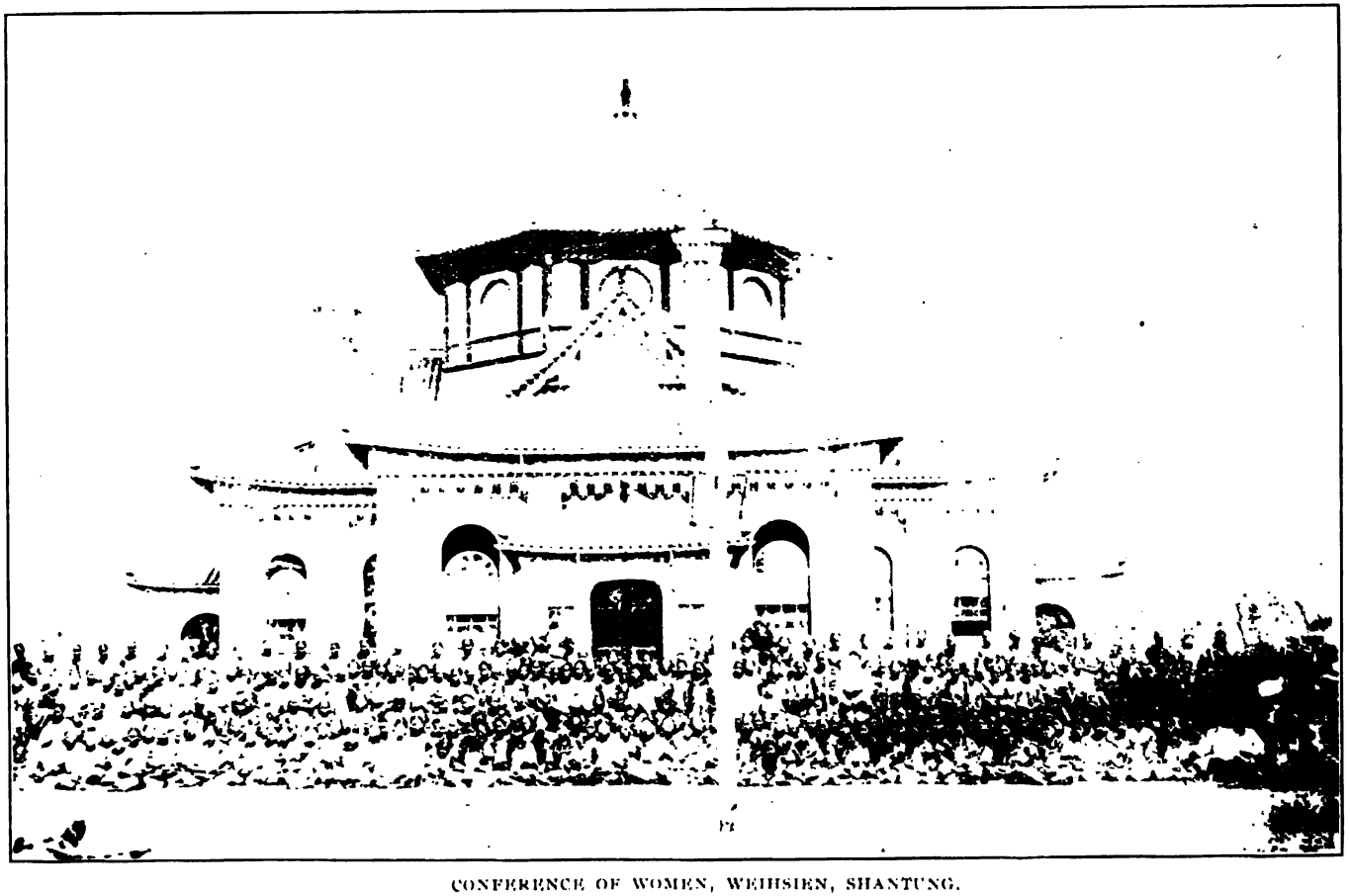

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Desultory Notes on some of the Elements of Chinese Etiquette.*

BY THE LATE REV. A. G. JONES.

THESE notes have been printed for private circulation under the conviction that the matter they deal with is one of importance to missionaries in China. Whether they wear the Chinese costume or not, the question of politeness, courtesy, and a gentlemanly bearing in any case remain; and it can never be a matter of indifference to a missionary and his work as to whether he is acquainted with the forms which give expression to a courteous intention or lives in ignorance and carelessness about these things. No man can hope to be acceptable to a people whose prejudices he is always offending and whose ideas of propriety he is always thwarting; not only that, but as we suffer in their estimation so must our message and our work. Who is it that does not know that our attitude towards others and their opinions is largely governed by the feelings which their conduct and bearing excite in us?

Three other things it is desirable to observe. First. It is not meant that any one should devote attention to propriety and etiquette so far as to make themselves contemptible by doing so. Secondly. It is the decided opinion of the writer that *such*

* These notes were referred to in our July issue, pp. 367 and 407 ff. One of our readers has kindly sent us a copy, and as the pamphlet seems to be out of print, we reprint it for the benefit of the many who have not seen it.—Ed. RECORDER.

attention should be given to this matter from the first as will render one easy in the practice of politeness. It should be habitually cultivated and not reserved to be put on for special occasions, a thing which cannot be satisfactorily done. This of course contemplates that the missionary is in such constant contact with the Chinese as to constitute intercourse with them one of the main features of his missionary life, and so has continual opportunities of observing personally their proprieties. Thirdly. Attention is called to the fact that as in the West, so here, the degree of formality is regulated by circumstances, being modified by friendship, long acquaintance, necessity and many other conditions that will best be learned in practice.

THE PERSON.—It is wrong to suppose that the Chinese tolerate carelessness about the person any more than Westerners. In Chinese eyes it is quite as bad form to be dirty and untidy and to have spotted clothes as it is in the West. For instance, no amount of fine clothes will atone for a man having his hair in disorder or stockings soiled.

It is also considered untidy not to shave regularly. The usual thing in winter is to shave the head twice a month and have the hair combed at least once in five days. The Chinese nearly always shave before paying a visit.

In summer they shave their heads and comb their hair much more frequently.

The moustache is a favorite in China. It is generally not allowed to grow until a man is near forty. The beard is not allowed to grow on the chin generally till after fifty. The foreign fashion of wearing side whiskers is very offensive to the Chinese. For a man to grow his beard and shave his moustache is considered by them the height of barbarism in such things.

POSTURE.—In sitting in a room it is not polite to let the hands be much seen. They are generally concealed beneath the sleeves. It is even in some degree *disrespectful* to let them be seen. Leaning the elbow on the table is not respectful. The right thing is to sit upright without crossing the legs while talking with a visitor. One of the most general rules is when any one enters the room to rise, and the degree to which you rise, expresses the degree to which you wish to show respect to the person entering, even to standing and remaining standing till the enterer is seated.

The word "please" is only used to teachers and those reckoned and treated as equals. The *rule* is never to say "thank you" to a servant. There *may* be, however, conceivable exceptions to this which will suggest themselves to every one possessed of good feelings.

BEARING IN THE STREET.—In the eyes of the people we are here in the character of literary men. The correct bearing of a literary man on the street is that he should walk slowly, not swinging his arms, not gaping about, not carrying his head high, not talking in a loud tone, not demonstrative. The arms are generally allowed to fall straight by the side, not stiff, yet decidedly not swinging; the eyes are generally kept directed on the ground some ten paces ahead. It is bad form to have the arms and hands in any other position than hanging by the side, unless perhaps when carrying a fan.

The bearing of the aristocratic classes is different from this. They walk rather faster, hold their heads higher and talk altogether differently from the literary men. This kind of thing sometimes goes down with the Chinese and wins a kind of opinion from the populace.

We must suit our conduct to circumstances. Under some circumstances our bearing had better be that of the literary man and at other times that of those who are perhaps more or less unavoidably connected with public affairs.

Again, in conversation the manner of these two classes differs very considerably. The literary man speaks in a low voice and is very deferential, while the other is generally louder and more firm in tone.

Whistling, anywhere, is very *infra dig.;* so also is singing or humming while moving about.

To carry a stick in the hand while walking, as we do in the West, is very offensive to the Chinese.

Almost everywhere it is offensive to the Chinese to walk or ride on the walls of a city, though this remark does not apply to cities where the walls extend very much beyond the houses and where the people do it very much themselves.

The idea of carrying a lantern when on the street at night, is to show who you are, and that you are not ashamed of being out. Lanterns should therefore be carried, even when it is moonlight. Servants should not be allowed to use the same lanterns as their masters, if their master's name is on them. You should, as a rule, never carry the lantern yourself.

It is not considered very respectable to carry any parcel through the streets. If you have to carry books they should be wrapped up in blue cotton cloth, not in white ; white being the colour for mourning. If you take bulky papers to a public office your servant should carry them. Your servant will go in with you, and when you need your papers you ask him for them.

PRINTED PAPER.—The Chinese never use printed or written-on paper for any dirty or disreputable purpose, such as wrapping things up, or putting under vessels, etc. It is even a meritorious thing for men who have nothing else to do to collect all the printed paper they can find and take it to the temples to be respectfully burned.

MEETING AND SALUTING.—On seeing a person for the first time in the morning it is customary to say merely Ch'ih-li'ao-fan-mo? or Ch'i-lai-liao-mo? etc., with a nod. On parting at night there is no regular "good night," merely say that you are going to bed or hope to-morrow to meet again.

When you enter a room and the occupant rises, you bow and request him to be seated at once—with the customary gesture.

During the day when you meet an acquaintance a slight bow is sufficient. Always make some recognition however. To enter or leave a room without some slight recognition to those in it, is considered rude, just as we often say, "Excuse me for a moment," when we enter to get something and return.

The proper forms on meeting depend on the strength of the acquaintance. If he is a man whom you know very well, and whom you have not met for a long time, both parties come up close together and make a full tso-i. This is the extreme case of personal friends on meeting after long absence. On the other hand, when you casually meet a man in the street with whom you have the very slightest possible acquaintance, you merely bring your arms a little straighter by your side, turn half towards him, look downwards, incline your head slightly, smile, and pass on. Between these two extremes lie all shades of politeness. The more you draw to one side, the longer you pause ; the more cordial or respectful you look, the more you give a distinct character and formality to the salutation.

If you meet an old gentleman in a narrow place you would invariably, whether you know him or not, step on one side until he has passed, keeping your eyes downward.

In a tso-i the deeper you bend your body and the slower you perform it the more formal.

If you meet a sedan chair you are never supposed to look at the person in it. It puts him in the position of recognizing you, and—according to *strict* etiquette—coming down from his chair.

The same rule applies to riders on horseback or in carts. As a general rule, however, no one practically gets out of a chair or cart ; whereas, of barrows and horses, the rule frequently is to dismount.

In cities, on the main streets, you may ride freely in carts or on horse-back ; but in the street where you live, and on the small streets, it is always considered to be acting the big man to ride on horseback unless perhaps indeed you are just coming from a very long journey.

In the country, so long as you are on the great roads, you may ride on horse or cart, in chair or as you please. On all the small roads and paths, however, in this part, you should get down off your horse or barrow and walk as soon as you reach the border of a hamlet or village. This custom may not be universal, but applies to this district.* It is an honor done to the residents.

Always get down from your horse or barrow, etc., when enquiring the way, or else at the very least prefix your enquiry by an humble and explicit apology for not doing so.

ENTERING OR RETIRING FROM A ROOM.—I now suppose a room fitted up in the usual Chinese way—a table against the wall opposite the door, a chair on each side of the table, and a 'cha chi tzu,' each with its pair of chairs on each end of the room. This is about the right way for the place to be furnished ordinarily.

If there be no one else present, the host and guest sit on either side of the table—the host always having his left arm toward his guest. "The upper seat (place of honour) is generally to the left of the host, though in some cases the arrangement of the room makes the right seat, as furthest from the door, or from the outer wall, the place of honour." Sir Thos. Wade.

Suppose there are five guests and the host, i.e., an occupant for each seat, then the difficulty would be to arrange

* What is here written is the custom in the province the writer has worked in (Shantung), but this, and doubtless very much more in these hints, each must verify for himself in his district.

the guests properly. The method would be as follows: In such a case pitch upon the leading man and urge him to seat himself in the most honored place; the other guests will then, with a little pressure, arrange themselves in their proper positions at both ends of the room. Of course there will be a good deal of fuss before all this is accomplished, but you can slightly urge matters by pointing your guests to their seats or by motioning to sit down yourself for a second and then rising immediately to make a further request, with a volley of polite assurances.* The host in such a case will seat himself on the lowest seat nearest the door on the left hand side of the door as you go in.

In Chinese rooms, other things equal, your left hand side as compared with your right hand side (but the inner as compared with the outer seat), is *always* the place of honor.

How to drink Tea at an Informal Visit.—Ordinarily when the servant brings in tea either the host or his servant may pour it out according to the degree of familiarity desired. As soon as the tea is poured out the host will take his cup and motion with his head to the guest, which he will understand as an intimation to drink. Both will then raise their cups, keeping their eyes upon each other in much the same way that the French drink toasts. The host always leads the drinking. During the conversation the host frequently sips his tea, but always looks towards his guest before doing so, who follows his example as to frequency and amount drunk.

As the cups are emptied, the host (if no servant is by) should stand up and refill that of his guest, who likewise stands up, puts forth his hands at both sides of his cup as if to assist, and motions the host to be seated, saying something polite; the host always asking him to be seated and in no case to trouble to stand up.

Drinking, etc., at a Formal Visit.—In public visits, and when there is some formality or business, the servant will bring in the tea and place it before the host and guests. If the host desires to be specially attentive he rises, meets the servant, takes the cup and places the tea before his guest, or before the chief guest, and the more formally this is done the more honour is shown. The guest of course always rises in such a case. Neither drink the tea then, but at once proceed

* You should be very ready in the use of complimentary phrases.

to conversation or business. As soon as either party considers the business sufficiently well settled and is desirous of concluding the interview, a motion is made with the head, a significant look given across the table, and the other is invited to drink. If, however, either party is interested in not cutting short the interview, and wishes it prolonged, he is at liberty, although drinking, to ignore the signal, and after drinking to go on talking as before.

Smoke and tea always go together. To ask a man to drink tea and not to smoke would be considered a breach of politeness. A pipe should always be at hand and a servant kept in attendance with it whenever any guest of importance is along. It takes a well trained servant of a distinct *order* to do this, as he must be ready with his lights and keep the guest continually supplied. This is reckoned a very low kind of business, and ordinary servants would not willingly do it, considering themselves demeaned by being asked. It is decidedly desirable to smoke at least a whiff or two with your guests if you can at all. Enquire as to how to hold your pipe when getting or giving a light.

In going to a town for the first time many persons will come to see you, but will neither drink nor smoke, because they suspect your things of being drugged (1888).

Mohammedans will refuse everything of this kind, on religious grounds—esteeming your vessels "unclean."

In offering anything to your guest, whether it be tea, a pipe or anything else, the offering must be made with both hands. To offer with one hand is impolite.

RETIRING FROM A ROOM.—There are two ways of leaving a room—the formal and the informal way.

The Formal Leave-taking of a Visitor on Foot.—The guest after an intimation that he is going, rises, faces the host and makes a tso-i to him in the room. He then walks towards the door, turns round towards his host just as he is about to cross the threshold and requests him to return. The host insists on accompanying his guest, or returns, according to the degree to which he wishes to honour him. If the host goes out with his guest the latter faces round and requests him not to go any further at every door they pass through ; three times being the correct thing usually. When the street is reached that is of course the end of the matter. If the guest has made a tso-i inside the room, all he will do, when he reaches the

street, will be to put his arms by his side and eyes downward, stand for a second facing his host, and depart.

The most polite way a guest can take his final departure is to then move six or seven steps from the door, turn round and again salute his host with an inclination; he being still standing there expecting this.

The guest it is who always regulates the cordiality and formality of the *leave-taking*. The host but acts as he acts.

INFORMAL LEAVING.—The guest does not tso-i in the room, but both host and guest rise and kung-shou to one another in the room. In departing the guest makes the customary requests to his host not to accompany him, and then, very frequently, if the parting has been informal inside, it is more formal at the door.

How far the host goes with his guest towards the street door depends upon the relative social positions and intimacy of the host and guest and the degree of honour desired to be shown to him.

The minimum amount of politeness is to stand just outside the door of the room in the court and give a slight bow as the guest departs.

A Visitor in a Cart or Chair.—It is very polite when a guest arrives in a chair to send out and have it brought into the compound and not left on the street. When he departs the host should escort the visitor to his chair.

The occupant of the chair having crossed the chair poles and got to the chair, enters it backwards and *never* turns round in the chair. The host steps in front of the chair, to one side, and just as the bearers are raising the chair to their shoulders, makes a tso-i. The occupant of the chair loses no time, raises his hands concealed in his sleeves before his face, smiling and bowing towards his host through the glass as the chair departs; the host also simultaneously makes a recognition. This should all be done quickly and not to keep the host waiting, and if the bearers are slow or clumsy, the occupant had better not wait, but first bow to his host in form, when he may depart. Remember it is the visitor who releases the host to go back.

A Visitor on a Horse.—If a superior brings out an inferior to his horse as soon as they tso-i the superior returns before mounting. If he wishes to be very respectful, he still stops by the horse, and as soon as the guest gives a kung-shou from the saddle he goes.

N. B.—When the guest makes a tso-i to the host at the street door the host returns immediately, never waiting; so also does the guest, going and not looking back.

When there are several visitors in a room and one host, or where one visitor goes in among a number of persons who are all connected with the host whom he is visiting, then one tso-i in the direction of the host is sufficient, both on entering and retiring, adding perhaps a few general bows all round.

If, however, there were only two or three people it would be necessary to tso-i to each.

When about to visit a person of rank, or to pay a visit on important business, it is well to make an appointment beforehand.

On newly entering a town the commencement of all acquaintance rests with the new arrival and not with the residents, though sometimes they take the initiative. To be delayed excessively at the door or in the guest room when making a call, is not a good omen.

On being shown into a room where there is no one, always take the seat which is lowest and nearest the door.

The length to which the host comes out to meet his guest on his arrival, indicates the degree of respect desired to be shown. There are no formalities observed outside, beyond the host yielding the road to his guest at each gateway passed. When thus meeting, the parties, if on formal terms, merely stand for an instant in the usual posture, eyes down, and then go in.

If one guest retires and the others remain, only the host escorts him out, leaving the others inside while doing so, but often not going out at all owing to visitors still waiting inside.

All Chinese on entering one another's rooms, even when living in the same compound, will first give notice of some kind, generally a cough just outside the door, or a knock.

If you have any important private or secret business to talk over, do not mind requesting that the servants be ordered to retire. Either say: "There are too many eyes and ears about," or request to be taken deeper (farther in) into the house to a more retired room. This last is best.

Formal visits are, as a rule, always paid during the forenoon, but it is not considered polite to visit an official before half-past ten or eleven, because their duties keep them up late at night.

Frequent reference to the eyes having been made it should be stated that, in formal saluting it is considered presumptuous

to look a person straight in the face or smile much, so they generally look *not higher than* about half way up the body as being deferential.

CARDS.—Cards should always be of the correct size, be well written and printed on good paper. On the back there should be stamped a phrase to the effect that the card could only be used for visiting purposes so as to prevent it being used for improper ends by underlings.

On making a formal visit a man wearing a dress cap and boots should follow you, carrying your card in a card case, but going ahead of you when he nears the place you are going to visit.

Whenever you send a card to a person be sure you receive one in return, as this is the only ordinary guarantee that your card has been delivered.

Always send back a card when you receive one, whether with a present or otherwise.

If you receive a "shu-pen," and circumstances warrant you in not seeing the party calling, say to the servant that he must "tang-chia." If the officials of the district call at your door complimentarily, it is considered right to send out such a message, as you are not considered worthy to entertain them. Of course if they have business, or send in a very pressing message to see you, they must be seen.

The more promptly a visit is returned the more polite it is; even within an hour or two afterwards.

In first visits made in strange places, or in proportion to the degree of formality desired, or to newly come officials, you use the shu-pen.

On New Year's morning you should send your card to people whom you ought to visit, and then call upon them three days after or so.

Women visit on or about the sixth day.

PRESENTS.—A card must always accompany a present. As a rule acquaintance always precedes the making of presents, but circumstances are conceivable where this is not so. When in a new place, the extent to which you make or allow yourself to receive presents, will show the extent to which you wish to be friendly with the people.

A present of equal value with that received must always be returned.

If you have no acquaintance with a person, and desire none, it is allowable to refuse a present or any part of it.

If you are partially acquainted with him, you retain a part and return a part. The more you return, the cooler your attitude.

If you wish to have nothing to say to a person, send back all his present.

If you do this to a person with whom you are acquainted, it is a studied insult.

Presents are made before New Year, the fifth of the fifth moon, and the fifteenth of the eighth month. The largest presents are made at New Year. Whoever sends the present first is acting the most friendly part.

The ordinary rule for a present is, that it should consist of at least four kinds of things, be suitably folded in red paper and sent on a tray covered with red felt. Of course when you decline a present you use the usual phrase "pu-kan-tang." This phrase covers a lot in the way of getting out of things you don't want.

When you receive a *souvenir* there is no return present, *e.g.*, on leaving to go home, etc.

It is very polite to send presents after births, and at marriages, or burials. On such occasions there are no return presents.

Birth presents are made when a friend's child attains the age of one hundred days. It is the custom in China when travellers run out of money to help them with a gift or loan, which is seldom or never repaid. This is a very important thing in China, and is thought a great deal of, owing to the exigencies of travel and the uncertainties of the climate and communication at certain seasons. Poor scholars often thus run short.

Chinese will often put themselves to a great deal of trouble for you and will receive no money for it, but they will accept a present. Presents will accomplish much that money cannot.

The thing that an official can accept in the way of a present, while in office, is a book or number of books. The servants who bear presents always receive a douceur. The rate is about as follows: Present from an official in office, 1,000 big cash; from a large commercial house, 500 big cash; from private friends, according to position.

Presents made to you by those who manifestly can't afford them are intended to be paid for above their value or fully up to it in any case.

FEASTS AND ENTERTAINMENTS.—If the parties are *very* intimately acquainted a verbal invitation may be given before a feast, otherwise the invitation should be written on red paper in due form and in as few words as possible. It is always understood that besides the first formal invitation, on the day of the feast a messenger is sent at the time to urge those who have been invited to come. The guests are not supposed to be punctual, and it is quite the correct thing to repeatedly send and urge them to come. The cooks know, and allow for this.

The time of the feast should be about two o'clock in the afternoon.

One table consists of four or eight persons. The host sits on the left hand on that side of the table nearest the door, but at the table with his most important guests. The guests all have also their regular order for sitting at table; same as in visiting.

The centre table fronting the door has its most important place inside, away from and fronting the door; the other tables have their places of honor at right angles to that, i.e., parallel to the end walls of the room—at the ends and facing to the central table.

After the wine cups are filled the leader at each table, and the host at his own table, lifts his cup; the others following his example. Then all look round and invite each other to drink. One, or at most two, sips are taken, and the cup is again placed on the table. The host must see that the cups of those with whom he is sitting are kept filled between each course whenever empty or partly empty, and if the servant does not do so, he should rise and fill them himself. Sometimes after a round or two all agree to pass round the wine and each help himself.*

It is polite at a feast to urge one another to eat, and to place choice portions of food before others on the small saucers every one has in front of him.

The wine having been sipped, some sweets are eaten, and then the wine is again sipped.

*If you object to alcoholic beverages, just let your cup remain full. It is the Chinese practice, not the abstract principle, which is here laid down. Smoking ditto.

All those at one table eat and drink together, only taking one or two mouthfuls at a time, then laying their chop-sticks on the table, talking and sipping wine, and so the feast goes on course by course.

It is considered ridiculous or awfully greedy to eat except when the others do, and thus break the order.

If you are dining with *friends* this formality may be laid aside; after the feast is half through the host saying: "Let us eat as we please."

Before leaving the guests should tso-i or kung-shou to their host, thanking him for all his trouble.

Moving to a new residence, city, or village, the settlement of quarrels, a child attaining 100 days, adoptions, etc., etc., are all occasions for feasts.

The general order of a feast is wine, sweets, cold *entrées*, the warm dishes in endless succession, rice and tea, smoke.

NAMES.—People in China, over and above their patronymic, take various names according to their age and progress in life. These particulars you must learn from your teacher, as also how to enquire these names.

Before you meet people learn as much about them as you can. It is not polite to ask a man whom you are supposed from his eminence to know all about, as to his age, parentage, locality, and circumstances. It is very polite and very necessary to do this to ordinary people when you first meet.

It is important to learn beforehand what proper title to use in addressing people. You should learn and habitually use polite forms of address, etc.

Not only the officials but all the under-officials have their proper modes of address, both in speaking to and in writing to them.

INTERCOURSE.—*Officials* are generally addressed for the first time on red paper, and after that, by us, generally on ordinary native note paper.

We have intercourse with them as visitors, not as subjects, so that we need not kotow, etc. We claim from them only the same privileges as exist between host and visitors in any country.

In visiting officials on business, it will be understood that in many parts they seldom return a foreigner's visit. It is, however, always requisite that they should send their card.

When an official first enters upon his office, if he is of any such rank that you expect to have dealings with him, he expects a letter from you congratulating him, opening relations with him officially,* and expressing a hope that your intercourse will ever be cordial, etc. You must distinguish between your personal and private welcome to him and the business you inform him officially. An official is supposed to remain within his yamên and know nothing except that about which information is given or sent him. If you go to a town and don't notify him of your arrival, he is not expected to do anything for you until you do.

The military all rank very much below the civil officials. They always ride on horses, never in chairs. If you meet them do not look at them, even if you think you know them. No official should salute you from his horse. The military are mostly coarse and rough men, and generally speaking etiquette need not be gone into so particularly with them. There are some exceptions to this.

In China the country gentlemen and landholders are a very important and influential class, and we cannot afford to disregard them. They are the equivalent of our own squires and county families. They nearly always have some literary qualifications, are well up in etiquette and must always be strictly treated as high class teachers and as gentlemen.

Teachers differ very much. The city and the country teacher is essentially a different class of man, but the general rule is to treat them as educated gentlemen. A teacher is never considered a *hired* man. He is *solicited* by you to come and bestow on you the influence of his learning.

Merchants.—There are stationary merchants and travelling merchants. The latter generally cultured, the former often boorish. Treat them as you find them. As a general rule they are above the farmers in manners, breeding, and education. It is very seldom an error to begin intercourse politely with any one. You very soon see if you are overdoing it.

Farmers.—This class is treated with far more care as to manners than the same class in England, and under no circumstances must their rough exterior warrant careless

* "Officially," not as having, claiming, or pretending official position and rank, but as representing interests which *he* is officially concerned with in many ways.

treatment. The coolie who himself has no manners comparatively is a perfect critic of those who have, and loves respect dearly.

If a high class guest, not holding official position, enters an assembly of say from four to ten persons, no special distinction is made between him and the others except as to the seat you and the others accord him spontaneously.

Work people and servants should be carefully selected, because we are judged by the servants we are seen to have about us.

The Chinese servants are fond of cheerful masters. When you return home they always seem very glad to see you, and they expect you to manifest a reciprocal feeling. They are fond of a word of praise when they do anything extra for you. The "lot" and "right" of a Chinese are much more strictly interpreted by them than we are wont to recognize.

They attach far greater value to presents in kind than they do to the same amount of money given in the form of wages.

A great virtue in dealing with servants, is to have an easy manner in ordering them.

If you leave home for any length of time, take some notice of your servants when leaving.

In coming from the West to China it is necessary to state that the most frequent error foreigners fall into is a harsh, exacting manner with their servants. This is exceedingly to be deprecated. It is the very opposite to the easy going way they carry on matters among themselves, and as it gets to be quickly known among your neighbours, soon creates a feeling that is working against you just where you should be best loved.

DRESS.—Have your clothes of proper cut and tailor-made, not home-made.

Never wear your stockings over your leggings.

The northern leggings are low and big in the calf.

The southern leggings are high and close fitting.

It is not proper to go without leggings, or to have your trousers unbound at the ankle. Only scamps and coolies are seen thus. Only certain colours are permissible to people of certain ages, and other colours not so. Always be sure that you are wearing colours suitable to your age and position.

Skin garments are seldom worn until a man has passed forty or forty-five. It is considered injurious to wear skins all the winter when a man is young.

If you are living in a city where appearances have to be studied much, get your servant to straighten your clothes before you go on the street. A belt is always worn with lined or wadded clothes, and literary men should always have their gown plaited in two folds at the back, called in English a "box plait." A ma-kua-tzŭ, and not a k'an-ch'ien, is the strictly correct thing. The 'kan-kien is worn more properly indoors as being a convenient dress.

Full-dress, or official clothes, are worn on all extraordinary, formal or state occasions.

When travelling you may visit an official in ordinary dress, even if for the first time. After the first visit, it is not necessary to wear full-dress suit continually. When you wear boots no leggings are necessary.

Under the full-dress split p'ao-tzu is worn a tan-kua. Your p'ao-tzu is always girt with a belt, not a sash.

Over the p'ao-tzu goes the wai'tao-tzu.

In summer the clothes are made of gauze only.

The next heaviest thing is single silk suits.

The next heaviest thing is light lined silk.

The next heaviest thing is wadded clothes, and the next skin-lined.

Each kind of clothes has its proper season when it should be worn, both in full and ordinary dress. The hats are all changed on a given day. Ask.

In seeing an official the degree to which you turn up your cuff is the degree to which you stand on your dignity and *vice versa.*

After the death of an Emperor no red is worn for some time in full dress.

It has been found unadvisable to sell books with red covers after an Emperor's death.

No one over twenty wears bright red or distinctly reddish colours.

The wai'tao-tzu of the dress clothes has always to be a dark mulberry-color of whatever material.

To keep on the hat is respectful. To take it off is consulting your own convenience. Wait till you are asked to.

To wear spectacles in the presence of guests is disrespectful for the same reason. If you are short-sighted just remove them for a moment, allude to it, and replace them with a polite apology. Meeting in the street do the same.

We are literary men, and unless we wear a button in our hats they do not understand that we are properly literary men.

In my opinion, considering our education and position, it is not improper to wear an ordinary gilt literary button.

NOTE.

The foregoing deals only with the forms of intercourse and does not profess to touch on the underlying principles. There is, however, one principle of Chinese intercourse that so dominates all others that I must say something on it. It is known as "face." In all intercourse and business the Chinese prize "face." If they are in the wrong they are generally content to endure the results, provided they are left a good "face." If they negotiate and fail of their object, they still want their "face" not taken away. If they are to be reproved or discharged, they like it best if it is done, so as to raise the blush of shame as little as possible. They hate disgrace and shame, exposure, and the ignominiousness of loss more than the loss itself. This has become a very tender spot in the Chinese character. They do not object to right and justice, but their face is to be saved. The existence of the "middle-man," the wide patronage of "arbitration," is largely connected with the existence of this sentiment. It is here explicitly alluded to in order to emphasize that there is in them a deeply seated and complex sentiment of this kind, so that those who have to deal with them may never for a moment be unmindful of its existence. Nothing is here said as to the degree of consideration to be given to this factor by various persons dealing with the manifold circumstances of life; attention, however, is called to it, so that no one shall be in ignorance of how a Chinese will regard actions that show no consideration for his public reputation among his fellows.

A. G. J.

August, 1888.

Seekers After God Amongst the Chinese.

BY THE REV. I. GENÄHR.

(Concluded from p. 477, September number.)

IN strict obedience to the Mahâyana commandments, all communities of the Lung-hwa society are zealous in enlisting new members. An argument often used by propagationists to entice neophytes, is that the abstaining from animal food promotes bodily health and gives physical and mental quietness; and in proof of this assertion they point to their own cheerful temperament.

The admission of candidates for membership is called at some places Kui-i (皈依), "Taking Refuge." It is considered to be of the utmost importance, as it opens the path of Salvation. But no one can find admission without the intervention of a In-tsun-su (引進師), or "Introductory Master," a notable male or female member who proposes him and warrants his good faith.

As a rule several candidates are initiated at the same time. They range themselves in two groups before the altar at which the Fa-to-su (化度師), or "Master of Conversion," is officiating, in kneeling attitude; the women on the right, the men on the left, all holding burning incense sticks in their folded hands. The initiator mumbles a series of formulas, purporting to make the Saints descend and settle in their images. He then mounts a kind of low platform, on which a chair is put ready for him and a small table. From this pulpit he delivers a short sermon on the excellence of the doctrine of Buddha. This is followed by an examination of the candidates, which at the same time answers the purpose of a confession of faith:—

Q. Now may I ask you, ye worthies in both groups, which favours in this world are the most important?

R. The four favours.

Q. Which are they?

R. That heaven covers us, and that the earth bears us; that sun and moon shed their light upon us; that there exists water and land belonging to our Imperial Sovereign; that our parents have given birth to us.

Q. And how can these favours be requited?

R. "We certainly must abstain from forbidden food and accept the Commandments."

"Our Holy Founder," the Initiator continues, "has bequeathed to us three Refuges and five Commandments. Listen attentively! The first Refuge! Knock your heads against the ground [here the prostrated candidates three times in succession touch the floor with their foreheads] and take refuge in Buddha! This Buddha is no buddha modelled in clay, or carved in wood; neither is he a buddha painted on paper, or cast in brass. This Buddha is the model of the world, who introduces us into the gates of the Law. The Buddha of whom I speak is the Buddha who preached the Law in the park of (prince) Teta for the benefit of men and Devas. Buddha is Intelligence, and Intelligence is Wisdom; the man who possesses the spiritual Intelligence which gives Wisdom, can study (that Law), master it, and practise it. This is the bright Buddha, venerable, pure, who appears by the cultivation of your own minds."

Then follows the second and third Refuge, closing with the words:

"Buddha, Dharma and Sangha" (佛法僧, the Triratua of Buddhism, called San-pao 三寶, or "Three Precious Ones"); "believe in them and admit them into your hearts. Ye may not seek them outside yourselves; ye may not find them outside you."

The first part of the initiation is herewith finished, and the candidates by confidently and reverently throwing themselves into the arms of Buddha, his Law and his Community, have formally entered the Church. The way to Salvation now lies open before them; but no progress can be made on it unless by a faithful obedience to the principal Commandments. So these have to be solemnly accepted.

"The three-fold Refuge having now been taken," thus the Initiator continues, "listen to the five Commandments and accept them. According to the first of these, it is not allowed to kill any living being or destroy any life. This Commandment bears upon benevolence (仁). The Highest (heaven) has for its fundamental property the love for all that lives; the (ancient) Sages also had a compassionate and sympathetic heart; for Çākya and the old Patriarch, compassion and pity were the starting point, and the means to reach Salvation were their gate.

See, the four classes of living beings that move in the six roads of transmigration, were in the past ages corporeal men, who because of greed or error did not awake; they heard (the doctrine) preached, but did not turn heads; hence on losing their human bodies (at death) they fell in the revolutions of the wheel of transmigration. Therefore, ye abstainers who accept the Commandments, I exhort you, before all things, learn to make compassion and pity your starting point, and Salvation your gate, and earnestly remember that you may kill no living creatures, nor destroy any lives."

Next comes the second Commandment, bearing upon righteousness (義): do not commit theft; the third Commandment, which answers to ceremonious conduct (禮): be not lustful; the fourth Commandment, bearing upon knowledge (智): be not light in conversation; and lastly the fifth Commandment, which bears upon belief (信): do not use strong flavoured vegetables and alcoholic liquors. Under this last commandment we find the remarkable statement: Siu-che-nei-shi-t'ien-t'ang; puh-sin-tsin-shi-ti-yuh (信者乃是天堂不信就是地獄), "They who believe, shall gain the celestial halls, but they who have no faith, shall go to hell."*

After furthermore inculcating the six prescriptions of the Sage Edict, viz., "show submissive devotion and obedience to thy parents, honour and respect thy superiors, foster unity and harmony in village life, instruct thy children and grandchildren, quietly apply thyself to thy trade, commit no wrong;" the attendants solemnly chant a verse, and then the Initiator proceeds in exhorting them to remain stedfast and by no means to lend an ear to the opinion of outsiders. Fearing that in the long course of years their hearts may go astray they are required to pronounce a curse, closing with the words: "Should I do any of these things, then may each time such and such a curse befall me in punishment."

At this imprecation of evil, which everyone may make as terrible as he likes, all bystanders exclaim: O-mi-t'o-fah (阿彌陀佛), i.e., Buddha Amita. Then the novices invoke their Lord Buddha and other deities of their faith to be present and to witness their doings clearly.

After the oath or vow has been taken, the Initiator utters a series of wishes for the welfare of the new disciples, which

* It would be interesting to learn whether this or any sect ever had any connection with Christianity.

are followed by a unanimous O-mi-t'o-fah, resounding through the hall, and the prostrate novices, to thank him, bow their heads three times to the earth. A general Sutra-reading brings the whole ceremony to an end.

This initiation-ritual, taken almost *verbatim*, though a good deal shortened, from Chapter VII of De Groot's Book, bears evidence in itself that it is no invention of some small, isolated religious club, but rather the property of the whole Lung-hwa religion. As a matter of fact it is nothing else, as De Groot shows convincingly, than a subdivision of the consecration-ritual of Buddhist monks.

After their admission to the discipleship of Buddha, and in order to promote their individual and mutual Salvation, the newly initiated are expected to attend the religious meetings for the worship of their Saints and Buddhas and for the reciting of prayers. These meetings do not generally take place on fixed dates, but at the convenience of the participators. Moreover, the sect has a number of so-called Pāi-king-jit (拜敬日), or days of worship, being calendar days devoted to the worship of special Saints, altogether sixteen. On the four annual days, specially devoted to Kwan-yin (觀音) and Buddha Amita, a meeting takes place, which is followed by an after-meeting, called that of the Pan-ye shun (般若船), "the Ship of Pradjna or Wisdom," i.e., the highest of the Pārami or perfections by which Nirvâna is reached.

"A small barge or boat of bamboo and paper, intended to convey departed souls to the Paradise of the West, is placed in the open court in front of the hall. The sails, flags and other parts of the rigging are decorated with inscriptions bearing upon this spirit journey. As the rudder is a paper effigy of Kwan-yin, the high patroness of the Mahâyana church, and as such, supreme guide of its members on the road to Salvation. Her satellite Kwan-shen-tsai holds the sheet, her female attendant, called the Dragon's Daughter, stands on the fore-ship, holding up a streamer on which is written: Tsieh-yin-si-fang (接引西方), 'Be admitted and introduced into the West' (the Paradise). Several other Buddhist saints do duty as sailors. Round this Bark of Mercy (慈航 the members of the sect range themselves, and under the guidance or not, as the case may be, of one or more of their number, who are consecrated monks, they hold a series of Sutra-readings, interspersed with invocations and Tantrani, to induce the holy Kwan-yin to take souls

on board and convey them to the land of bliss. And finally, under the shout of O-mih-t'o, repeated many hundred times, the ship, with all its contents, is burned on the spot. Thus through fire and flame the Bark of Wisdom plies right across the sea of transmigration to the promised Nirvâna, where the highest Intelligence prevails. If the sea-shore is near, the bark is sometimes launched there on a plank and allowed to drift away with the tide."

Another solemnity, performed on many of those festivals, is called Pai-ts'ien-fat (拜千佛), "Veneration of the Thousand Buddhas." The object of this "veneration" is to obtain pardon of sins by exciting internally, at the invocation of the different Buddhas, a feeling of deep repentance. It is therefore called "The Sutra of Repentance of the Names of a Thousand Buddhas" (懺悔千佛名經).

As in the meeting-halls on days of worship, so in private houses Sutra-readings form an essential part of the great practice of Salvation. But strange to say the understanding has nothing to do with the meritoriousness of the pious work. He who proclaims the sacred books which make known the roads that lead to Salvation is deserving in the highest degree. What does it matter whether he understands what he recites? The mighty salvation-working power contained in the Sutra loses nothing by it, and moreover—who can tell?—perchance there are myriads of unseen beings on the spot listening to the recital and obtaining Salvation thereby.

Very zealous sectaries recite at least once a day; many do so twice in the morning and in the evening, not counting the extra-readings on calendar feast-days and sundry special occasions. Such occasions are times of sickness, or when the realm is in danger; times of rebellion; birthdays of parents, brothers and religious teachers; and every seventh day after their death until the forty-ninth; meetings designed for the seeking of Salvation by avoiding sin; when travelling for one's livelihood during conflagrations, inundations and epidemics, etc., etc.

For those who cannot read, or cannot learn Sutras by heart, there exists an easy and therefore very popular method of obtaining Salvation. This consists in repeating hundreds and thousands of times one and the same Saint's name, with the prefix Nan-wu (南無), which means "Hail," "Adoration, etc." And here the name of Amita, the Lord of Paradise, is of

paramount efficacy. Women in particular try to gain Paradise in this way, especially slave-women, who have no leisure hours to set apart for religious exercises, but can at all times, while engaged in their domestic work, easily mutter Nan-wu O-mi-t'o-fah.

The sketch given so far would be incomplete if I should not add a few words on the observances of the sect on behalf of the dead. Here again we are indebted to Professor De Groot for much reliable information, from which I select a few interesting items.

Though Confucius and his school have written or said nothing of importance on the life hereafter, the great question which occupies the minds of the Chinese people, and especially of those who strive after ideals, has always been : what will become of my soul and body after death ? Its strong motive for joining the sect is, with many, specially women without children, the well-known fact that but for the religious community in which they have taken refuge, only a trifling sum would be spent on religious ceremonies on behalf of their departed souls. These begin with the washing and dressing of the corpse by the members of the sect. After this has been done, the saving-process of the defunct begins.

The death of a Buddhist who walked in the path of Salvation is called "deliverance from the ocean of earthly woe," "transition from an existence of imperfection and misery to one of perfection and felicity," and therefore a most joyful event. Hence unless they are not members of the sect the relatives of the deceased do not spend the day in loud wailing and weeping, as Confucianism urgently prescribes ; and the inscriptions on red paper adorning the doors of Chinese houses are not replaced, as in the case of other people, by such on white paper as a sign of mourning. Mock paper, which no ordinary Chinaman will omit to burn in large quantities to enrich his departed in the other world, is not used by the sect, as the Commandments of their religion bid them loathe riches. According to the books of the sect the inventor of this paper-money was plunged into hell, as was the inventor of intoxicating drinks, and cannot be delivered from there by any means whatever.

When the body has been placed in the coffin, a "document for the journey home" (歸家文單), as it is called, is hung round its neck. A copy of it is forwarded to its address in the world of shades through fire. A series of letters to Kwan-yin,

Amita Buddha and other Saints of the sect is added to the document, wishing the departed soul good speed. The coffining of the body and the nailing down of the lid is accompanied with rigorous Sutra-reading, after which a service is celebrated, which has for its object to convey the soul into Paradise. It is called 轉西方, "Going or sending Home to the West." The same allusions to Paradise and the journey thither are exhibited on the banners carried in the burial procession by some members of the sect or bald-headed boys. Some of them run thus: 登極樂國 "Ascend to the Realm of Highest Bliss;" 樂歸西土 "Return Joyfully to the West;" 接引西方 "Be introduced into the West" and others. In this connection "West" always means Paradise.

On the way to the grave suitable verses are recited at intervals until the grave is reached, when the members all unite in one final rigorous recitation of Sutras and Nan-wu O-mi-t'oh-fah (南無阿彌陀佛), therewith ending the whole ceremony.

I have done, and I hope I have not entirely failed in showing you that sectarians in China are not merely idolaters and nothing more. Many of them, no doubt, are foolish and superstitious enough, but even such may often be more hopeful characters than the average Confucianist, who in his own conceit denounces them all as "Heretics" (邪教人), and as "Not Correct, Not Right" (不經; 不端), or as "Left Tao" (左道), that is to say, doctrines inferior to the one true orthodox and classical Tao of antiquity. There is more inquiry, receptiveness and earnestness among them than among any other class in this land, "Weary of a human society, where selfishness, untruth and mercilessness reign supreme, they dream of something better and higher and expect to find it in a doctrine of Salvation founded on the Universal Law as it has existed from all eternity, a Salvation obtainable by practising that which destroys worldly evil, namely, compassion for all that breathes, love of truth, continence, suppression of selfish desires, prayer-reading, the seeking of help from Saints who have already cast off the trammels of earthly woe. And, prompted by the principle of universal altruism, they betake themselves to their fellow-men to make them participate in the blessings of Salvation by introducing them into the meetings devoted to such pious work. And though the arm of the Law has rudely interfered many a time with the rope, the scourging-rod, and banishment, Sectarianism is not destroyed, but still

stands a powerful witness to the fact that religion, nourished by a desire for a higher good, dwells in the hearts of the Chinese nation, nay abides therein as a fire which the rude foot of a Confucian mandarinate is unable to trample out."

The "only *living* sinners in China" sectaries have been called, which can only mean that their consciences are awake and that their religious instincts feel unsatisfied by what the three prevalent religions offer to them. As yet but little has been done for them, though there is much encouragement to work amongst them. Speaking of the Sien-t'ien sect, De Groot says, that its members showed a marked sympathy for the Christian doctrine, and that he found a good number of them somewhat acquainted with the Gospel, translations of which were distributed by the missionaries all around with a free hand. Some of his acquaintances knew whole passages of the Bible by heart. He is quite sure that if missionaries would make the sects their field of labour, converts would flock to them in considerable numbers. A missionary who has known some of the best and most consistent Christians to have been once devoted followers of these sects, has expressed it as his opinion that a large number, perhaps a majority of the most thoughtful, devout and earnest *seekers after God* are to be found amongst them. There is, I know very well, another way of looking at the sects. The one presented to you in this paper, is the sympathizing and favourable view, enabling us to meet them in a Christ-like spirit, so that we may attract them and lead them to know the living God for whom their souls cry out unconsciously, that they may enjoy the unspeakable blessing of communion with Him.

Paul was already several weeks in Europe, especially in Philippi, but there was not yet an opening for the Gospel among the heathen. Paul made no attempt to preach to the heathen; he did not open a chapel, nor begin a school; * * * nor followed he any new plan which has to be rediscovered before the world can come to an end. He prosecuted the truly apostolic method; he *waited* quietly until the Lord led the way. Not that I wish to denounce modern methods. . . . Work is done by others than the apostles; there are also some good results from such work. But each worker has to ask himself how much of his work is God's work and how much belongs to human nature and to the fashion of this world which will perish with the present state of things. *Waiting* till God leads on is not idleness; he who waits for God has to be on his watch and be prepared. Soldiers have their duties not only in battle but before and after battle. Christ is our only leader. The order of battle should come from Him. We should cautiously examine our own plans in regard to their origin and nature. Let us be genuine followers of Christ.—From Dr. Faber's "Paul the Apostle in Europe."

To the Memory of the Rev. J. L. Whiting, D.D.*

BY REV. W. A. P. MARTIN, D.D., LL.D.

Debarred by distance and the heat of the season from personal attendance at the funeral of my lamented friend, I sent a short address to be read on that occasion. It was nearly in the following words :—

There are few that feel the loss of Dr. Whiting's society more than I—for nearly forty years we have been bound together by a growing friendship. Happily the severance of such ties is not eternal. When a sunken ship is raised to the surface her broken chains are renewed. So in this instance the triumph of the last enemy is not final. Christ has overcome the power of death and given us an assured hope of a life beyond the grave. Let this hope be our consolation; and let it encourage us to follow the example of faith and patience which we have had in the life of him for whom we mourn.

A Christian strong in faith he was in every sense a strong man. To a bodily frame of uncommon muscular force, he added a mind of more than ordinary vigor. Keenly logical in his mental habits, his favorite studies were theology and metaphysics. It was this taste that led him to render into Chinese the great work of Dr. McCosh on the Divine Government, a work which now that China is waking from her lethargy, may yet serve to resolve the doubts and to confirm the faith of her inquiring scholars.

For a task of this kind Dr. Whiting was well qualified by a superior knowledge of the classic language. His command of the spoken Chinese—the mandarin of Peking—was also well nigh perfect.

Of his manifold labors, there is no time at present to speak in detail. We may, however, affirm that in the pulpit, as a preacher; in the class room, as a teacher of theology; and in itineration, in contact with strangers, he everywhere impressed the Chinese as a man of more than ordinary earnestness and power.

It was a warm-hearted letter of Dr. Whiting (written last year from Shun-te-fu, where he was planting a new station) that induced me to think of renewing my connexion with the Peking mission. On my arrival no one gave me a warmer welcome, and to me the prospect of spending together the evening of a busy life was very pleasing. For him alas! how soon the sunset! For me how deep the disappointment!

To both of us a wise providence had assigned not the short trial of martyrdom which we so narrowly escaped, but the harder task of "bearing a heavy burden over a long road."

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*For some months Dr. Whiting had been in feeble health; but at Peitaiho he appeared to rally, and he seemed to forget his own ailments in the interest which he felt in the hopeful changes now taking place in China. His friends too had begun to anticipate for him a new lease of life. But on Saturday, the 25th inst., they were startled to hear that he had been found dead in the shallow water at the beach. Like Bishop Heber, he expired in his bath. Heart failure is given as the cause. He was, I think, in the 72nd year of his age, and the 38th of his missionary life, having arrived in 1869.

Farewell my friend and brother! You have found rest at last in the joy of our Lord, while I, though older than you, am left to tread the dusty road. To this *adieu*, it is, thank God, the Christian's privilege to add an *au revoir* as we look to the day, not far distant, when we shall meet again.

No new recruit can fill the place of an experienced veteran, but let me express the hope that our new recruits will rise to the height of the fallen leader. May they, like him, be men of trained talent and of untiring devotion to the cause of our Master.

PEARL GROTTO, NEAR PEKING, *August 27th, 1906.*

In Memoriam.—Mrs. Alice S. Davis.

BY REV. HAMPDEN C. DUBOSE, D.D.

At the Centennial Exposition in Philadelphia, 1876, two young lady visitors were introduced to each other by a mutual friend, and casually in conversation they found out that each was considering the question of offering herself for work in China. From that day their souls were "knit" together. They were appointed together by the Presbyterian Board in New York; they came together to China, arriving February, 1878; they were married at the same time, December 4th, 1878; and together they spent most of their missionary life in Soochow. The one was Mrs. Alice S. Parker, the classic scholar, the gifted teacher, the earnest labourer and charming friend, who entered into rest in the summer of 1901. The other, the subject of this sketch, was Mrs. Alice S. Davis, the wife of Rev. John W. Davis, D.D., who died March 10th, 1906, in the 56th year of her age.

Left an orphan in her early years, Mrs. Davis was adopted by her maternal aunt, the wife of Rev. James A. Reed, D.D., who for ten years preached at Wooster, Ohio, and afterwards for twenty years was the pastor of the First Presbyterian Church, Springfield, Illinois. Her home associations were with the Manse—its sacred environments, its multitudinous calls, its ministrataions in sorrow, its social duties, its literary surroundings, its ministerial visitors, and its holy influences. Suffice it to say our friend was a pattern of good works to the youth of the church, with whom she was a great favourite.

Her gifts and graces specially shone forth after she had a home of her own. Quick in her movements, active in her labors, gentle in her manners, joyful in her disposition, merry in her conversation, prudent in her speech, helpful to her neighbors, weeping in sorrow as easily as a child, a kind nurse by the sick bed, a lover of hospitality, she stretched out her hand to the poor, looked well to the ways of her own household, and husband and children blessed and praised her.

She loved the Chinese people and exerted a wholesome influence over those with whom she came in contact. She spoke well in the native tongue, and her two day-schools were of a high order of

excellence. She was always at her place by the organ at service, and exhorted the women to choose that good part which shall never be taken away from them. Her love of her chosen work continued to the end. Her pastor, Rev. O. A. Hills, D.D., wrote after her departure that "her interest in missions was constant and deep. A few weeks before her death, at a meeting of the Ladies' Missionary Society which she attended, all were impressed by a prayer in which she showed a deep insight into the Chinese situation and a warm concern for the success of Chinese missions."

As a mother the finest traits of her character were displayed. Self-denying almost to a fault, watching over her children with anxious solicitude, joining most heartily in their sports, aiding in their education, never seeking her own but that which was beneficial to them, with wise counsel and holy example she strove to fit them for the highest possible sphere of influence in the church which she loved so dearly.

When they returned home to school she went too and abode with them in Wooster, Ohio, the home of her childhood, where she made a home for them. Though in feeble health for some years her great desire was to come back to China to join her husband at the Theological Seminary at Nanking and her son, Prof. John W. Davis, and bright and cheery were her letters, full of expectant hope of the family reunion in July. But just before the graduation of her daughter, Miss Alice, while seeking the mild winter in the "Sunny South," at the home of her brother-in-law, the Rev. W. H. Davis, pastor of Sharon Church, she was called to a heavenly mansion and her body was laid to rest in the beautiful Elmwood Cemetery, Charlotte, North Carolina, awaiting a glorious resurrection.

One by one the little band, who in the seventies laboured in Soochow, are "gathering home."

Soochow.

In Memoriam.

REV. M. B. DUNCAN, M.A., LL.D. (GLASGOW).

BY REV. E. MORGAN.

Every life has its pathos. None more so than that which is cut off in its prime. Particularly is this felt in the case of those who are stricken down in the midst of great usefulness with lives rich in varied experience and minds that have reached the culmination of their powers. Equipped as they are to do "greater things" and ready to exhibit to the full those powers with which they have been purposely endowed to help and lead their fellow-men, their early death brings a keen sense of poignant grief. Though we may not question the inexorable decrees that regulate human life nevertheless we stand perplexed before such apparent wasteful extravagance of nature. Such are the suggestions that spring up when

we think of the death of our friend, Dr. Moir Duncan. The years of his life were lived strenuously, leading us to expect much more in the coming years than even he had accomplished in the past.

In his case truly "the child was father of the man." For as a lad working on his father's farm he felt the irresistible call of the vaster world and saw a horizon wider than that which bounded his early surroundings. He early responded to the promptings of nature. The resolution to seek a larger field of influence and opportunities was matched by a will equal to overcoming all the difficulties that stood in the way. It was by no means easy for him to link himself with the larger world. Early left an orphan he had to fight his way from obscurity to publicity, from a very circumscribed sphere to one of much larger influence and power. His advantages were few, and after some years' business experience he entered the Baptist College of Scotland and graduated in arts in the University of Glasgow, taking prizes in English and philosophy. He also took the science course, but without a degree. From Glasgow he proceeded to Mansfield College, Oxford. Principal Fairbairn was much impressed by his great ability and equal industry. As a student his force of character was always felt. He particularly appealed to young men in his preaching. Whatever he did, was done thoroughly. When in Oxford he also studied Chinese under Dr. Legge and obtained an insight into the style of Wên-li before he knew anything of Mandarin. He thus, in every way, endeavoured to obtain the best he was able to get, in order that he might give the best he could to China. He looked upon the missionary calling in a serious light and early realized the importance of a thorough education to meet the many possibilities of effective service he knew awaited him. He arrived in China in the winter of 1887. It was characteristic of the man that almost the first thing he did, was to have the brick floor of his rooms scrubbed with soap and water, but to very little purpose! He vigorously applied himself to the study of Chinese, and to such effect that his Peking examiner, himself on the revision Committee, suggested after the results of the third year's examination that Mr. Duncan should represent his mission on the mandarin version. He obtained the command of a large vocabulary, though it always had a little flavour of being "high." As in everything else he was a rapid speaker, and the Chinese early christened him the 三快, viz., 快吃, 快走, 快說. Moreover he had a splendid working knowledge of the classics. He had at command all the extracts necessary to clinch an argument or enforce a truth. He was thus formidable in discussion and powerful in debate, both in English and Chinese. His mind was keen and his knowledge fairly extensive. And the Chinese soon learnt to be careful and cautious in their discussions with him. His propositions were generally based on reason, and his language was ever forceful. He had not been many years in Tai-yuan-fu before he was transferred to the new work in Shensi to organize in conjunction with others the church and spread the Gospel amongst the emigrants that poured into these parts from Shantung and other provinces.

The church in Shensi owes much to his initiative and insight. The foundations of a self-supporting, self-propagating church were

well laid and much of the success and prosperity of that work is owing to his energy and foresight. The Boxer rising compelled a withdrawal to Shanghai, and soon after arriving there Mr. Duncan joined the British forces as an interpreter. When the way was opened he with others left for Tai-yuan-fu to settle up the tangled affairs of our mission; these were placed on a satisfactory footing in the course of a few weeks. He hurried away from Shansi to Shensi to attend to the pressing duties of famine relief. That province was sorely stricken by a serious famine. Fortunately the American fund proved adequate to the calls upon it. Mr. Duncan took a leading part in the organization of relief; many lives were saved and widespread suffering relieved. Then the call came to undertake the duties of principal of the Shansi Imperial University. He had always a desire to work among students and the higher classes, so he felt all the more ready to accept this invitation to Shansi. It was, however, no easy task he had to face. He had to organize the institution *ab initio*. Every detail, even to the mending of a roof, had to be supervised; he had to interview students and arrange plans with the officials. The courses of study had to be mapped out and classes had to be arranged. He had to *establish* the new and conciliate the old. It was easy to arrange matters with a sympathetic and enlightened governor, but unfortunately these did not stay long. It was, however, difficult to struggle with obstinate and self-willed men, as many of the authorities proved to be. But Mr. Duncan brought the institution to a state of efficiency in education and discipline in conduct which elicited the admiration even of enemies. As a missionary and the principal of a college he proved himself equal to every situation, and whatever he did, was done well and efficiently. He was so successful as an organizer, because he paid such attention to details. Whether dealing with boys in elementary schools or more advanced students in the university; whether attending to the statistics of a small country church, or recording the affairs of a university, there was always the same care evident in every detail. The whole was so complete because the parts were so perfect. If genius is but attention to details he had it in abundance.

His energy was immense. He could not sit still; both mind and body were ever on the move. Visiting churches and maturing plans he was incessant in his activities. Old things wore a new aspect when he handled them. No meeting was dull when he was there. He always circulated his ideas; men's minds had always something to think about. If there was nothing else to be done, he would have a special meeting for the discussion of the best means for improving church funds. As the Chinese said, he was a good tax gatherer for the church. The virility of his mind gave an impetus to all his actions. As an admiring student once said: "You can know from the way he walks that he means to do great things for China." "Attempt great things" was ever his motto, but he equally held that great things would be successfully accomplished only as attention was paid to small things. It was characteristic of him that difficulties but increased his determination to overcome them, and no obstacle prevented his attaining a desired goal. He

would cross swollen rivers and ride all day in pouring rain to attend a committee meeting, which could be postponed. His excess of zeal and energy often led him into trouble in travelling, and often he found that the old saying was true, "More haste less speed."

Yet he was ever ready to listen to the opinion of others, and if he found they were better than his own to follow them. He was a loyal fellow-worker, and always rejoiced in the gifts of others. He greatly loved freedom of action. What he claimed for himself he gave to others. "Let each have liberty to do his own work in the way he thinks best and let all coöperate in divers ways towards the one great end," was a saying of his. His mental outlook was wide and his disposition generous. Naturally such a character could not be without a strong element of ambition. Some felt a feeling of aloofness in his presence, and that it was not easy to get near enough to understand him.

As a teacher he always endeavoured to find the principles underlying every question. He was not satisfied with stating the surface ideas of any problem, but he would probe deeper and endeavour to state the reason for every proposition advanced. He faithfully followed Professor Caird's advice in dealing with every subject and tried to discuss all questions without the personal factor. His work at the University commanded such confidence and respect for that very reason. He endeavoured to act according to reason rather than feeling. Such a method of course gave great offence in many quarters, for the method clashed with the usual Chinese idea of "face" and "jen-ch'ing." But in the end students and patrons had to confess that Dr. Duncan "acted earnestly" and only in the public interest. When the governor's nephew was refused admittance as such, and had to pass by the usual door, students saw at last a man they could trust, though they felt his severity in other ways. He had a great deal of the statesman's intuition. He did not always demand all he would like done, but only what he felt was possible. He weighed circumstances and acted accordingly. In facing people he was ever bold to express his opinions. Yet with all his fearlessness in expressing and maintaining his views there was a strain of cautiousness in his line of action that often gave the impression of timidity. Dr. Duncan died comparatively young, and we wonder what might have been if his life had been prolonged. As it is he has won a high name, both as missionary and educationist. The past achievements gave promise of still great possibilities in the future. But he was cut off in the prime of life with mellowed powers, and ripened experience, which would prove of such incalculable help to China in her present condition. He was not permitted, however, "to grow old and enjoy the best which is to be, the last of life for which the first was made." It was a bitter disappointment to him. But towards the end he cheerfully accepted the inevitable. He looked on death calmly, he felt tired and wanted rest. As we mourn for our departed comrade, we would drink in the spirit that animated him. "It is better to burn out than rust out," was one of his sayings.

Church Praise Department.

Rev. I. Genähr, writing from Hongkong, on 23rd August, says :—

"The comparison of the three versions of the Glory Song have been very interesting to me, as I have translated the same myself last year for church use in Hongkong. I send you a copy of it in case you want to reprint it. I add a translation of Miss Havergal's beautiful hymn, "True-hearted," which I have also translated last year for the Y. M. C. A. (Chinese Department) of Hongkong. As far as I know this hymn has never been translated into Chinese.

"THE GLORY SONG."

榮耀詩歌

約翰書叁章二節　葉道勝譯

一

凡諸勞苦試鍊我已經過　登彼華美之岸穩歷風波
惟得親近我所尊崇愛主　此福歷世將爲榮耀於我

疊唱

係此將爲榮耀於我　我將蒙主恩得觀主面貌
此將爲榮耀於我

二

我主無窮恩賜倚賴爲可　在天上明宮將得快樂所
惟得在彼見主顏容顯著　此福歷世將爲榮耀於我

三

在彼亦見良友我素親密　使我快樂滿足如海充溢
惟得救主向我微笑歡喜　此福歷世將爲榮耀於我

"TRUE-HEARTED, WHOLE-HEARTED."

BY FRANCES HAVERGAL.

青年會之口號

葉道勝譯

一 誠心兮一心兮忠心耿耿兮
孑孑歟聖旗兮我立在其下
疊 其口號大呼兮呼之無停止
句 誠心兮一心兮今而永遠矣
二 誠心兮一心兮忠心耿耿兮
剛勇兮竭力兮心服從令兮
三 誠心兮救主你識我已往兮
有罪污有奸詐求因主榮耀
四 誠心兮我所愛榮華之主兮
全管我心志統轄我諸情兮
五 半心兮反心兮須警戒謹慎
凡膽怯當捨兮獻己爲燔祭
六 半心兮救主曾以己全與我
祝福洋溢兮應許如寶貝兮
七 半心兮我主歟識爾之人兮
斷乎不可寧願獻心歸主兮
八 姊妹兮親愛姊妹兮聽之哉
誠心兮一心兮隨在響應兮
九 耶穌偕我兮其安息在前兮
姊妹兮愛姊妹兮齊聲疊唱

我等之君王賴爾當如此
倚賴爾能力爲爾戰無怕
我心之謳歌得自由之喜
我等之君王賴爾當如此
以後必歸服我昭昭之君
此乃我欣然甘心獻主兮
我置爾足下其心實柔弱
醫之又潔之脫離罪詐兮
求用爾大能專做我主兮
使之降服盡歸屬於主兮
惟有專一者能表其誠信
除非專心人誠心不能濟
豈可還半兮不盡獻於彼
永遠穩固兮斷無反覆兮
知主捨生兮豈能惜身兮
我生兮專爲爾愛及爾榮
今日救主招呼當響應來
聲音美甜洋洋乎盈耳兮
視哉其旗兮招展在上兮
呼口號兮勇且仁之號兮

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

Why Students do not enter Christian Work.

BY REV. J. H. JUDSON, HANGCHOW.

A GREAT deal is being said these days about our Mission educational institutions not furnishing as many young men for Christian work as they ought to, or perhaps rather not as many as they did in former years. That there has been a great decrease from among our Christian graduates who are offering themselves for Christian work is a fact that cannot be denied. No one is more cognizant of it and feels it more

keenly than those who are engaged exclusively in educational work. The reason of this decrease is not due, as we think, to any changes in administration or methods. We believe that for the most part no radical changes have been made. Just as much religious teaching is given now as in former years; the high calling of the ministry or Christian service of any kind is held up before the students with as much emphasis and as frequently as ever. The reason of this scarcity must be traced to some other sources than to the administration or methods within the institutions themselves. The teaching of English is generally given as the paramount reason. Doubtless this has been a great, if not the greatest, cause which has turned aside so many young men from Christian work into secular callings. But it is no longer an English education alone that is doing this. Our graduates, being well trained in mathematics, physics, chemistry and kindred subjects are in just as great demand as those with an English education. A large number of our graduates, who have no knowledge of English, are teaching the above branches in Chinese in government and private schools and receiving a salary as large, if not larger, than the teachers of English, so that it is not English alone that is taking our young men away from Christian work.

To the mind of the writer the cause is solely found in the great radical change that has been coming over the whole empire within the last decade and reached its climax within the last two years. The doors of the secular callings have been thrown open wide; the demand for well educated young men along all lines, especially as teachers, is far beyond the supply; while the remuneration given in any of these positions is far beyond what was ever dreamt of a few years ago. As a natural result of all this a vast wave of commercialism has swept over the country, taking with it our college graduates. There was a time when in indenturing students a clause was inserted to the effect that the mission would not guarantee any employment to a student after graduation. It was then thought wise to insert such a clause as a safeguard, because every young man, after finishing his course, expected the mission to provide for him some position. It was quite natural, for his education had unfitted him for any other work except work in the mission. There was scarcely anything else that he could do. At that time it was extremely desired that the day would soon come when there would be other openings, and now that day has

come in full force. The tide has turned, and it is now suggested that a clause be inserted in indentures to the opposite effect, binding our students to enter upon Christian work after graduation, or else refund the entire cost of their education. But we think that young men are not so *called* into the Lord's service.

Such periods of scarcity of candidates for Christian work are not unknown in home lands. Judging from articles appearing in American papers, it would seem that the present is just such a period in various churches in that land. The writer was led just recently to go over the roll of the alumni of one of the leading universities of the Presbyterian Church (North). This institution has the name, and that justly, of sending a large percentage of her graduates into the ministry. The investigation covered the years from 1871 to 1904 inclusive and showed that a trifle over twenty-five per cent. of the graduates for that period had entered the ministry. The roll of one mission institution at least, and doubtless others, showed an equally good record for the same years. The strange fact is that the record for the last six years (1899-1904) shows a falling off of just one-half or only twelve and a half per cent., a condition of things quite parallel to that with which we are now meeting here in our work in China. Hence this scarcity of candidates for Christian work is not peculiar to China or China's young men. The question naturally arises, Can anything be done, and if so, what? It is quite certain that in China as well as in our home lands Christian workers cannot be turned out to order as a piece of work from a turning lathe. We firmly believe that after all the only effectual thing that can be done is to keep on working with and praying with and for our students, especially those from Christian families, praying the Lord of the harvest that He will send forth more laborers into the harvest.

The Cost of Higher Education.

(CONTRIBUTED.)

IN this day of schools after the Western model, new educational questions are coming up for discussion and settlement, and it is important that judgment should be given only after thorough study and clear knowledge of the subject. Too often opinions are expressed hastily that are very far from the truth, and hence are very misleading. To judge the new educational system, that system must be understood.

It is impossible to judge fairly if we only take the old system for our guidance.

One matter that has called for much comment is the cost of education in the schools of new learning. Many who have attempted to establish such schools have failed, because they did not first "count the cost." Government officials complain that funds are lacking to establish the schools ordered by the Throne. Yet many who pay only a very moderate tuition fee are often heard to complain that education costs too much, that only the rich can hope to gain the higher education that the times demand.

In view of these complaints it is worth while to give some thought to this question. There is a great difference between the school of new learning and the old system that has prevailed in China for ages past. Formerly the school was in the home. A teacher was engaged to instruct the children of the family. For this the one teacher was sufficient. The course of study was limited to the history and literature of China. To master this and then learn to express the results of study in a graceful Wen-chang,—this was all.

Now a glance at the catalogue of any of the new schools will show that there is now a much wider curriculum. While the history and literature of China are still studied, in addition to these there is a long list of new subjects. Learning is no longer confined to China; it embraces the world. So instead of the one teacher in the old family school, now ten or fifteen are necessary in any modern school of higher education. It is simply impossible for one teacher, though he may be a man of ever so much learning, to teach successfully all the subjects embraced in the curriculum of the present day-school.

So, instead of the old family school, we have now a large number of students, sometimes several hundred, gathered in one place. They come from different sections of the country and usually have no previous acquaintance with each other. The school is the attraction. Here the students are divided up into classes and each teacher gives instruction in his department at regular hours. Effort is made to so arrange studies and classes as that each student shall get the greatest amount of profit. Each teacher is supposed to be thorough in the department assigned to him. And as thoroughly trained men each of these teachers in the new school will require a much higher salary than was paid under the old system. We may

not appreciate the reason for this, but it is a fact, and one that must be considered in counting up the cost of higher education.

Another item that calls for large expenditure is the school buildings and dormitories, together with the large grounds for drilling and athletic sports necessary for the large body of students. Special attention has been given to the construction of such buildings in other parts of the world that they may be thoroughly adapted to their use. Architects have devised a special class of buildings; particular attention being given to light and ventilation. For either to be inadequate hinders instruction and damages the health of the student. In school work we cannot ignore the old adage of "a sound mind in a sound body." Hence the great improvement in the architecture of school buildings within the past twenty-five years. China can hardly be content with less than the best. She will demand the very best for her sons and daughters; for anything less will be a hindrance to the cause of education. But this *best* can only be gained at large expense, which adds much to the cost of higher education.

Instruction in modern schools, especially in the different branches of natural science, demands much apparatus. It is impossible to give satisfactory instruction without this. Many of the instruments needed are very costly, and in any well equipped school several thousand dollars at the least must be expended under this head. In many of the larger universities of the United States tens of thousands of dollars have been expended for apparatus of different kinds necessary and helpful for instruction.

Now when we begin to sum up the various items of expense necessary to establish a new learning school of high grade, we find that the tuition fees paid by the student utterly fail to meet the cost. In fact, the student who pays the highest rate of tuition that is charged in China to-day probably does not pay one-half the cost of the instruction that he is receiving. The other half must be provided in some other way, or the school must die.

In illustration of this take a representative school where the *tuition* fee is $65.00 per annum. The other fees, such as for board, uniforms, etc., are for the necessary food and clothing of the student and are outside of the tuition fee and should not be confused with it. These fees add nothing what-

ever to the income of the institution. The total expense of the school to-day for one year, including salaries of teachers, native and foreign, interest on money invested, general running expenses, etc., is about $25,000.00. Now with 100 students in attendance, each paying full $65.00 tuition, each man pays but little more than one-fourth of the cost of the instruction that he is receiving. With 200 students in attendance the expense would be increased somewhat; still each student would pay a little larger per cent. of the cost of instruction, but still barely one-half. Now what is true of the ——— University is true of all schools for higher education everywhere. No such school can depend upon tuition fees for all of its expenses. There must be some other resource.

If we thus study the cost of higher education we can understand why governments, with few exceptions, make no attempt to furnish this higher training, but confine their efforts to the 小 and 中 schools. To illustrate, take the government schools of America. The government has a military school at West Point, New York, for the training of officers for the army and a naval academy at Annapolis, Maryland, for the training of officers for the navy. These schools are both of high grade, but their special business is to train men for government service. They can receive only a limited number of students. The tuition is free, and each student is also furnished with an annual allowance for board, clothes, etc. But each graduate must take his place in the army or navy and serve for a certain number of years in return for his training.

In the different States of America taxes are levied for educational purposes, and these taxes are expended in founding 小 and 中 schools, which are free to all children of school age. In 1898 the number of children, male and female, in the United States, from five to eighteen years of age, were estimated at 20,865,377. Of this number 14,379,078 were enrolled in the government schools. The idea is that each child should have sufficient education to manage his own affairs and to make an intelligent citizen. The people are taxed to provide this much education to all children of school age; no tuition fees are required.

But, except in very few instances, there is no attempt on the part of the government to provide for the higher education. A few of the States have established colleges where tuition is free, but in the large majority, even of these State colleges,

tuition fees are charged. In 1898, out of more than 400 schools of higher grade in the United States, only forty gave free tuition. Of these forty, twelve were theological schools established by the churches to train men for the ministry, and six more were also church schools with free tuition. Fourteen were government schools established by taxing the people, two were for Negroes and Indians, and the remaining six were free schools established by private individuals. But in these schools only tuition was free ; board and all other expenses must be met by the students. In all the other schools besides these forty tuition fees were charged.

The attempt of the government of China to establish schools of higher grade, not only with free tuition, but also free board and money to meet the students' general expenses, has already proved a burden too heavy to be borne. To establish a general system of schools of high grade on this basis will demand the expenditure of a larger sum of money than the government can afford. If this system is persisted in, only very few schools of higher grade can be opened, and so only comparatively few students can be accommodated. But there are signs of a change. When the new Board of Education gets seriously to work, the great expense will compel them to adopt some other plan.

In the United States the schools of high grade all have an endowment fund, which is invested in different ways ; the interest only being used to meet the expenses of the school. This fund, together with the tuition fees, forms the income of the school. The value of these endowments varies considerably. Six of the largest universities have an endowment of over $10,000,000. There are twenty, whose endowment is over $2,000,000, but less than $10,000,000, while there are thirty-three institutions with endowments between $1,000,000 and $2,000.000. The endowments of other schools vary from $10,000 to several hundred thousand dollars. Without these endowment funds it would be impossible to carry on these great schools with anything like their present efficiency, if at all.

These large endowments are, in nearly every case, the gifts of wealthy men for the advancement of education. Notable gifts, ranging from $1,000,000, to $14,000,000, have been made by single individuals to the different institutions of learning. These large amounts have enabled these great schools to provide every needed equipment, to arrange courses of study covering

the whole field of knowledge, to secure the very best men for positions on their faculties. When the wealthy men of China come to take the same view of educational work, when they so fully appreciate its value as to make liberal gifts for its advancement, then we can expect to see higher education flourish in China as in other lands. It is simply impossible to build up a great institution of learning without a large sum of money. The cost of higher education is not yet understood in China.

Hence it is just this side of the question—the cost—for which no adequate preparation has been made. The general idea seems to be that if China decides to have this higher education for her sons and daughters, but little more is necessary. At most build a school house, engage a few teachers, and the work is done. There is no real preparation for the continuance and growth of the school. The items of income set aside by the government for the support of its schools, as for instance the profits of the mint, are often such as cannot be relied on. Should they fail to yield a sufficient income, the school must either be closed or be conducted in an unprofitable manner. Where schools are established by individuals the whole amount of money appropriated is usually expended in buildings and equipment, in getting the school started, while nothing is provided for its continuance. Hence the vacillating policy, the constant change, that we see in educational matters. Schools opened last year are closed this ; they do not live and grow. They die, and the money and time expended on them is simply wasted. Those, then, who would establish high grade schools, should first "*count the cost.*" It is well to keep in mind that we "cannot get something for nothing." Only the gambler expects to do this. There is nothing more valuable in any country than a thorough educational system. Such a system is of far greater value than a large army or a strong navy. Yet millions of dollars are expended on army and navy, while the attempt is being made to build up and forward the educational system of the Empire through the expenditure of a few hundreds of thousands of taels. A cheap educational system always means inefficient work. The experience of all the nations that have attempted to build up educational systems will only tell China that this great and important work can only be accomplished by a large outlay of money. Also that if this work is done effectually, then both government and people must unite in the effort.

ENGLISH METHODIST COLLEGE (U. M. F. C.), NINGPO.

The English Methodist College, Ningpo.

NINGPO has ever shown itself to be a wide-awake and enterprising city. It has been a centre of educational and commercial activity for many years, and in these days when, throughout the empire, Sovereign, officials, and people are straining every nerve towards the attainment of a more modern and efficient system of education, it would be surprising indeed if Ningpo were not found in the front rank of the reformers. The visitor to Ningpo will not be disappointed in this respect. In the city he will find half a dozen large colleges supported by the gentry, the officials, the Educational Society, or by the various Missions, as well as over a hundred small schools. As he passes up the river, before reaching the Settlement, he will see, some distance beyond the right bank of the river, three imposing buildings. The first of these is the Ningpo College, which owes its existence to the enterprise and ability of Mr. Robert Fitch, but which is now entirely under the control of the local gentry. The third and most prominent building as seen from the river is the Roman Catholic College. The central building is the English Methodist College, and, as will be seen from the photograph on the opposite page, although somewhat smaller than the other two buildings, it is not without architectural beauty.

The land in which it stands is twenty mow in area. The building itself is one hundred and fifty-four feet long and fifty-two feet deep. On the ground floor in the centre of the building is the reception room, flanked on either side by business offices. Behind these rooms lies the dining hall, a spacious room, admirably suited for its purpose. Branching off from this on either side are the central corridors leading to the class-rooms, which are twelve in number. The principal room on the upper story is the chapel, which occupies the whole of the centre of the building. It will seat two hundred and fifty worshippers. On this story, too, are sixteen bedrooms and dormitories, which are capable of giving sleeping accommodation for more than seventy students. Behind the main building are commodious servants' quarters, lavatories, and other buildings.

The total cost of the buildings, including the Principal's residence, which will shortly be erected, will be about $33,000.

Although the College building has only recently been opened, the work is of long standing. The present institution is the development of a school founded by Rev. F. Galpin many years ago, and owes its present form largely to the labours of Rev. G. W. Sheppard, who for several years preceding the year 1904 was in charge of it.

The full course of study for graduates of the College involves seven years' residence, but students may become graduates of the Preparatory Department who have spent four years therein. As far as possible equal stress is laid upon Chinese and Western subjects, and the students' time is equally divided between them. Instruction in Western subjects is largely given in English.

Mr. H. S. Redfern, M. Sc., the Principal of the College, is ably assisted by Mr. Yuen Li-teng, a graduate of St. John's College, and by five assistant masters. At present there are about sixty-three students in residence. There seems to be every prospect that in its new home the work will spread and grow and become a powerful factor in the extension of Christ's kingdom in China.

Our Book Table.

奉教不可謂難. Don't say "It is hard to embrace Christianity." 奉教不可遲緩. Don't put off accepting Christianity. 人居斯世何爲急務. What is the most important thing in the world? Rev. I. Genähr. Hongkong Religious Tract Society. 2 cash each.

Three sheet tracts on important subjects. The style is easy Wên-li, very clear and scholarly, and the subject matter is an urgent exhortation to believe the Gospel. Tract No. 2 has in the second last line the phrase 及早預防, "Quickly get ready." 防 does not seem the right character to use in this connection.

J. D.

Nying Ing Lih Yuing Z-we.

This is a reprint of an *English and Chinese Dictionary* which was first published by Miss M. Laurence in 1884. It contains nearly seven thousand characters, arranged in the first part of the book according to the radicals, and in the latter part according to their sounds, with brief definitions in English and in Ningpo colloquial. The book was prepared with the object of helping Chinese to increase their knowledge of the English language, and also to assist foreigners in acquiring the Ningpo colloquial. The experience of more than twenty years has proved its adaptedness to both these ends, and many will welcome its republication at this time. It should find a large sale among the Chinese in their present eager quest of English, and no foreigner who is studying the Ningpo dialect should be without a copy.

J. R. G.

General Complete Geography, 中學萬國地誌, 2 vols. Translated from the Japanese by 外部主事姚翼鳳. $1.50.

These handsome two volumes, quarto size, will be a source of delight and information to young and old in China. In the fully two hundred illustrations the reader is taken to many countries, meets with many different kinds of people, sees many curious animals, and learns many interesting customs, etc. A special feature has evidently been made of the maps. There are ten large colored maps, also colored charts showing the times and flags of different nations.

The Geography seems well up to date; we note the treaty between Japan and Russia, late Customs reports and recent European political changes. Of 120 sections 25 are devoted to China. We hope to have its value as a school book referred to in a future issue.

M.

初等小學華英教科書. Illustrated Chinese National Readers, No. 1. By Ma Kuin-fu, Methodist Publishing House. 25 cents.

The title of this book at once recalls the "Chinese National Readers, with Illustrations," which has been published by the Commercial Press and has had a phenomenal sale. On examination we find the two books are very much alike. If imitation be sincere flattery the Commercial Press may be flattered. One feature of this book which I have seen in no other Reader is that the Chinese characters have the Romanised spelling written underneath. This is probably the first step towards teaching Romanisation in the schools, and this would do more to spread the mandarin dialect over the whole of China than any other conceivable project. There are a few errors—printer's perhaps—page 9 青 is spelled ehing. Page 45 green glass is written where "grass" is intended. On page 45 divided is twice mis-spelled. The 19th leaf is inserted a second time after page 48. J. D.

Moral Philosophy, 是非學體要. By the Rev. W. M. Hayes, D.D., Ching-chow-fu, Shantung.

Not a great deal has been written thus far in Chinese by missionaries on the subject of ethics. Perhaps they have felt that, as the Chinese are great moralists, it would be something like carrying coals to Newcastle.

Yet certainly there is great need of text-books on this subject in our schools and colleges. The systematic treatise on moral philosophy is a want felt by a large number of school teachers.

Dr. Hayes has undertaken to supply this want, and we are indebted to him for a book which is clear and concise, and which gives an admirable exposition of the subject from the intuitional point of view.

Thus far two volumes of the work have been published. The first deals with the nature and origin of conscience, moral judgments, the freedom of the will, impulses, and the influence of religion upon morals. This is based largely upon the work of Professor Alexander.

The second volume gives an excellent summary of moral duties—the duties towards self, towards others, and towards God. The third volume will be devoted to the subject of positive authority.

Where so much is good it seems like carping to call attention to some defects, but we must confess to being somewhat disappointed with the first volume.

The Chinese are intuitionalists in morals, and it is not difficult to make them see this point of view. At the present day, however, China is being flooded with literature from the West, giving the naturalist theories of the development of conscience, and it would seem highly desirable that any book on the subject of moral philosophy should at the outset give considerable space to the discussion of the utilitarian, hedonistic, and evolutionary theories. It will not do to keep silence in regard to them or to dismiss them as absurd in a few paragraphs. It should examine them carefully and show what truth and what error they contain. Whatever may be the origin of conscience, and believe as strongly as we may in the categorical imperative, still there can be no doubt that these naturalistic theories have much to teach us in regard to the development of moral judgments.

We would like to see the author insert a glossary of the terms used in the first volume as well as of those used in the second. We must confess to being somewhat mystified at first as to what distinction he made between 良心 and 是非之心. We gather that the first is used for conscience and the second for moral judgment. It is well in all abstract subjects like this to define the terms very clearly, and where two are sometimes used as synonyms to differentiate them distinctly.

We were surprised to run across in one of the arguments a somewhat shallow criticism of Berkeley's idealistic philosophy. It is similar to the famous one used by Dr. Johnson. To say that because you kick your foot against some object in a dark room, therefore you have proof of the existence of matter is not a very convincing argument. After all you are only conscious of the mental sensation of pain, and you are still in the world of ideas.

We close this brief review with the earnest wish that the author may find time in his busy life to expand the first volume of his work and give us the more extended and complete treatment of the subject which we know him to be so capable of giving us.

F. L. H. P.

Hangchow, the "City of Heaven," with a brief historical sketch of Soochow, "The Beautiful." By Frederick D. Cloud, Vice-Consul U.S.A. Presbyterian Mission Press, Shanghai. Price $2.00.

Mr. Cloud's book belongs to a class which will be increasingly called for since it is addressed not to the general reading public of the home lands or to the special student in the East, but to the traveller or tourist, whether resident near or far. And this insures for the book a cordial welcome, for it calls to attention one of the regions in China which is destined to become a favorite "side trip" for travellers.

Aside from a brief chapter on Soochow the book is concerned with the city of Hangchow and the immediate vicinity. It is a very readable volume of 110 pages, in which the balance is very well preserved; no topic receiving too much space. The brief historical sketch shows that Hangchow is comparatively a modern city. The account of the city, as it is at present, is clear and interesting. Some foreign residents of the city, however, may question Mr. Cloud's assertion that "by far the greater number of people speak Ningpoese," as the Shaoshing dialect is at least a very close second, if not, as some think, in the lead.

The chapter on the Tidal B[illegible] the Chien-t'ang River p[illegible] out that visitors unable to get to Hai-ning can get a fair view of the bore near Hangchow. Mr. Cloud makes the distance from Hangchow to Hai-ning somewhat greater than it is, but his account is clear and has the merit which some other descriptions have not had of keeping the height of the bore within reasonable bounds. The greater part of the book is taken up with the stories and legends which have gathered around places and buildings located near the West Lake. The task of sifting and interpreting these legends is by no means an easy one, and it is inevitable that error should creep in. Mr. Cloud has collected stories of all places of important interest and put them in very readable form. He probably did

not consider it within the scope of the volume to trace the stories always to their original form, and so there will be need for further work at some time by the careful historian.

Yet for most readers the value and usefulness of the volume is not affected, and the richness of this region in legendary history will come as a surprise even to foreigners long resident in Hangchow.

Considerable space is given to the story of the patriot Ya Fei, whose grave is one of the chief points of interest. A "condensed paraphrase" of the legend of the White Snake makes a readable tale. The chapter on Christian Missions is quite full and accurate. But no feature of the book will call forth more favorable comment than the illustrations. They are numerous and well chosen, including nearly all places of chief interest. The letter-press reflects credit on the publishers.

F. W. B.

The Story of My Life. By Helen Keller. With her letters and a supplementary account of her education, including passages from the reports and letters of her teacher, Anne Mansfield Sullivan. Edited by John Albert Macy. London: Hodder and Stoughton. For sale at the Missionary Home, Shanghai. Price $3.25.

It is not often that a book other than one directly concerned with the Celestial Empire appears on our book table, but to those whose deepest desire is to reach the hearts of them that live in darkness, this story of the unfolding of life to one seemingly beyond hope cannot fail of absorbing interest. To know of such a miracle, and to learn the details, told so brightly by the girl who was brought out of bondage into the liberty of knowledge, truth and love, spurs us on in our endeavours to reach those whose spiritual night may be compared with the physical condition of the heroine of this tale. It is an autobiography, consisting of a series of pictures of her life, as Miss Keller remembers them, and most entertainly has she told us of her struggles to overcome the disabilities of her deafness and blindness. Her gift of attracting and holding the sympathy of the reader, both with her personality and literary work, is extraordinary; and the occasional quaint expressions, quainter humour, and frequent flashes of wit make up a delightful narrative of what might otherwise seem to be but a revelation of unconquerable sadness. But her courage is not the least remarkable feature of this young author, and her example is an inspiration to all who live and work.

But this book is not of value only for the interest it awakens and the helpful lessons one may draw from it for every-day tasks. There are many hints, in Miss Sullivan's letters, for teachers of the blind, or deaf; and much encouragement for all who find the paths of learning strewn with thorns—no less for themselves as guides than for their charges. One feels that she is a fellow-labourer, and is encouraged to go on trying to lead some, if but a single one, out of darkness, into light.

H. B.

The report of the Thirteenth Conference of Foreign Mission Boards of the U. S. and Canada, held at Nashville, February 27th and 28th.

This report is only just to hand. Ten subjects were brought before the Conference; not one of them relating to matters of interest to missions in general, except that inquiring, "What number of

missionaries should we aim to send out?"—the answer being, "One male missionary and one unmarried female missionary to every 50,000 of the non-Christian population of the world." A committee of five was appointed to inquire into the subject more fully, and meantime a resolution was adopted that there ought to be at least a thousand volunteers ready to be sent out each year until the fields are occupied in force.

A strong presentation was made of the needs of Anglo-American communities in foreign ports, and a committee of five, with Mr. Robt. Speer as chairman, was charged with the duty of finding proper men. Interesting statements were made as to the phenomenal union mission movement in Korea and about church union in Canada.

The spiritual needs of Russia were discussed with a view to work in that empire when the way opens. The frightful conditions on the Congo were fully presented and appropriate resolutions adopted.

The ideal editing of missionary periodicals was treated by Dr. Robson, of Edinburgh, but no hint was given of the capital difficulty met in America of getting anybody to read the periodicals after they have been ideally edited. "The Layman, a Latent Factor in the Evangelization of the World," was the title of a paper by a layman, and the discussion showed that both in England and in America the laymen are constantly becoming more interested in world-wide missions. One of the most comprehensive and suggestive papers was by Dr. Herbert Lancaster (secretary) on the Experience of the Church Missionary Society, with its 1,400 missionaries, its income of $2,000,000, and above all its policy of *always* sending out suitable candidates, assured that the money will follow. In this respect that Society is a lighthouse for the world.

A committee was appointed looking toward the observance of a "missionary month" in the church calendar. An appeal was also issued for the adoption of a series of twelve missionary lessons for Sunday Schools. In the greetings from European missionary societies (given by Karl Fries, Ph.D.) a vivid idea of the opposition to German missions is given by the following quotation from a leading colonial journal: "Missions are as great a hindrance to the colonial development as malaria, black-water fever, and grasshoppers, and like these they seem to be ineradicable. We must, however, not cease to look for the serum that will kill them." Another party warns the missionaries against committing the same error as those did who introduced Christianity into Germany by "destroying the highest ideas of our forefathers and giving them entirely new ideas, the value of which we have not until this day been able to discover"! There is still abundant home mission work to be done in America, in Great Britain and in Germany.

A. H. S.

ACKNOWLEDGMENTS.

The Okayama Orphanage Record. Famine Relief Number. 1906.

An excellently illustrated story of useful work nobly done.

Memorandum on Printing Missionary Books in the So-called South Formosa Dialect. By W. Campbell. 1906.

An interesting and handy booklet for reference.

The Christian Movement in Japan. Fourth Annual Issue, 1906. Published for the Standing Committee of Co-operating Christian Missions. Methodist Publishing House, Tokio.

An invaluable annual. We hope to notice it at length in next month's issue.

We have received a copy of Vol. III of that invaluable work "Christian Missions and Social Progress," by Rev. James S. Dennis, D.D: (Fleming Revell Company, $2.50 gold, nett). Full notice reserved for next month.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

C. L. S. List:—

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Guizot's Civilization in Europe. W. A. Cornaby.

War Inconsistent with the Christian Religion. Dodge.

Shansi Imperial University List:—

Twentieth Century Atlas of Popular Astronomy. By Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Commercial Press:—

S. Newcomb's Elem. of Astronomy.

Phillip and Strong's Trigonometry.

National Readers for High Schools.

Methods for Teaching Elementary Science.

International Geography.

Methods for teaching National Readers.

Catechism of Synoptic Gospels. By Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the Press.

Concordance of the New Testament. Mandarin. Rev. C. H. Fenn.

Commentary on the Four Books. By Dr. Henry Woods.

Ballantine's Inductive Studies in Matthew.

"An Indian Princess." By Mrs. Bertha S Ohlinger.

Abridgment of Mateer's Arithmetic. By Mrs. Mateer.

Catechism on St. John's Gospel. By Mrs. DuBose.

Twenty normal lessons for S. S. use. By J. C. Owen.

The Organized Sunday School. By J. C. Owen.

Hungering and Thirsting. By Mrs. MacGillivray (ready).

Charity's Birthday Text. By Mrs. MacGillivray (ready).

A friend enquires for some translation of Sylvanus Stall's Books on Self and Sex. Will some one work at them?

Rev. Geo. L. Gelwicks writes to say that he is working on a Concordance of the Old Testament in collaboration with Rev. C. H. Fenn on the New Testament.

NOTA BENE: Mr. MacGillivray's Classified and Descriptive Catalogue of Christian Literature (1901) being all sold out, he purposes bringing it up to date for the 1907 Centenary Conference, including all distinctively Christian books by all Societies. Suggestions for improvement and materials gratefully received from recent authors and from Societies; more especially as the new material has been lost in the Whangpoo. He has also in mind to publish a China Mission Year Book, commencing with 1907, to be issued at the beginning of 1908; this to be the first of a regularly appearing series of Year Books. Suggestions as to what should be included in these Year Books are now solicited.

Editorial Comment.

Imperial Decrees

Two remarkable Imperial Decrees have been promulgated during the past month. That of the 20th September, limiting the use of opium to ten years, and the consideration of measures for the prohibition of the habit, will be found in our Diary of Events columns. It is a further illustration of the fact that China is a land of surprises and sudden resolves. The Decree of the 1st September with regard to Constitutional Government reminds us that the "old order changeth and giveth place to the new," and that at a more rapid rate than was anticipated ten years ago. *Then* it was considered by some sage observers that China's political system was well suited to the moral condition of the people, and that attempts to introduce such reforms as a constitutional government called for higher ideals than those possessed by Chinese. There was not then, however, sufficient faith in the virility of the new ideas which had been planted in the heads and hearts of officials and people, through the study of the new literature which was making its influence felt in China. Many of the ideas, as understood by the people, were crude and their full trend insufficiently understood. But they helped to keep the eye directed and the soul striving after better things. We have heard of one native municipality which set up lamp-posts, but the lamps were never lighted, as the oil was not forthcoming. The idea, however, was a good one, and no doubt would lead to increase of light in the future, under more happy conditions.

* * *

Promise of Constitution.

THE dissemination of new ideas and the gradual working of the new leaven among the educated and business classes and a lesser proportion of the official classes, have prepared the way for the Commissioners' report and the consequent Imperial Decree of the 1st September. Some of the sentences in the Decree are very suggestive. The first, for example, is illuminating and pathetic: "In obedience to the instructions of her Imperial Majesty the Empress Dowager, the Emperor issues the following decree." Some of the more significant sentences are:

"At the present day we hold relations with the various nations of the earth and learn that there is amongst them a mutual interdependence on and with each other, and this leads us to consider our own position, which seems pressing and fraught with danger unless we seek for wise and experienced men to assist us in the government of the Empire . . . In all their reports to us they (the High Commissioners) are unanimous in the declaration that the main cause of the backward condition of this Empire is due to the lack of confidence between highest and lowest, between the Throne and Ministers and the masses. . . Foreign countries really become wealthy and

powerful by granting a constitution to the masses and allowing universal suffrage to all. . . . But at this time of the day no method of procedure has as yet been drawn up, whilst the understanding of the masses is very limited. Any impetuosity shown in introducing this reform will at the end be so much labour lost . . . In a few years' time . . . . the time will come for appointing a day for the inauguration of a constitutional government. The whole Empire will then be notified of the fact. We would therefore earnestly exhort our Viceroys and Governors of provinces to issue proclamations to their people, to show an enthusiastic desire for education, to be loyal and patriotic, to sacrifice for the good of all, and to refrain from destroying a grand structure through petty strife and private quarrels."

* * *

Immediate Results.

ONE immediate result of this proclamation was a determination on the part of the people to make the most of this promise. Meetings were held in important centres, the prior organization of which and the proceedings themselves showing how the race spirit of the Chinese is developing. The spirit of local patriotism is being superseded by something as intense and more extensive, which is promoted by the increasing opportunities of communication, which are tending very practically to the unification of the nation. As illustrating the nature of these meetings we will refer to four, held at different centres. In Canton the Chamber of Commerce and other public bodies arranged parades and public meetings, at which orations were delivered and patriotic songs sung. These were all taken part in by public societies and by the students. In Amoy the Chamber of Commerce arranged a meeting to which all the schools and business people of the port were invited. At this meeting the Constitution Edict was read and expounded and the audience addressed on the best means for preparing the people to take part in the constitutional scheme. In Kashing the celebration took the form of public thanksgiving to the Emperor for his promise of a constitutional government, as soon as the people were ready for it. The celebration was held in the hall of a Confucian temple, and fifteen to twenty schools participated therein. In Shanghai several demonstrations were held, the most notable being a meeting convened by the native press. Influential men spoke on the necessity of preparing for constitutional government, laying special stress on the need for education—not forgetting girls' schools—in order that future generations may have the benefit of home training from earliest years. It is evident from the speeches at the last mentioned meeting that the organizers were determined to prevent the government from drawing back from the promise given. One of the speakers, referred to political reform as resting no longer with the government but with the people, appealing to the official, educational, and commercial classes to shoulder their share of responsibility and help the Throne to give reality to the present promise.

The Christians and the Decree.

ONE interesting feature of the celebrations was a special meeting of the Chinese Christians, held in the historic London Mission church in Shanghai. On the cover of the programme a dragon sprawled as gracefully as was possible in its upright position between 上海耶穌教會 on the right and 敬祝立憲會 on the left. The items of the programme included patriotic Christian hymns, prayer for national prosperity and a thanksgiving prayer for the happiness of the people, reading of patriotic psalms, a quartette (pupils of the Anglo-Chinese College) in English, "My Country 'tis of Thee," and the following three addresses: "The future of constitutional government and China's prosperity," "The responsibility of Christians to lead the people", and "Methods of preparing for the constitutional government." We understand that the meeting was crowded; many being unable to obtain entrance. One item, 三呼萬歲 ("three cheers"), was not carried out. We understand the idea was, the first cheer (萬歲) to be for the Constitution, the second for the Emperor, and the third for the Jesus Church in China.

* * *

Missionaries and New Conditions.

WE adverted last month to the important questions which are rising before the missionaries, through the changes which are taking place in China and promised an article going more particularly into the missionaries' personal relations to the Chinese at this time. This article has, unfortunately, been delayed in its preparation, but with hearts and minds filled by the thought of what is involved in the changes and hopes mentioned in the preceding paragraphs it is well to think of the effect these changes will have on our native brethren and how we can be most helpful. The new conditions rising about us are bewildering to the old and the new alike. We see a China which was never seen before. We find aspirations, hopes, purposes in the minds of the people, and especially the young, which are a revelation to us. And yet we find that great numbers, in whose hearts we have helped to stir these desires, turn away from us to other sources of help and instruction. For a year or two the church, its helpers of every grade, and even its illiterate members, have been at a premium with many of these seekers for Western learning; any one who had been associated with foreigners could give some help in geography or history, or at least in the foreign point of view. But this stage has passed in many parts of the country,—is passing in all; and the attitude of the seekers for the new learning toward the church is crystallizing. What this attitude will prove really to be it is early to predict. By the time of the Conference next year we shall be better able to judge.

Contest more Engrossing.

THERE appears every reason to suppose that in many respects we are to see in China a repetition of the course of events in Japan. It is well for us to be reminded of the action taken by Japanese Christians some years ago regarding foreign missionaries: "We do not deem it necessary that many more missionaries shall be sent us from America to preach the Gospel to the masses of the people. The ordinary work of preaching can be done quite as well by educated men of our own race. But if our friends across the ocean can send us men capable of becoming leaders, able to teach us how to grapple with rival systems of philosophy and religion and all the learned questions which confront us, then the more they send the better." That is not at present the case in China, where vast portions of the field are destitute and where the spirit of evangelization—strong indeed in many individuals—has not as yet moved in the church at large. But soon we shall see the church in China rousing itself to this great work of "ordinary preaching" to the masses. Meanwhile the word is passing from lip to lip among the missionary army,—"the day of apologetics has come." We must have men to grapple with rival systems of philosophy and religion. The contest is growing more intense and more engrossing every day.

Our Place as Teachers.

AN article by Rev. F. Rawlinson in *The New East* (the new and excellent quarterly issued by the American Baptists in China) upon the Function of the Modern Missionary, is admirably summed up in its closing words, which we quote: "We are most economical in the use of our resources when we do that for which we are best equipped, which those around us cannot do and which will make the work self-multiplying and self-supporting. Ten or fifteen years of this will produce men who will show us how to preach; but it will be a long time before they can occupy our places as teachers. When they can, our work as missionaries is done!" In the same magazine is an article by Pastor Nyi, of the Huchow Baptist Church, urging self-support and self-propagation on the part of the Chinese church. Nothing appears in his paper of the tone which is too often heard among those who urge independence of foreigners on the part of Chinese Christians,—that tone of distrust and self-sufficiency which prevents us from hailing their propaganda with delight. This desire on the part of the Christians to move toward independency, then, reaches in all directions among those willing to be led by foreigners, as well as among those who are alienated from us. This fact shows how rapidly the Chinese church is finding it-

self, and how at one it is in spirit and purpose.

* * *

Decrease and Increase.

If any of us feel hurt at the unexpected spirit of independence in men whom we were not conscious of having injured, and if we doubt their motives, we have at least Paul's method of comfort open: "Every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." But after all, our prayers for the Chinese, and our frequent exhortations, have ever had self-dependence, self-government, self-propagation, and self-support in view. Why, then, are we alarmed when the very things for which we have prayed are coming to pass? True they come in an unexpected form and with some blows to our pride and *amour propre*; they come in ways which look less Christ-like than we had hoped for; in short, instead of a healthy, harmonious, simple growth from dependence to independence, the church shows symptoms of being like all other churches in past history, a mixture of wheat and tares, uneven in its virtues and graces, complex in its problems and growth, and altogether beyond the power of man to direct or to fathom. It is our blessed service to pray for this church, to bear it up constantly before the Father of our Lord Jesus Christ, to labor for it, to endure in its behalf any and every suffering of mind and body, and withal to be misunderstood, if need be; it is ours to pour out our whole life, our best effort, in hope of helping to present this church before Christ spotless at His appearing. But we must decrease and this church, may it increase!

* * *

Effects on Female Education.

With regard to the last sentence we quoted from the Edict, referring to the desire for education, we undersand that H. E. Yuan Shih-k'ai has memorialized the Throne requesting a mandate enforcing compulsory education in China so as to prepare the people during the next ten or twelve years for the actual introduction of parliamentary government. His Excellency promises to exert himself to initiate compulsory education in Chihli province, with a view to setting an example to other provinces. As the necessity for female schools and the importance of female education has been referred to in the addresses at the celebrations, the frontispiece in this issue of the Recorder will have a special interest to our readers. It depicts a unique conference for which each church in the Weihsien Presbytery elected two delegates, with the result that there were three hundred regularly accredited representatives coming from over two hundred villages scattered through thirteen counties. Altogether between four and five hundred women attended the meetings. Some of them walk-

ed on their crippled little feet 130 *li*, carrying their bedding with them; and several walked 140 *li*, among them, an old woman of seventy-eight years. Almost more remarkable than the willingness of the women to make sacrifices was the eagerness of the men to help in sparing the women by providing the necessary money and themselves managing the household affairs. For particulars as to the joyful meetings, the unprecedented social opportunities, and the timeliness and practicalness of the themes discussed, we would refer our readers to the September number of *Woman's Work in the Far East.*

* * *

In Peril by Sea.

THE hearts of our readers must have been painfully stirred by the news of the terrible loss of life through the dreadful typhoon at Hongkong on the 18th September. According to the latest accounts the loss of life exceeded four thousand. River steamers had been sunk, ocean liners had gone ashore, and the loss among the native craft was beyond computation. One loss that will come specially home to us is the death of Bishop Hoare, who was drowned while on a houseboat trip to some villages near Hongkong. Coming out to China in 1876 under the Church Missionary Society, he did a splendid work in Ningpo, Trinity College there being a monument to the thoroughness of his work. In 1898 he was consecrated Bishop of Victoria, and his career has been followed with keen interest by his friends in various parts of China. To the bereaved family and to his co-workers we extend our hearty sympathy.

We also extend our deepest sympathy to the family of Dr. Whiting, drowned at Peitai-ho (see page 556); to the family of Mr. Sparks, of the C. I. M. School, drowned in Chefoo harbor; and to Dr. and Mrs. A. H. Smith, whose only son was drowned at Lake Geneva on the 8th August while endeavoring to rescue a lady.

We thankfully acknowledge God's goodness in caring for all on board the S. S. *Manchuria* that went ashore near Honolulu. Among the returning missionaries were Dr. and Mrs. G. F. Fitch, who will be welcomed by many in important lines of mission work all over China.

Missionary News.

We regret that pressure of matter prevents us this month from printing Revival news from Shantung, reports of Federation Conferences, and an account of the new church building at Kuling.

The appeal of the *Chinese Christian Intelligencer* for the sufferers from the floods in Hunan was very generously responded to by the native Christians, who contributed about $250.00. Sixty dollars of this came from Dr. Hunter Corbett's church in Shantung.

Free Distribution.

Many of our readers already know of the "L. and K." distribution of tracts, especially through having received a gift of J. H. McConkey's work on the Holy Spirit. A friend in China has given a free-will offering to start a similar work in connexion with the C. L. S. Two books will be used as a beginning, viz., Murray's Spirit of Christ (for Christians) and Bushnell's Character of Jesus (for non-Christians). If you wish to receive a copy of either of these books (the first in Wên-li, or Mandarin; the second in Wên-li only) for wise and specific giving on the lines of the "L. and K." work, please send your address, name and style of book and name of Chinese friend to whom you wish to give it, to Mrs. Donald MacGillivray, 54 Range Road, Shanghai, and you will receive the book by post free.

S. B. M. in Shantung.

We are glad to learn that the Bush Theological Seminary of the American Southern Baptist Mission will open its fall term on October 2nd at Hwang-hien instead of at Têng-chow-fu, where the classes have hitherto been temporarily held.

Hon. J. C. Bush, of Mobile, Ala., last year contributed $10,000 U. S. Gold for the purpose of erecting the Seminary building and two residences for the teachers, in memory of his honored parents. These buildings have been erected, under Dr. Pruitt's superintendence, in the eastern suburb of Hwang-hien, and, though the residences are not yet completed, the term will begin as appointed. Dr. Pruitt and family and Dr. J. B. Hartwell (with his daughter, Miss A. B. Hartwell) have removed hither, and will be glad to have their correspondents note their change of address. It will hereafter be Hwang-hien *via* Chefoo, instead of Têng-chow-fu via Chefoo.

Sidelights from Manchuria.

BY REV. JAMES WEBSTER.

(Concluded from p. 526 Sept. No.)

In the city of Kaiyuan Dr. Muir carried on the work throughout the war without a break, and there has been no going back. There were 18,000 war refugees crowded into the city for many months, and 4,000 of the most destitute were cared for by Dr. Muir, acting for the Red Cross and Refugee Aid Society. The women were visited regularly by the lady missionaries, especially by Miss Howie, and seeds were sown in many hearts which will doubtless bear fruit in days to come. Miss Howie has been compelled to return home on account of her health, and others will reap where she has sown.

The medical mission in Kaiyuan, under Dr. Muir, has taken quite a new start, and owing to the crowds of refugees in the city the outdoor department has had heavy demands made upon it. Excellent relations exist between the medical mission and the officials and influential citizens of Kaiyuan. The Hailungcheng district has been without a visit of a missionary for over two years. Since peace was established both Mr. Inglis and Mr. Stobie have travelled over it, visiting all the stations in turn. They have both been impressed with the remarkable way in which the native church has

maintained its spiritual life, although exiled from foreign missionaries for such a prolonged period. Some places were found cold, but on the whole the work is in a very hopeful condition. Quite recently seven men were baptised on the spot where blind Chang was martyred six years ago, and the saying has again been fullfilled, 'The blood of the martyrs is the seed of the church.'

FROM THE NORTH.

From Kirin unfortunately we had no report. Dr. Greig has been at his post all through, and all branches of the work in that great city have been carried on as usual. So in Kuanchentzu, where Dr. Gordon and Mr. Weir have carried on medical and evangelistic work without interference by the Russians.

At Kuyushu the work under Mr. Miskelly has gone on uninterruptedly; and there has been no loss by the war. On the other hand, the level of the Christian life of the people has been steadily going up. The members have built a school with accommodation for forty boarders. As the result of a weekly prayer-meeting, where missionary duty was often insisted on, two native Christians of standing offered to go out and open work on new and distant ground. One chose to proceed to Petune, on the borders of Mongolia, where as token of the success of his work, it may be mentioned that when the foreign missionary recently visited Petune, a Mongol affirmed to him that he had renounced idolatry, and as evidence handed over his idol and books of ritual. Another Christian—a colonel in the regular Chinese army—resigned his commission, and was sent to raise the banner of Christ in Ninguta, far among the eastern hills. Within two years enough people were interested to afford the missionary on his arrival an audience of 150 men and women.

In Ashiho Dr. and Mrs. McKillop Young have remained throughout the war, cut off from all communications for many months. They have borne the many hardships of their long exile very bravely and uncomplainingly. The native church has been making substantial progress. It has been producing more men who can act as leaders and preachers. The number of enrolled converts has risen by thirty per cent. Contributions for all purposes have increased remarkably by no less indeed than 200 per cent. Rev. W. Miskelly, who has been in charge during the Rev. D. T. Robertson's absence, reports an earnest spirit as manifest among those whom we call enquirers.

"So is the Kingdom of God, as if a man should cast seed into the ground and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how."

THE MEETING OF PRESBYTERY.

There was a large gathering of native elders from all parts of the country; their presence, faithful attendance at each session, and general earnest demeanour manifesting their deep interest in the welfare of Christ's church in the land. Rev. Liu Chuen-yao, the respected pastor of Moukden East Congregation, was unanimously elected moderator. Mr. Liu has been in the West and has seen how the great moderators of the great assemblies in Scotland bear themselves, and he filled the moderatorial chair with becoming

grace and dignity. There was naturally a large amount of business to be got through, thanks to the war, and much of it of a purely routine nature, necessary if things are to be done decently and in order, but stale, flat and unprofitable.

A FRUITFUL YEAR.

But there were times when the pulse quickened and men's hearts were stirred within them. As for example when it was announced that in 1905 there had been 1,327 people baptized, and that at the beginning of the year there were 3,551 candidates for baptism on the lists. And we heard that scattered throughout the two provinces of Manchuria (Fengtien and Kirin), including churches, chapels, and rooms for prayer, there are no fewer than 270 places where prayer is wont to be made and the word spoken that gives life. I did not ask, but this number I imagine does not include churches like those of Nymphas, the meetings of twos and threes in scattered villages for petition and mutual edification. We know there are many such lights set in dark places.

EDUCATIONAL.

A full sederunt was devoted to the discussion of the church's relation to the new government educational scheme. It was very generally agreed that there were many points of identity between the church's educational ideal and that of the government, and rapprochement was encouraged. Sessions were instructed to found schools in each district and to adopt the entire government scheme, plus Scripture teaching. With regard to the tentative text-books prepared for use in the government schools, while there was no great objection to their being used when not positively inimical to Christianity, it was thought that on the whole the text-books prepared by Mr. Wang Hang-tong, Shanghai, were more thorough and satisfactory.

CHURCH WORK.

The meeting when church life and work were discussed, was a memorable one. We heard of times of refreshing in other places, and there was an earnest longing on the part of both natives and foreigners for a similar revival in our midst. A strong life and work committee was appointed, consisting of five foreigners and as many native pastors and elders, who are to consider the things that make for the spiritual quickening and uplifting of the whole church, to take immediate action in the event of evangelistic opportunities suddenly arising, to study the trend of Chinese thought, and devise means of meeting it sympathetically, with a view, if possible, to bring it into living touch with Christianity, and generally to organise the church for further self-improvement and self-support.

ORDINATIONS.

But the great Presbytery day, to which we all looked forward, and which was an inspiration to us all, was the day devoted to the solemn setting apart of seventeen men, who having passed through the full course in the Theological Hall, and having a record unblamable among their brethren, were duly licensed as probationers of the church. The men were

suitably addressed by the moderator and the Rev. James Carson, one of our seniors, and were welcomed by the Presbytery upstanding. It was obviously a great occasion, calling forth praise to Almighty God for this truly rich gift to His church in Manchuria. And it also set the minds of the Presbytery athinking. The next step for these men will be the pastorate.

SELF-SUPPORT.

The Chinese must more and more come to the front, both in work and management, and the foreigner take a back seat. 'Tis as it should be. And very obviously it raised the question, What are we to do with these men in the meantime? How are we to employ them? If they are called to pastorates over self-supporting churches, well and good. But it is not likely that all the seventeen will get called right away. The people have to be educated up to the idea of the necessity for a self-supported native pastorate, and that means time. This important question was debated in conference by the foreigners and in meetings of the natives themselves. It ended in a manner as unlooked for as it was gratifying. After earnest discussion in a full house the Presbytery unanimously resolved itself into a Missionary Society, and a Mission Committee was duly appointed, with power to raise funds from the native church, to call for volunteers, and to send forth missionaries to distant fields hitherto unevangelized. This fine piece of work received its finishing touch, when two of the ablest and most earnest of the probationers voluntarily offered themselves as the first missionaries of the Manchurian church. The Mission Committee held its first meeting immediately after, in order to draft a constitution, and one of the Chinese members moved that the mission field of the church should be "*Manchuria, Mongolia, Corea and the borders thereof!*" And thus it stands.

PROBLEMS OF GROWTH.

We have hitherto been THE Presbytery, one and indivisible, but the distances are so enormous, and the work is extending so rapidly, that a process of devolution is inevitable, and sessions are required within the coming months to show cause why the church in Manchuria should not be divided into three Presbyteries, viz., Liaosi (West of the Liao), Liaotung (East of the Liao) and Kirin; the three Presbyteries thus formed, reuniting as the Synod of the Presbyterian Church in Manchuria. We shall no doubt be led, rather forced, indeed, by circumstances to do something of this kind, but this will not prevent us becoming part of the future great body of Christians, which shall be known neither as Presbyterian, Congregational, Episcopal or Methodist, but whose designation shall be 'The Church of Christ in China.' And may God speed the day!

STATISTICS.

I have paid a visit to the Schedule Department and append the statistics submitted to Presbytery, with the proviso that as certain of the entries are not fully guaranteed, they are to be taken with a grain of salt. Most statistics ought to be taken in like fashion.

STATISTICS OF THE MANCHURIAN (UNITED) MISSION.

to December 31st, 1905.

Foreign Missionaries (Pastors)	19
,, ,, (Doctors)	9
,, ,, (Lady Doctors)	7
,, ,, (,, Teachers)	8
Native Pastors	2
Elders (acting)	40
Deacons	268
Chapels	119
Churches	39
Prayer Rooms	112
Roll (1904)	12,730
Baptized (1905) Men	673
,, (,,) Women	345
,, (,,) Children	309
Total	1,327
Received (1905) by Certificate	419
,, (,,) ,, Restoration.	48
Returned	148
Deaths	314
Cut off	129
Lost	360
Transferred	146
Total subtracted	949
Total Members (1905) Men	11,584
,, ,, (,,) Women	1,269
,, ,, (,,) Children	870
Total	13,723
Candidates	3,551
Schools	69
Boys	653
Girls	358
Contributions (31st December, 1901).	
Evangelistic	$2,313
General Expenses	23,721
Schools	1,249
Hospitals	180
British and Foreign Bible Society	316
Buildings	11,542
Total.—Dollars Mexican	39,511

Pei-tai-ho. Missionary Jottings. 1906.

We discovered this summer that Pei-tai-ho is one of the nearer retreats for the rest seekers of Shanghai. Through the enterprise of the Chinese Engineering and Mining Co., passengers were landed in Chin-wang-tao forty-eight hours after leaving Shanghai, and reached their cottages at Pei-tai-ho four hours later.

The Chinese summer conference, which was so conspicuously profitable in 1905, was omitted this summer, much to the regret of both missionaries and Chinese in Chihli province and in Manchuria.

Dr. Howard A. Johnston, of New York, delivered a series of twelve addresses on the general theme—Stepping Stones to Power—which were a source of refreshment to the workers of many societies.

At the annual meeting of the North China Tract Society special mention was made of the need of a secretary to devote his entire time to the interests of the Society, and plans were made to secure the salary for his support.

The committee engaged in preparing a translation of the New Testament in high *Wên-li* finished their revision and are now ready to present their completed work to the missionary public. All the members of the committee present this summer: Rev. Drs. Sheffield and Wherry, of North China, and Rev. Messrs. Lloyd, of Foochow and Pearce, of Hongkong, contributed effectively to the preaching and prayer meeting services of the community.

A meeting was also held for the discussion of the tentative mandarin version of the New Testament now approaching completion, copies of the Gospels of which were in the hands of most who were present. Unfortunately some time was exhausted in discussing related matters and too little remained for such a consideration of this most important work as its importance demanded. The faithfulness of this version to the original was commended and some felicitous translations were noted; at the same time certain expressions which, while accurately expressing the sense, were thought to fall below the dignity of both the Greek original and of the Peking version, were pointed out and deplored.

The chief interest of the month of August centered in the meeting of the North China Federation Council, representing more than four hundred missionaries. After some profitable discussion, in which conservatives and progressives expressed their views fully, a strong representative committee was appointed, which on the following day presented a scheme for the constitution of a Divisional Council for North China, which was adopted with practical unanimity. Its chief features were these: One delegate, foreign, and one Chinese from each province in the division, irrespective of the number of converts in the provinces; then, in addition, one foreign and one Chinese delegate for every two thousand converts in the

province. The practical outcome of such a plan would be one foreign and one Chinese delegate for Kansu province and the same for Shensi and sixteen for Shantung, with other provinces ranging between.

The formation of the provincial Federation Councils was left entirely to the missionaries of each province to determine.

It was voted to hold the first meeting of the North China Divisional Council in Pei-tai-ho in the summer of 1908.

These, together with a successful meeting of the anti-foot-binding society, which was able to report progress; a meeting of the North China Educational Union, at which it was declared that the Throne had promised to present Imperial diplomas to the graduates of the Union Medical School in Peking; the annual meeting of the North China Presbyterian Mission, and of many committees from other bodies, subtracted from the restfulness, but contributed to the interest of the summer months at this surprisingly healthful and inspiring spot where hills and seas conspire to rejuvenate the wearied worker. J. W. L.

Diary of Events in the Far East.

May, 1906.

26th.—At Nanking the Central Synod of China of the U. S. A. Presbyterian Church, North, and the Kiangcheh Presbytery of the U. S. A. Presbyterian Church, South, united to form the Wu Sang Synod. (See Missionary News September).

July, 1906.

5th.—Sudden storm which capsized houseboat in which Rev. D. MacGillivray and Mr. Robert Law were returning from Mohkanshan. Mr. Law was drowned but Mr. MacGillivray saved.

13th.—Return of the Travelling Commissioners from abroad.

Dr. R. J. J. MacDonald, Wesleyan Mission, Wuchow, murdered by pirates on the West River.

14th.—World's Chinese Students' Federation, recently established, starts an Anglo-Chinese paper.

16th.—Shanghai-Soochow-Wusieh railway opened.

24th.—Disbanding at Changsha of committee for relief of sufferers from the Hunan floods, which began in April; the water being at its highest 5th May, subsiding only many weeks later.

September, 1906.

1st.—Decision of the Throne to grant Constitutional Government to China in the near future.

18th.—Typhoon at Hongkong, with enormous loss of life and damage to property. Bishop Hoare drowned.

20th.—Imperial Decree against opium.

Since the abolition against opium the poison has spread through the country until it is almost over all China. Those who become addicted to the habit are known to have wasted their time, neglected their trades, ruined their constitution and even squander their property, because of it. For the several tens of years since this condition of things China has become poorer and poorer every day, and it makes us deeply indignant to speak of this matter. As the Throne is now determined on the cause and on reform, it becomes incumbent upon us to exhort our people to stop the pernicious habit, pluck out this cancer which is eating deep into our bodies and strive for an era of physical Strength and harmony. We, therefore, hereby decree that a limit of ten years be given from date to entirely get rid of the bane of opium smoking, and we hereby further command the Council of State Affairs (Chêngwuch'u) to consider measures about the future strict prohibition of the habit and the planting of the poppy plant throughout the Empire, and report the same to us for approval.

Missionary Journal.

BIRTHS.

AT Kuling, 9th July, to Mr. and Mrs. T. D. BEGG, B. F. B. S., a son. (Norman Darroch).

AT Mien-juh, Szechuan, 22nd July, to Rev. Dr. and Mrs. W. SQUIBBS, C. M. S., a son (Walter Edward Wray).

AT Wuchang, 13th August, to Dr. and Mrs. C. E. SOMERVILLE, L. M. S., a son.

AT Taichow, 17th August, to Dr. and Mrs. S. M. BABINGTON, C. M. S., twin daughters.

AT Kuang-ning, Manchuria, 27th August, to Rev. and Mrs. W. HUNTER, I. P. M., a daughter.

AT Soochow, 28th August, to Rev. and Mrs. C. G. MCDANIEL, S. B. C., a son (Charles Yates).

AT Mohkanshan, 28th August, to Rev. and Mrs. F. W. BIBLE, A. P. M., a daughter (Alice Frances).

AT Swatow, 14th September, to Rev. and Mrs. A. S. ADAMS, A. B. M. U., Hakka Mission, a son (Ronald Weston).

MARRIAGES.

AT Kuling, 29th August, Dr. W. A. TATCHELL, W. M. S., and Miss MARJORIE MARKWICK.

AT Kobe, 6th September, Mr. PERCIVAL J. LAIRD, C. M. S., Hunan, and Dr. EMMA A. PERRINE.

AT Shanghai, 7th September, Rev. J. W. BRADLEY, M.D., and Miss A. JUNKIN, both of A. P. M., South.

AT Chefoo, 10th September, Dr. EDWARD F. WILLS, L. M. S., and Mrs. SHIPWAY, B. M. S.

AT Shanghai, 18th September, by Rev. W. S. Faris, of Ichowfu, Rev. ALBERT HERMAN BUTZBACH, Evangel. Asso. of America, and Miss LORA CATHERINE MINCH, of Hoopole, Indiana; also Rev. ERNEST KELHOFER (Evangel. Asso. of America, and Miss MARY ELLEN BRAUN, of Crediton, Ontario.

DEATHS.

AT Chien-chow, Shensi, 18th August, Mrs. C. J. JENSEN, C. I. M., from puerperal fever.

AT Peitaiho, 25th August, Dr. J. L. WHITING, A. P. M., Peking. Accidental drowning.

AT Chefoo, 8th September, H. W. SPARKS, C. I. M. Accidental drowning.

AT Hongkong, 18th September, Rt. Rev. J. C. HOARE, D.D., Bishop of Victoria. Accidental drowning.

ARRIVALS.

AT SHANGHAI :—

27th August, Miss ELIZABETH BEATTY, L.R.C.P S.E.L.M., for Irish Presbyterian Mission.

29th August, Rev. and Mrs. JOHN GOWDY, Rev. E. C. JONES (all M. E. M. (ret.)

1st September, Rev. and Mrs. J. M. BLAIN, A. P. M., South (ret.); Mr. and Mrs. E. L. FORD (M. E. M.); Miss M. C. HARTFORD, M. E. M. (ret.); Mrs. J. R. WATSON, E. B. M. (ret.); Rev. I. DAEHLEN (ret.), Miss MARY ANDERSON (ret.), Rev. and Mrs. T. L. EKELAND, all of American Luth. Mission.

11th September, Miss L. C. MINCH, Miss M. E. BRAUN, Dr. F. C. KRUMLING.

20th September, Dr. and Mrs. G. F. FITCH (ret.), Miss E. S. LANMAN, Mrs. W. S. FARIS (ret.), Rev. T. J. PRESTON (ret.), Rev. and Mrs. W. S. ISETT, all of A. P. M.; Miss MARTIN, M. E. M. (ret.); Miss CRUMMER, A. P. E. C. M. (ret.); Bishop and Mrs. SPELMEYER, M. E. M.

DEPARTURES.

FROM SHANGHAI :—

31st August, Miss KIRBY, C. E. Z. M., for England.

1st September, Miss L. MCHOSE, M. E. M., for U. S. A.

4th September, Mr. THOMAS SIMMONDS, C. M. S., for England.

12th September, Rev. and Mrs. R. E. MACLEAN and family, M. E. M., for U. S. A.

16th September, Miss I. A. ROBSON, C. I. M., for North America; Miss G. WYKOFF, A B. C. F. M., for U. S. A.

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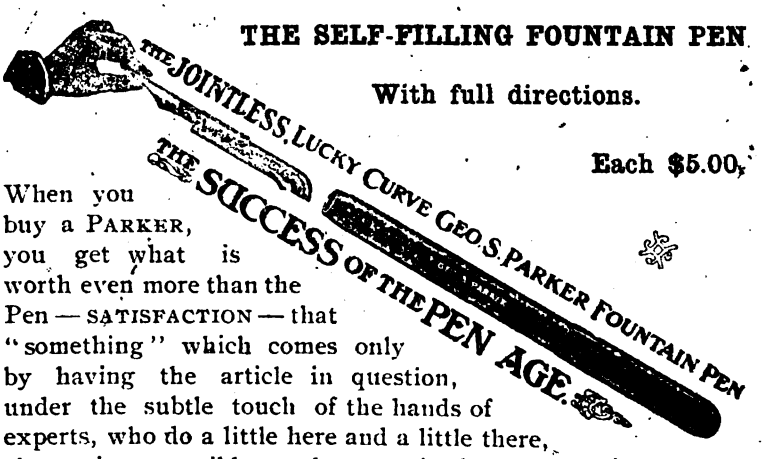

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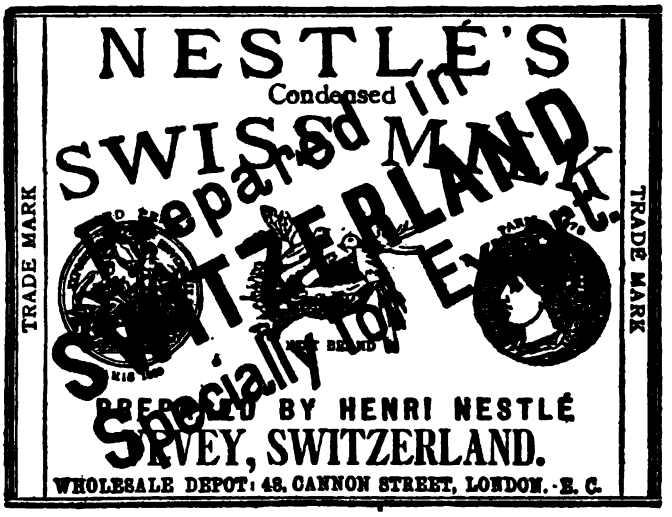

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Three Weeks with Opium Smokers in a Chinese Village.

BY REV. WM. C. WHITE, C.M.S., LONGUONG.

ON March 2nd, 1906, began at the village of A-iong, in the Ling-kong district (Foochow), a most unique work —the curing of all the opium-smokers of the village.

A-iong is a village of upwards of a thousand inhabitants, where for over twenty years there has been the nucleus of a Christian church, but never in a very flourishing state.

Of late the opium-smoking had increased at an alarming rate, and the price during the last five years having gone up 400 per cent. the fields and houses were being sold, and the village was on the verge of going to pieces. Last December four opium-smokers from the village had gone to the C. M. S. hospital at Foochow, and were there cured by Dr. Wilkinson.

One of the men, whose wife also took opium, daily secreted part of his allowance of pills, and when he returned home, cured his wife with them. The fame of Dr. Wilkinson and his pills became so great that the village determined to invite him to cure their opium-smokers.

The elders and head-men of the village prepared a feast, at which they considered what could be done, and through the Christians they approached Miss Newton, who forwarded their invitation, with the result that the Doctor began work with them on March 2nd.

The head-men paid over to Dr. Wilkinson $50.00 towards medical expenses and made an agreement with him that all opium-smokers of the village should be treated, all opium utensils handed over, no outsiders allowed to come in, and that they would be responsible for carrying out the Doctor's instructions as to the arrangements, maintenance of order, etc.

The village had five wards, over each of which was an elder, and these five elders formed the authoritative council of the village. The head of these five was a venerable old man, eighty-four years of age, kind and dignified and respected by all.

Besides the elders there were seven head-men, who took upon themselves the carrying out of the details of the affair, such as watching the door, helping in the giving out of medicine, cleaning up, etc.; in fact were acting hospital orderlies.

Dr. Wilkinson took mainly the medical work, assisted by one of his medical students, and I took charge of the services and evangelistic work generally, being helped by different catechists, a colporteur, Dr. Wilkinson's blind catechist, and by the Doctor himself and his student.

We were quartered in one of the largest houses in the village, that of a man named Ding, who had three grown-up sons to break off from the opium, one of whom was perhaps the most abject of the patients and whom we dubbed the "Laung-cu" or Prodigal Son.

The opium-smoking men were all shut up in the largest ancestral hall in the village—the Ding Su-dong—a very large building, where the feasts of the Ding clan are held.

At the back end of this building was a large glass case containing upwards of 350 ancestral tablets of the males of the Ding clan, from the 19th to the 21st generations. The names of the 1st to the 18th generations were carved and gilded on a board in a box-like shrine on the left of the glass case, while on the right was another box shrine with sixteen tablets of specially favoured females of the clan, for which privilege of having tablets in the hall large sums had been paid to the clan endowments. The present generation was the 22nd, and we were told that in a year or two most of the tablets in the large case would be removed and one large clan tablet put in to contain all the spirits of those three generations, or else a board would be prepared with

all the names carved on it as with the former generations. Once in thirty years is this done, and the great clan register is then brought out and entries of all births and deaths brought up to date. It was curious to notice some of the tablets covered up with cloth or paper, as the persons whose spirit tablets they were to be, had not yet died.

It was in this great hall that eighty opium-smoking men gathered on March 2nd. Forty-eight beds, not counting those for the doctor's assistant and catechists, which were in two small rooms on either side, had been put up during the day, and one by one the smokers with their bedding and sundries for a three weeks' stay came in and took their places. Several smokers from other villages came, but they were refused admittance, as we were afraid of trouble from so many. The whole village seemed to be on the spot, and it took some little time to find whether all the patients, elders, and head-men were present and to turn the others out so as to begin proceedings. But finally this was done, and with the elders sitting in state on the dais we offered up prayer, and the first round for medicines was made.

The elders signed a document, which was posted outside the hall, exhorting the people, amongst other things, to help bring this matter to a satisfactory ending and warning all who sold opium from this time on of the decision of the people and elders to raze their houses to the ground and expel them from the village. They signed extra copies of this document for Dr. Wilkinson and myself. Meanwhile a petition had been sent to the Ling-kong mandarin, requesting him to issue a proclamation forbidding for all time the sale of opium in the village, and in a few days this was granted and the proclamation posted up.

About thirty of the men were very poor, but the villagers showed a fine public spirit by subscribing the funds necessary for their three weeks' maintenance. Many cooked their food in the hall, while others had food brought from their homes by relatives. It was touching at meal times to see little children bringing in their father's rice and to realize what it meant to them for their parents to be freed from this curse.

Besides these eighty men there were nine women smokers, and these were gathered together in a private house under the sole charge of Miss Marshall, assisted for a few days by Miss Jackson.

The men ranged in age from twenty to about seventy years; five being over sixty, and several had smoked for over thirty years.

One old man, sixty-four years old, had smoked opium for thirty-five years. He was troubled with bronchitis, and after two or three days' treatment in the hall he had got so low that it was thought he would die. He was taken from the hall to a miserable room adjoining a temple school, which was not fit to be a stable, and which was his only home. Here he continued the treatment and was cured, but his system had suffered so much that four weeks after he passed away. I had several talks with the old man, and though he was not very clear I believe he was truly on the Right Way.

It is interesting in looking over the list of names to see the reasons why they took to opium. Eighteen said they did it out of curiosity or for pleasure, but all the others were ensnared into taking it for physical weakness, or illness of some kind or another.

The physical distress of these poor men the first two weeks was terrible; tears streaming from their eyes, pain, vomiting, and almost every ache and sickness that a person could conceive of, while the craving was excruciating almost up to the last day. Even the night before we broke up, a man had the craving so bad he seemed quite unable to control himself. His muscles twitched and spasms racked his body. Once I saw him, while lying flat on his back, in some extraordinary way cause his whole body to spring about a foot from the bed. I thought he was asleep and had had a nightmare, but his comrades only laughed and said it was "the craving," and that this was the fifth time he had tried to give up opium!

Much prayer was offered on our behalf for this venture, and from the first God was manifestly with us. The strain, especially on Dr. Wilkinson, was very great, and over and over again obstacles arose and the evil one showed his hand, but by God's grace and power there was victory all along the way.

Up to March 2nd there had been continuous rain, but on that day the weather broke, and it remained fair until after the three weeks, when continuous rain again came on. This was indeed providential, as in the large and very open hall it would have been impossible and very risky to keep the men

in the draught and damp. The heathen remarked again and again how God had prepared the fine weather for us, and that He showed by this He was going to bless the village.

Naturally at the outest we had very little encouragement in our preaching and teaching. We used a small book with a half dozen good hymns, the Creed, Lord's Prayer, Ten Commandments, and a simple prayer. At morning and evening prayers we sang these hymns, so that before long they became very familiar with them, and the last week often sang them by themselves.

We took turns at the preaching and simply preached Christ and Him crucified. To me it was a wonderful lesson as to the power of that message. Christ dying upon the Cross for them; no matter how often we dwelt upon it, this was the only power that could draw them. One catechist we had helping us for a few days seemed to get the men's hearts by telling them of his own experience when breaking off opium. A fellow-feeling was developed, and we hoped the catechist would be greatly used, but after this he preached about creation, history of the patriarchs, etc. He was a good story-teller, but his message did not get the men's hearts, and we were glad when he left and the story of the Cross was again told and re-told. Besides the regular preaching we went from bedside to bedside during the day, and this personal dealing with the men did a great deal in melting the reserve and diffidence to Christianity.

We held our services in the midst where the beds were thickest. At first few from the outer beds came to the centre, but before we closed, the centre aisle around our preaching table used to be crowded, not only by the patients but by even the head-men and elders. One of the head-men said to me one night after the service and before his fellows: "I don't know anything, but I do know that Jesus loves me."

One interesting old man was a native doctor. He was very reticent at the beginning, and we feared he would give us much trouble so we made him an object of very special prayer. His bed was in an out of the way place, not seen from the table. On the evening of the 9th day I was preaching on the power of Jesus crucified, when in the middle of the address the old doctor walked up the main aisle and stood by my side till I finished, when he joined with us in the Lord's Prayer, and then thanking me he went quietly back to his bed. About a week

after this he definitely asked me to pray for him, and before we left he told me his decision to worship God, and he has regularly attended church up to the present. He also told me a sad story of his former connection with Christianity in this village. About twenty years ago he was an enquirer and very great friend with the catechist of the church. This catechist borrowed money from him, and before re-paying it was transferred to another church. The catechist who succeeded him would not use his influence to get the other catechist to pay up, and the debt was never paid. From that day the old man and his relatives would have nothing to do with Christianity, and only the opium curing has brought him back.

We had the gramophone for the men almost daily, and it was always a source of wonder and pleasure to them, and took their minds off their troubles. Besides this we had lantern exhibitions, and the crowning excitement was when they saw themselves and their friends on the sheet; I had taken their photographs and made lantern slides from them, and their wonder knew no bounds.

It was impossible to keep these good things for the opium patients only, so nothing would do but that we must have them in the great temple for the whole village. We had an afternoon meeting there, with the gramophone as the attraction, and good seed was sown that day I feel sure. We had also two night meetings with the lantern. This large temple is also used as the village theatre, so it was very convenient to arrange that the women and children should be on the theatre platform and galleries and the men in the main part of the temple with the sheet between.

It was such a crush that my old colporteur said there were "over six thousand" there, but there were probably six hundred at any rate. When their friends appeared on the sheet they simply shrieked with excitement, and I am sure those villagers will never forget it. We also had the lantern and gramophone for the women patients, and were able to arrange some good meetings for women and children in our host's house. The whole village, as well as the opium-smokers, were stirred up about Christianity as the days went on. My room was upstairs over the kitchen of the house, and often I heard the women below discussing Christianity. One day I heard the old lady of the house say: "We must certainly become Chris-

tians and worship God;" and her daughter-in-law answered: "Yes! It is the only way by which we can get to heaven." Her husband was the 'Prodigal Son' mentioned above, and that very day he had put his hand on my shoulder and said twice: "I'm going to follow you and worship God now."

One night I had been preaching on the power of the Blood of Jesus, and afterwards many gathered round me to talk it over. One wanted to know 'if he became a Christian how much doctrine he would have to learn.' Two others I overheard talking to themselves; one said: "These foreigners don't want anything but that we should go to heaven with them," and the other answered: "It's true, and there is no doubt there is a devil and hell."

Difficulties now and again cropped up. Sometimes the men were sullen and would not take their medicine. Another time one man was found to have little opium pellets upon him, which had been smuggled in. We took his pills from him and refused to give out any more medicine until the elders had come and sat in conclave upon the case. Upon the assurance that nothing more of this nature would take place the matter was allowed to pass. One morning we awoke to find that two of the smokers had broken out during the night and were not to be found. Upon enquiry as to how they had got out, we were told that they had "flown away." These two were worthless young fellows, who bunked with the group we called the "mandarins," because they were so dirty and squalid. About five of these men were huddled in the box compartments above which the tablets were arranged, while the two who fled slept in one of the small side boxes only three and a half by four feet square.

We heard afterwards that they had gone to a town about six miles off and would no more be allowed to return to A-iong.

But the greatest excitement was reserved for the end. The day before the break-up, Dr. Wilkinson and I started the round to take down the names and personal history of each case. We had reached the fifth man when the Doctor's servant rushed in and threw something on a table by me and said: "There, Mr. White, see that." It looked to me at first like a butterfly, but I soon saw it was some opium on the usual piece of a dry leaf, ready for smoking. He told us he had gone into a house to buy a fowl and there found a man getting ready to smoke this. We at once got the head-me

together and went to the house. The inmates denied having any opium utensils and declared this opium was what was left over from before. However we made them unlock drawers and cupboards and searched high and low, with the result that several opium lamps, probes, scales, and an opium boiler were found, besides some of Dr. Wilkinson's pills, but no pipe. Finally after many threats from the head-men, the man's wife brought out the pipe, which is now in my possession. The son of this man was in the hall breaking off opium, but he himself did not go, as he was too ill, so he said, and his son had reserved some of his pills for his father. The villagers determined that the man must break from the opium if he wanted to remain on in the village, so upon his paying $1.00 the Doctor left medicine with the head-men to be given daily to the man, and it is satisfactory to know that he was cured, and now after four months is still all right.

The finding of this opium led us to think that other places also might have some, so we determined to make a raid upon all the houses where opium had formerly been sold or smoked, as any opium left in the village would be a temptation to the smokers. Some of the places got wind of our coming, and we were able to get very little, except in the house of the old doctor, where we found a pipe, a boiler, some lamps, scales, a little opium, and several odds and ends. In the afternoon we went unexpectedly to a little group of houses on the outskirts of the village, where lived one of the women patients. For a long time her daughter-in-law would not let us enter the house, but finally we were allowed in and made a thorough search. We found several opium requisites, but one drawer in a table that we were very suspicious of was locked, and the woman declared the key was with her mother-in-law. There was nothing for it but to carry the table off for the woman herself to open in our presence. On the way we met the son, who was greatly amused at our carrying away his mother's table. He was able to open the drawer for us, and finding nothing of importance in it, we allowed him to carry the table back home.

On March 22nd, the last day, we dealt with the men individually to find out if possible the stand they would take as to Christianity. Of the 79, as far as we could make out, 43 had definitely decided to become Christians, and were praying, though about half of these were not as yet very clear.

Of the others we were uncertain about ten of them, and the remainder we felt were not sincere, though they assured us they would now worship God.

Only one man, the eldest son of our host, did not declare for Christianity. He said: "I do not worship God, neither do I worship idols, but if the opium curse falls from me, then I will worship your God." By the power of God this man is still free from the opium, and though a wreck physically and suffering a great deal, has gone to church several times.

On the afternoon of the 22nd we had a farewell service, at which all the elders and head-men were present. Several of us gave a last few words, two of the elders spoke, and after the Doctor and I had thanked all for their kindness, I closed with prayer. The medicines were then given to each man for the last time, and we all left. They were all very grateful to us and spoke of the goodness of God to them. One old man expressed what seemed to be the attitude of all when he said to Dr. Wilkinson: "I thank God first and then I thank you and Mr. White." The next morning the village turned out *en masse* and sent us off in state. Our chairs, provided by the villagers, were decorated with red silk, and presents of fowls were hanging behind.

God had indeed been with us, and I felt it was the most telling evangelistic work I had had the privilege of engaging in in China.

Five weeks later I unexpectedly spent a Sunday at A-iong. To my joy I found that nearly all who had been cured of opium were attending church and had enrolled their names, while the head-men, as well as the elders, were also coming. Of the men we had felt certain about only one had not been coming to church, and to our surprise we found it was because he was a Taoist priest, and, as they expressed it, was too much "tied by the devil's bonds."

This man was one of the best and most diligent of the enquirers at the "Su-dong," and knew the doctrine well. I went to see him, and he seemed very much ashamed of himself. He acknowledged, before all the people present, that Christianity was true and that he should put away Taoism and become a Christian, but he said: "I cannot work in the fields, and this is the only means I have of gaining a livelihood."

I went to many houses in the village and received a splendid reception from all. Since then we have heard that everything is still encouraging, and the Christians have had to rent a larger house to accommodate all who come to service. We have put our best catechist there for six months, and he is doing excellent work.

So far, of the 79, only one has gone back to opium, and he has fled from the town.

A Message for the Times.*

"That they may all be one . . . . that the world may believe that Thou didst send Me." *John xvii. 21.*

BY REV. E. BOX.

IT has been the custom for those whom our Association has honoured from time to time by calling them to its Presidential chair to give what we may call a "Valedictory Address" at the close of their year of office. If a collection of these addresses could be made, they might appropriately be published under the title of "*Tracts for the Times*" for, as a rule, they have dealt with questions of outstanding importance in connection with missionary work in China.

With this thought in mind I have asked myself what subject I should bring before you for consideration and discussion. One subject, and one only, seems to stand out prominently above all others as claiming special attention at our hands, and that is the *need for closer federation of the Christian churches* in China for the purpose of consolidating and strengthening our missionary work and preparing the way for a united Chinese Christian church. In choosing this topic as the one of prime importance to-day I feel confident that I am at the same time voicing your own feelings. In our hopes and aspirations for closer union we are at one. In dealing, however, with any particular scheme of federation, or in discussing ways and means I cannot presume to speak for any but myself. It is my hope that a frank discussion this evening, followed by a season of prayerful meditation in our "prophet's chamber," the sacred spot where we hold fellowship with God, will prepare us for dealing with this question along the line of God's will at the

* Valedictory address at the Shanghai Missionary Association, June 5, 1906.

General Conference next year. We must as individual souls receive each for himself the revelation of God's thought and purpose in this matter if we are to have a controlling share in the realisation of any permanently satisfactory external union. No pious vote, given without due thought and meditation, simply to make a majority vote unanimous, can add strength to such a movement or give us the privileges of partnership in it. Personal conviction of what God wills, so far as we have been able to realize it, whether it unites us in happy union with our colleagues, or on the other hand, calls on us to stand like Athanasius, or Luther, in isolation from them, is the only justification we can have for recording our vote in any council of the church and the only ground for claiming a share in the carrying out of God's gracious purposes. Any action taken apart from this personal conviction, no matter on which side it may place us, not only deprives us of the privilege of being fellow-workers with God, but, alas, places us among those who are hindering the coming of Christ's kingdom. As leaders in the church of Christ, we must neither be 'dumb driven cattle,' nor well-meaning but shallow *Don Quixōtes*, having no right sense of proportion and unable to distinguish between real foes and windmills. We must be on our guard, too, against the subtle pride of opposition and independence, the fruitful cause of much unholy sectarian strife.

The subject for our consideration this evening is, then, the *Call for closer federation* with a view to a *united church of Christ in China.*

To get straight to the heart of the matter let us briefly consider first:

1. *The Call of China for Federation.*

We are to-day face to face with a new China. The leaven of new thoughts and ideals has been thrown into the meal of this ancient kingdom, and fermentation has been set up, producing profound and surprising results. Or, to change the illustration, the dead bones of a worn out ancient civilization have been breathed upon and behold a shaking, and the bones have come together, bone to his bone, and sinews and flesh have come up upon these bones and the skin has covered them above, but, must we not say in words of the prophet, "as yet there is no breath *in* them?" Could there be a more apt illustration or more correct description of China as she is to-day? Shall we

too not cry out with the prophet Ezekiel, "Come from the four winds O breath," "and breathe upon these slain that they may live?" These two similes, though in a sense contradictory, are yet both applicable to China. The leaven of a new life *is* already at work, especially in individual lives, but the movement in the nation as a whole is, for the most part, due to external shock, is galvanic in fact. May the spirit of life enter in with quickening power and make these dead bones live! Can we not by faith already see the vision Ezekiel saw? "And the breath came into them and they lived, and stood up upon their feet, an exceeding great army."

China is, by God's grace and might, about to stand on her feet and become a living power in the world. Already there is 'the sound of a going in the tops of the mulberry trees,' the sign that God is going forth to lead His forces to battle and to victory. As in all great movements there is a confused blending of forces, good and evil, and as one's temperament is either sanguine or despondent, so one's interpretation and forecast is apt to be hopeful or pessimistic. I have recently been making a tour of the country stations in connection with our Mission. The impressions made on my mind by what I saw and heard have been deep and striking. The spirit of change is in the air. The old order is giving place to new. Everywhere schools of the "New Learning" for girls, as well as boys, are springing up, not only in cities and towns, but also in the large villages. The sun of the ancient scholarship is setting and a new sun is rising in its place. Then, too, everywhere in connection with these new schools and amongst the young men, physical culture is playing a great part. Athletic societies are being formed, recreation grounds are being purchased and fenced in and fitted up with gymnastic apparatus. Most of these schools have their special uniforms, and young China evidently is to follow Japan in adopting Western dress. The old dress, picturesque and graceful as it undoubtedly is, has to give way before the desire for a more active and strenuous life. We may and perhaps do regret the change of costume, but young China must be left to decide what it wants for itself.

Then everywhere the youths are being drilled, either as volunteers, or as militia to serve a few years with the regular army and then to form a reserve, with a retaining fee, to be called up as occasion demands. There is a spirit of restlessness

abroad and a growing determination to stand up against foreign dictation and control.

Text-books on "patriotism" are used in the new schools, and the pupils are urged to devote themselves to the interests and welfare of their country.

I do not for a moment think that there is any national anti-foreign movement. The desire is not attack, but defence. It is China's manhood asserting itself, as all China's true friends have long desired that it should.

Reading Lecky's "England in the Eighteenth Century" I came across the following sentence the other day: "The attempt of a French king (Louis XIV.) to prescribe to the English people the sovereign whom they should obey, touched acutely that sentiment of *national jealousy of foreign interference* which was then (and is still) the strongest of English sentiments."

The same writer quotes from a speech of the great British statesman Pitt in the House of Commons, in which he justified the resistance of the colonists of America to the hated Stamp Act before the war of independence. Pitt's words were as follows: "I rejoice that America has resisted. Three millions of people, so dead to all the feelings of liberty as voluntarily to submit to be slaves, would have been fit instruments to make slaves of the rest."

Lecky says: "The principle which (in England) led Hampden to refuse to pay twenty shillings of ship money was substantially the same as that which inspired (in America) the resistance to the Stamp Act."

May we who are the "Sons of Freedom and Liberty" not forget at this crisis in her history to extend to China our cordial sympathy in her legitimate ambition to be a free people in a free State. Let us pray earnestly that she may feel her need of *divine* help and guidance in her great endeavour.

It is here where China's present danger lies. The absence of the purifying and restraining power of a lofty religious ideal, so potent for good in the formation of character, makes such movements as are taking place in China to-day full of danger, and the best friends of China cannot but be anxious on her account. There are two dangerous elements: (1) the *young student class*, well-meaning, but rash, inexperienced and of unbalanced judgment, and (2) the large disaffected, loafing and

criminal classes who swell the membership of the numerous secret societies and who are clever enough to use the former as their tools.

During my recent journey I was much impressed with the feeling of intense bitterness that is growing up against the Roman Catholics and the French, who are supposed to give the members of that church their support in its political propaganda. It is a dangerous storm centre. The wrath of a people, nursed and long suppressed, is apt to burst out at last in a torrent engulfing guilty and innocent alike.

From many parts of China there are signs that this restlessness of foreign control is showing itself *within* the church as well as without. This is bound to be increasingly the case as the national spirit grows and expands. If it means that the Chinese Christians are feeling an increasing desire to take over the control of the church and relieve us foreign missionaries from the burden of work and responsibility, this surely is a good sign and a call to us to devote the chief part of our energies and resources to the training of efficient native leaders and the welding into a compact whole the unorganized units which now make up the church of Christ in China. It will certainly be a wise policy to prepare and equip the native church for this duty and privilege of complete self-government, and in so doing to show our Chinese brethren that such a consummation is one that no one will more gladly welcome than the foreign missionary.

The wisdom of parents is seen in the training of their children for the duties and responsibilities of manhood and womanhood, and the reward of the parents is obtained when in glad confidence they can trust them to walk alone. When the day comes that *our* spiritual children desire their independence may we not have to confess that they are unfit for it, and may *they* not have to feel that there is unwillingness on our part to entrust them with the control of their church. It should be a proud and glad day alike for them and for us when we can stand down and hand over to them full responsibility for the Ark of God and leave the guidance and control of the church of Christ in China to the Holy Spirit and the Chinese Christians.

One fact needs impressing deeply on our minds, and that is, that there are to-day not less than *seventy* separate organizations carrying on the work of the Protestant Christian church

in China. Shall we foreign missionaries leave these seventy separate organizations as a legacy to the young Christian church of China, or shall we not rather seek so to federate them that they may become a compact whole, units in one great organized church of Christ, united as one to do battle against the forces of evil and to work for the accomplishment of Christ's kingdom? In view of the growing spirit of nationality in China, with the cry of "China for the Chinese," and complete independence from foreign control, and in view of the fact of the seventy separate organizations representing Protestant missionary work in this land, are we not imperatively called upon by our loyalty to the "Great Head of the church" and in the interests of the church of Christ in China, to bring together our separate units and link them into a federation which shall be the germ of the united church of Christ in China?

I would like to note briefly in the second place:

2. *The Call of the World for Federation.*

This call to the federation of Christian organizations in China is *part of a world-wide movement* which is drawing man to man in spite of racial, national, and religious distinctions. This spirit and ideal found expression in a leading article which appeared a short time since in the *N.-China Daily News* (May 24th): "We have passed through the family and tribal stage into that in which the unit is the State, the largest organization as yet found practicable. What is now wanted is a new and greater unit to secure the advancement of the *race.*" Education, literature, commerce, and especially religion have been the factors drawing together these various national units into a closer community of interest and bond of brotherhood and creating ideals and aspirations looking towards the "parliament of man the federation of the world." International societies and assemblies to discuss problems of labour, health, science, social questions, peace, suppression of vice, etc., are all the result of this community of interest and are the means of strengthening this world-wide brotherhood. The success of "Esperanto," the new world language, points in the same direction. I see that recently Dr. Clark, the founder of the Christian Endeavour movement, has suggested that Endeavourers all the world over should use this language for international work, conventions, etc.

spiritual forces of the early Christian church by God's providence were poured into the mould of imperialistic Rome, the church first finding protection under its shadow, then having passed through its baptism of fire, winning for itself a place of influence and power in the empire, shaping and being shaped by "Imperial Rome," and then, as that empire declined and fell, taking its place as the great world Power, ruling the nations, much as Rome had done on aristocratic and imperialistic lines.

In the course of the centuries, as the human race developed under the influences of religion, education and commerce, the centre of power was gradually transferred from the few to the many, and government by democracy, the will of the people acting through its elected representatives, took the place of government by the one or the few. The new Catholicism is the pouring of the forces of the Christian church into this new mould which that same providence of God has prepared. It is a free, democratic and *federated* Catholicism, a willing co-operation of equals acting under a common impulse, and not a Catholicism of uniformity under absolutism. That is, it is a Catholicism in which each individual unit derives its life direct from the incarnate Christ through His gift to them of the indwelling Spirit, and it is the possession of this common life that links the individuals with groups and through which the federated groups become the Catholic church of Christ. It is, in short, a *theocratic democracy* such as God prepared for His chosen people, but which they failed to live up to. The new seat of authority is to be found not in the one or the few who are in the high places of any church, but in the voice of the Holy Spirit speaking through those who possess the divine life, first as *individuals*, then as a *church*, and finally through the codified laws of the kingdom, viz., the *Word of God*. There is, therefore, a three-fold basis for authority, each acting as a check on the others, but all alike demanding the presence of, and absolute loyalty to, the living Spirit of the Christ, who is the one and only Head of the church.

This great movement which I have named the *New Catholicism* is rapidly transforming Protestantism, with its historic negations and its all too provincial conception of the church, into a great, free, united and spiritual Catholic church. The first historical manifestation of this new Catholicism was, strange as it may seem to some of us, the great Oxford or Tractarian movement of 1830-40. It was a powerful and effective protest

against a provincial view of the church, against the confining of the church's life to sectarian, national and geographical limitations. It was a protest against the centrifugal tendencies of Protestantism. Unhappily, as it seems to me, many of the leaders failed to shake themselves free from the old imperialistic conceptions of Catholicity, and, missing the true and only satisfactory solution, were drawn into the fold of Rome. But the germ thought of the movement, the corporate life of all the disciples of Christ, members of the one church supreme and universal, has, from that time, been working like leaven among Christians, uniting them into closer fellowship with each other and drawing the various groups of Christians into closer union and more harmonious effort in Christian work. Perhaps the most striking result of this new movement is the "Free Church Federation" which has linked into one great organization all the evangelical churches in England outside the Church of England. The whole country is mapped out into districts, in each one of which there is a Free Church Council, each church as a unit electing its representatives, lay and clerical. These District Councils consult on all matters dealing with the welfare of the churches and the application of the Christian spirit and ideals to the social and religious problems of their respective districts. These district unions are linked together into County Unions, and these again into a National Council, with a president and other officers elected annually and with a permanent secretary and staff. In this Free Church Federation we have a precedent and a model for the proposed closer federation of the seventy Protestant organizations now engaged in Christian work in this country. By such a federation our work would be immensely strengthened, there would be a conservation of energy, unity in attack upon the forces of darkness, and a manifestation to the Chinese and the world of the Christian spirit of unity. The Chinese Christians, too, would feel that they belonged to one great organization, an army in which the separate units were not each fighting independently and irrespective of the others, but in intelligent and happy co-operation under trusted leadership.

Another result of this *centripetal* or new Catholic movement has been the bringing into *corporate union* sections of the church that are closely allied to each other, and thus lessening the number of denominations and helping to close the breach caused by "our unhappy divisions." In Scotland the

Congregationalists and Evangelical Union united, followed later by the United and Free Presbyterians forming one United Free church. Three of the smaller Methodist bodies in England are on the point of becoming one, the first step in the union into one great church of all the Methodist bodies in England, which it is hoped will be accomplished in the course of a few years. This union has already taken place in all the British colonies. A more striking union is in course of consummation in the dominion of Canada between three different and more widely separated denominations—the Baptist, Congregationalist and the Methodist churches. We have not yet seen the end of this movement, not only towards oneness of heart, but also oneness of body ; but it is a movement that must not be unduly hastened. Two pieces of metal must be first made white with heat before they can be welded into one solid bar. It requires the Pentecostal fire to make us willing and glad to have all things in common.

And now let us ask ourselves what are the prospects of union amongst us here in China to-day. Much, thank God, has already been done, but much remains yet to be accomplished. In the past we have had happy and effective union in Bible and tract work and in the dissemination of useful literature. We have had united prayer-meetings and meetings for consultation about our common work—the work of *preaching, healing and teaching*—and we have had committees more numerous than may perhaps have been good for our health, but all helping us to know and respect and love each other better and teaching us to pull together in harness with others. Christian Endeavour and Y. M. C. A. work, anti-opium and anti-foot-binding societies and such like have all been as shuttles weaving our separate denominational threads into a whole and making it into a fair pattern. But has not the time come when we must give to the world a more striking and convincing proof of our *unity?* There are, as we have indicated, two lines on which we may proceed—that of *corporate union* and that of *federated union.*

As regards the former we had a welcome illustration the other day in the union of the Northern and Southern branches of the American Presbyterian Church in the three provinces of *Kiangsu*, *Chekiang* and *Hunan* into one synod. The larger union of all the Presbyterian bodies in China into a Presbyterian church of Christ in China will also, it is hoped, soon

be happily consummated. The American Baptists, North and South, are also uniting in educational work. That is as it should be. If it is natural for birds of a feather to flock together, it should not be regarded as anything but the right and natural thing for the different branches of any one denomination to come together. *This is nature and not the miraculous or supernatural.* The *miracle of grace* will be seen when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together. This is a union of *federation* and not *corporate union.*

The lamb and the kid and the calf in this vision of the millenium are not in fear of being devoured by the wolf and the leopard and the young lion. This federated union, or the union of *different denominations* in common work, has also very happily had a commencement in China. The union of the English Baptists and American Presbyterians for educational work in Shantung, of the L. M. S. and the American Board and American Presbyterians for educational and medical work in Peking and Tungchow, of the English Presbyterian Mission and the L. M. S. for educational work in Amoy, of the American Methodists and the Foreign Christian Mission in Nanking, are a few illustrations of this kind of union that occur to me. As yet, so far as I know, we have nothing of the sort in Shanghai. I would venture to suggest that a beginning might well be made by establishing in Shanghai and in other centres a *union normal college.* The Chinese Educational Association in Shanghai have eight *normal schools* with 560 students. We Christian educationists should surely be up and doing, for well-trained Christian teachers, male and female, are sadly needed. Later on perhaps something also might be attempted in the way of a union medical school, and, though the problems would be much greater, a *union theological college.*

The missionary body and the Christian church in China are under a deep debt of obligation to the earnest, patient, and successful efforts of the friends in North China and especially Peking in the cause of union. The Pei-tai-ho Conference of August, 1904, and the Peking Conference of September, 1905, have shown conclusively that there is a rising tide in the churches in favour of union.

The steps to be taken to float the movement are as follows:—The provinces of China are grouped into *four divisions*—

Northern, Western, Central and Southern. Each division has a secretary appointed by the Peking Committee. It is the duty of these four secretaries to take steps to form four *Divisional Committees*, one in each district. Each mission working in that district to count as a unit and elect its representative. Each Divisional Committee is to meet this summer, if possible, and elect the *Representative Council*, viz., one foreign and one Chinese for every 100 missionaries. Working out the figures, as far as I am able, it gives a Representative Council of twenty-one foreign and twenty-one Chinese, viz.:—

N. 621	missionaries.	6	foreign	representatives and	6	Chinese	representatives.
W. 210	"	2	"	"	2	"	"
C. 795	"	8	"	"	8	"	"
S. 527	"	5	"	"	5	"	"
2,153		21			21		

This Representative Council is to take into consideration the tentative scheme of federation drawn up by the Peking Committee on Union and to present a report on this and other matters to the Centenary Conference of 1907 for its consideration and revision. Now a word on this tentative scheme. With your permission I would make a few suggestions for consideration and discussion.

TENTATIVE SCHEME.

Title.—Instead of "The Federation of the Christian Churches in China" I would suggest the following :—

1. *Title.*—"The Chinese Church Federation."

2. *Object.*—(1) "To federate all Christian churches in China with a view to closer union hereafter." I would add (2) and with a view to more effective work. (3). To secure also through its executive a responsible and effective organ for voicing the thoughts and policy of the churches.

3. To provide in its executive a medium of communication between the federate churches and (1) the Chinese government. (2). The governments of other lands with whom it may be necessary in the interest of the Chinese and others to communicate. (3). Other Christian churches, whether in China or in other lands.

In this way by official *manifestos* the federated church may give expression to its thought and ideals, and by the action of the executive its decisions may be made effective. In this tentative scheme I see no difficulty whatever in the way of this great and much longed for work of federation being accepted

by all, whether individual missionaries or societies, until we come to *Methods*, *Section 3*, *Work;* Sub-sections 1, 2 and 6, we can all agree upon, but after carefully reading through this 120 pages Report, "Records of a Conference on Federation held in Peking, 1905," I venture to suggest to the Representative Council that in presenting their report to the 1907 Conference they omit sub-sections 3, 4 and 5, as it is very evident that there are still grave difficulties in the way of securing conscientious unanimity on these points. Don't endanger the cause of federation by raising debateable points at this stage but *first make quite sure of federation itself then apply its details.* Union on these will, I firmly believe, come in the near future; don't unduly force the pace. On the question of the need for federation we stand, I believe, as one. Let us strike then while the iron is hot. There is one other point to be considered. If this new Federated Council is formed, what is to become of the Missionary Alliance? Shall it be merged in the new organization or not? If, as I hope, the Federated Council widens its scope and becomes the official executive voice of the churches, there would be no need for its separate existence. There is also the Evangelical Alliance which covers partly the same ground. I would suggest that the executives of these two Societies put themselves into touch with the Representative Council when it is elected, with a view to union if it is deemed advisable. I trust the organization of the federation will be on the lines of the very successful Free Church Council in England, viz., District Councils, electing members to Provincial Councils, and these electing members to the National Council; the latter having one foreign and one Chinese paid permanent secretary and an executive and president elected annually.

Should we not here in the Shanghai district form ourselves into a District Council or Advisory Committee similar to that in West China without delay? say in the early autumn. There are many pressing questions, such as the division of the field, overlapping, the status of church membership, our relations to the officials, to the Roman Catholic Church and its propoganda (not in any spirit of provocation or attack but in the cause of union), united efforts in evangelistic work and special missions for revival, work through the Christian Press and secular Press, etc., etc.

This would bring to a practical test our ideals and aspirations in the direction of union, and if acted upon afford us a means

of becoming well drilled and disciplined soldiers in the Army of Union. In the early part of my paper I spoke of the call that comes to us to union and the federation of our forces as three-fold :

(1). The call from China in view of the rising national spirit.

(2). The call of the world, the drawing into closer union of man as man, the vision of the federation of the race.

(3). The call of the church, the great centripetal movement, the growing spirit of Catholicity.

Now let me close with a fourth and last great call—the greatest call of all to federation and union, viz., the *Call of Christ.* Above all other voices the call of Christ rings in our ears. "That they may all be one that the world may believe that Thou didst send me." (John xvii. 21). It was His dying request. In that wonderful chapter which gives us Christ's sacrificial prayer, He unveils to us His heart. He permits us to stand in that Sacred Presence Chamber, where He and the Father are holding communion together, and the burden of the prayer that He permits us to overhear is that we, His disciples, may manifest to the world the spirit of love and union which is the God-like antithesis of the hatreds, and discords, and divisions of those who are the children of darkness. So the world seeing this spirit of loving unity in the followers of Christ may come to believe that He is the God-sent Saviour and the Prince of Peace. A new commandment I give unto you that ye love one-another. If ye love me, ye will keep my commandments. Dear friends, let us love one another as He gave us commandment. Let us satisfy the longing of His heart "that we may all be one." "And when the day of Pentecost was fully come, they were all filled with the Holy Ghost, neither said any of them that aught of the things which he possessed was his own, but they had all things common, and great power and great grace was upon them all."

Psalm 133 :—

Behold how good and how pleasant it is for brethren to dwell together in unity.

It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments.

As the dew of Hermon and as the dew that descended upon the mountains of Zion ; for there the Lord commanded the blessing even life for evermore.

In Memoriam:—Bishop Schereschewsky.

BY THE RIGHT REV. F. R. GRAVES, D.D.

The life of Bishop Schereschewsky was such a remarkable one and the work which he accomplished for China was so great that his death in Tokio on the 15th of ~~September~~ demands more than a passing notice. Samuel Isaac Joseph Schereschewsky was born May, 1831, in the town of Tauroggen, in Russian Lithuania; his parents being Jews. In the autumn of 1854 he came to the United States, where he embraced Christianity and became a student at the General Theological Seminary, New York. He was ordained July, 1859, by the elder Bishop Boone, and immediately after went with him to China, where he was ordained priest on Sts. Simon and Jude's Day, 1860, in the Church of Our Saviour, Shanghai. He remained in Shanghai for two years, studying both the Shanghai colloquial and the Mandarin, together with classical Chinese, and then moved to Peking and resided there for thirteen years, from 1862 to 1875. He was engaged in mission work, but his chief occupation, as throughout his long life, was the translation of the Bible. He translated the entire Old Testament into Mandarin, working alone at the task, while the New Testament was being translated by a committee. This translation has been the one in common use in China since it was completed, and in its revised form holds its place to-day. . . . In 1865, in conjunction with Dr. Burdon, afterwards Bishop of Victoria, he translated the Prayer Book into Mandarin.

In 1868 he was married at Shanghai to Miss Susan M. Waring and in 1875 returned with his wife and two children to the United States on furlough. In the autumn of the same year he was appointed by the House of Bishops to the Bishopric of Shanghai, but declined. He was again appointed in 1876, and after much doubt and hesitation finally accepted and was consecrated in Grace Church, New York, October 3, 1877. In the meantime he had employed himself in soliciting funds for founding a college in China, and upon his return in 1878 the property at Jessfield was bought and the corner stone of the first St. John's College laid on Easter Monday, 1879. St. Mary's Hall, a school for girls, was also founded on the same piece of property.

In 1879 the Bishop translated the Prayer Book into Wên-li. About this time the station at Wuchang was left without a missionary and the Bishop moved with his family to Wuchang and undertook the work of that station and the building of a church in addition to his work of translation and the regular duties of the episcopate. Here in the summer of 1881 he was stricken with paralysis, which deprived him both of his speech and of the use of his limbs and compelled him to go to Europe for special treatment. His health became comparatively restored, but the loss of power in his limbs and the difficulty of speech still remained. Under the circumstances he felt that he must resign the episcopal office, which he did in the autumn of 1883.

In 1886 he returned to the United States with his family and began what was the most remarkable period of his career. He determined to continue his work of the translation of the Bible.

He was unable to speak clearly enough to be understood by a Chinese scribe, even had such help been procurable, but he went to work by means of a typewriter, which he could only operate with one finger on account of his infirmity, to revise his translation of the Old Testament. Working as has ever been his custom eight hours a day he was able to finish this in a year. Then began the greater work of making a complete translation of the Bible into easy Wên-li. The work occupied him seven years, and was necessarily done in romanised text, which was afterwards written out in China into Chinese character. The work was done from the original Hebrew and Greek, and was finally published in 1902 by the American Bible Society. In 1895 the Bishop came back to Shanghai to carry out his work of transferring the romanised text of his translation into the character, and lived there for about two years. He then moved to Japan, where the work was being printed, for greater convenience in proof-reading and correction of the text. Ever since he has gone on steadily with his work by the help of two scribes, the one a Chinese and the other a Japanese. The Wên-li translation published, he revised his mandarin translation and then undertook the preparation of a Reference Bible for the American Bible Society. Of late he has been engaged upon a translation of the Apocrypha, which his death left unfinished. Besides the work which the Bishop did in Chinese he had, while in Peking, partly finished a dictionary of the Mongolian language.

Bishop Schereschewsky was a scholar and a born linguist, and he steadily perfected himself for the work of translation by the most exact and laborious study. Hebrew was his by his birth and the classical tongues by his later education, and on coming to China he went further in his researches into oriental languages, above all devoting himself to Chinese, in which he was a master. One may say that with him we have bid farewell to the old type of missionary scholar, the man who lived for and in the Chinese language and literature, men like Legge and Faber and Edkins, who gave themselves to this one pursuit, and to whom classical Chinese was an ideal.

The thing which lies on the very surface of this long life of Bishop Schereschewsky is its entire simplicity. He had literally one object, to make plain the Word of God to the Chinese. All his study and effort, the laborious acquisition of many tongues and of much learning was strictly devoted and consecrated to this end. For year after year he worked alone, in health and in sickness, crippled for the long space of twenty-five years in a way which would have kept back most men from any work at all, unknown to the world outside his study and the few friends who understood and appreciated the greatness of his purpose. Day by day, without rest or intermission, he toiled on, doing this one thing and doing it as well as he could. There is a deep sense of mission, of being set apart to do this task in such a life as he lived. He was a born translator. If his duties as Bishop were accepted because he felt that it was a duty that was laid upon him, still his work as translator of the Bible was foremost in his thought, and not even the weakened body could keep back the strong, clear, well-furnished mind from the work it had set itself. The lessons of faith, and patience, and a single clear aim in life are plain for us all.

He was a man also of large ideas. This was partly so because he lived in the scholar's atmosphere, in communion with the great in literature, but in the practical field also he showed this quality. The first work of his short episcopate was to found St. John's College and St. Mary's Hall, with clear foresight of the part which Christian education had to play in the regeneration of China. In intercourse with him you were always conscious of a certain wideness of view coupled with the fact of his intense concentration on the great work of his life, his Chinese Bible.

He always faced death with calmness and would often speak quietly of its approach, only expressi ıg the wish that he might be spared to finish the task which he had set before him. In the providence of God this was granted to him. It was characteristic that when death came he met it seated in his chair, the chair in which he had worked so long, and met his end fearlessly and in the confidence of a certain faith.

In Memoriam.

MRS. ROBERT CASE BEEBE.

On the eighth of July, at Meadville, Pennsylvania, after a lingering illness of nearly two years' duration, there passed to the Home beyond this estimable woman, faithful wife and mother, constant friend and earnest missionary.

Harriet Linn was born in Ohio, of earnest, Christian parents. Her father was a physician. She received her education at Allegheny College, graduating from that institution with high honors. So highly did the authorities of her alma mater value her abilities and character, that they selected her, from among many, to become the first preceptress of their institution. President Crawford at her funeral service said: "Coming to the service of the college ten years after she left it, I found her influence still present and the name of Harriet Linn Beebe spoken with regard and affection."

In 1884 she came with her husband, Dr. Robert C. Beebe, to China and to Nanking. This city was then practically unoccupied by missionaries; the China Inland and the Presbyterian Missions having had but a precarious foothold prior to this time. So that the changes that Mrs. Beebe saw in this city during the time of her missionary life were very great. From the first she made many friends among the women of the city—those that were at that time accessible. And when the news of her death reached here there were sincere mourners among these, to many of whom she had been a Dorcas.

In character Mrs. Beebe impressed one with her hopefulness and her broad vision. She seemed never to be pessimistic or despondent. She did not look on the dark side of things unless it was the better to remedy some difficulty or find a way out. All of her associates in missionary circles regarded her as a trusty friend and a wise counselor. In regard to her Christian life, President Crawford said of her: "At the time of her conversion she gave

herself to God once and for all. She never thought of taking back the offering. Whatever else might be true or not true she never doubted her faith in God. Her life was marked by unusual devotion. She saw all things in relation to the object of her highest devotion—God. In Him she lived and moved. Her devotion to husband and children was richer because of her noble devotion to God. Her devotion to the church of her choice, and to the work of Christ in the world, was because of her devotion to Him who, with pierced hands, lifted empires off their hinges and turned the stream of centuries out of its channel. Such quiet, simple, earnest devotion to God, to home and to noble endeavor I have seldom witnessed." Her spirit was well expressed by the hymn she loved most,

> "My times are in thy hand:
> My God, I wish them there;
> My life, my friends, my soul, I leave
> Entirely to thy care."

"Blessed are the dead who die in the Lord: Even so, saith the Spirit; for they rest from their labors; and their works do follow them."

G. A. S.

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

Educational Association for Fukien Province.

A GENERAL meeting of the Educational Association for Fukien Province was held in the church at Ku-liang on August 20th, 1906, at 9.30 a.m. The president, Rev. Geo. S. Miner, was in the chair. After devotional exercises the minutes of the meeting in 1905 and the treasurer's accounts for the past year were read.

Twenty-seven persons present then indicated their desire to become members of the Association, and were enrolled as such. (The total membership now numbers 94 names.) Questions concerning the organization of the Association, whether it should continue to include the whole province or only part of it, were referred to the Executive Committee to be elected at this meeting. A committee to nominate the officers for the ensuing year was appointed.

Out of the reading of the minutes there arose a discussion of the relation between missionary and government schools and co-operation of missionaries with the government officials in their educational scheme. Revs. White, Williams, Jones, and Warnshuis took part in this discussion, referring for the most part to what they had been able to do along these lines during the past year.

The report of the Committee on Day-schools, appointed last year, was read by the chairman, Rev. Lewis Hodous. Following the reading of this report the discussion of its recommendations was opened by Revs. Beard and White.

It was then moved that the next meeting of the Association be held the next morning at 9.30 o'clock to continue this discussion.

The Committee on Nominations then reported as follows:—

For President - - - - -	Rev. F. E. BLAND.
„ *Vice-President* - - - -	Miss BONAFIELD.
„ *Secretary-Treasurer* - - -	Rev. A. L. WARNSHUIS.
„ *Members of Executive Committee*	Rev. L. HODOUS and Miss LAMBERT.

The report was adopted and these officers declared elected. The meeting then adjourned.

SECOND DAY.

The meeting was again in Ku-liang church, according to adjournment of the previous day. After devotional exercises, the minutes of the session of the day before were read and approved.

The Executive Committee reported regarding the organization of the Association, recommending that it continue to include the whole province. These recommendations were amended and then adopted as follows: "That the Executive Committee consist of a President, Vice-President, and Secretary-Treasurer, and one member from each of the Missions laboring in the province, namely, American Board, M. E. M. (Foochow), M. E. M. (Hinghua), C. M. S., C. E. Z. M. S., L. M. S., E. P. M., A. R. C., and Y. M. C. A.

The motion was made and carried that each mission should be asked to elect its own representative on the Executive Committee.

The Executive Committee further recommended that the Association instruct the secretary to issue an annual, or if possible a semi-annual, Journal of the Association, to include

the reports of its committees and all items and questions of interest to the educationists in the province. The recommendation was adopted.

The Executive Committee further recommended that a committee be appointed to consider the problems connected with boarding-schools, both boys' and girls', and report on these next year; and they nominated the following to be that committee:—Rev. A. S. M. Anderson, Chairman; Miss Lambert, Miss Bonafield, Miss M. E. Talmage, Miss E. J. Newton, Rev. E. H. Smith, Rev. U. R. Jones, Mr. T. Woods. These recommendations were adopted.

The same committee also recommended that a Committee on Government Relations be appointed, to be ready to advise individual missionaries in the province regarding such questions, and, should occasion arise, to discuss these questions with the Provincial Authorities. As such committee, they nominated Rev. W. L. Beard, Rev. Wm. C. White, Rev. P. W. Pitcher, Miss Faithful-Davis. The recommendation with the nominations was adopted.

The recommendations of the Committee on the Day-schools were then discussed, amended, and adopted seriatim. They are as follows:—

"1. That as far as possible we put our schools into well-aired, well-lighted, clean places, with two or more rooms and a playground.

"2. That we furnish our schools with maps, charts, desks, etc.

"3. *(a)* That the secular part of the curriculum of our day-schools be enlarged and made equal to that of the government schools of the same grade. *(b)* That as far as possible the pupils be taught in classes.

"4. That a closer connection be established between our higher schools and the day-schools.

"5. That present conditions urgently demand that missions co-operate in securing specialists to take charge of normal training of day-school teachers."

The motion was made and carried that the Executive Committee appoint a committee to arrange for the preparation of a map of Fukien Province to be used in our schools.

The "Question Box" was opened, and the questions were answered by various persons. Among them the following series of questions was referred to the Executive Committee,

that one or two persons might be appointed to answer these questions next year.

"Some Questions Relative to Educational Work concerning Chinese Christian Character.

"I. Consider the average church member in comparison with:—

a. A religious fellow-countryman. (What elements of religious belief does he hold in common?)

b. A good Confucianist. (What is the Christian's character with regard to those virtues which are conspicuously lacking in the former, viz., truthfulness, honesty, faithfulness, forgiveness, etc.?)

c. His fellow-Christian in Western lands.

d. His fellow-countryman in his home life. (How are his home relations, family institutions, etc., affected by his faith?)

"II. Consider the Christianity of the Chinese as affected by their pre-Christian or national ideals. Have these qualities which have hitherto been the stability and genius of this race been retained in the presentation of Christian truth, e.g.,

a. Their reverence for authority. (Is the alleged indictment against the present generation of western educated Christian students, of headstrongness, immoderateness, irksomeness of restraint, etc., merited?)

b. Their splendid conception of the unity of the race, with its realization that it is the sum of all the past and its high sense of responsibility to the future.

c. Their virtues of perseverance, patience, self-control. (Is there any evidence that the strong influence of Westerners, whose impatience in comparison with the Chinese is admitted, and whose passion for speed and competition is rapidly being communicated to this nation, has had any detrimental effect on these qualities?)

d. Their combination of high literary attainments with lowly social status and simplicity of life. (Is there no reason to fear that some of the artificialities of our civilization being introduced, this commendable view may be destroyed? The student from our large foreign institutions, whether boy or girl, already demands better food, clothing, and housing. Also the very purpose of our educational work, which we say is to produce character, seems almost obscured by the elaborateness of and the stress we lay upon these externalities.)

"III. The attitude of missionaries towards these and kindred Chinese ideas. (Should we try to give scope for their expression and embodiment and be careful not to dominate too much the thought of our Chinese brethren, that they may realize their own spiritual consciousness? Is there any use in trying to reproduce any foreign type of Christian among these people, the content of whose mind and heart is so diverse from those who have introduced Christianity to them?)"

It was moved and carried that the recommendations of the Committee on Day-schools should be sent by the secretary to the secretary of each Mission in the province.

It was also moved and seconded that the secretary should send a copy of the minutes with the recommendation of the Committee on Day-schools to the CHINESE RECORDER for publication.

The minutes were read and approved, and the meeting then adjourned.

EXECUTIVE COMMITTEE MEETING.

On August 22nd the Executive Committee met and appointed Rev. Lewis Hodous as the committee to arrange for the preparation of a map of Fukien Province.

They also resolved that the questions concerning education and Chinese Christian character should be referred to Rev. J. E. Walker, D.D., and Rev. F. E. Bland for reply.

It was also resolved that the "Journal" to be published should contain an English translation of the government curricula for primary, grammar, and middle schools.

A. L. WARNSHUIS,
Secretary.

More about Military Training.

IN the July issue of the RECORDER an article appeared in this department in defence of military education in mission schools. This article was recently subjected to a thorough-going critricism in a leading editorial in the *Shanghai Mercury* (September 29); the writer taking the position that militarism in any form is inconsistent with Christianity and that consistency demands that mission schools refrain entirely from military training. As the editorial challenges reply we do not

like to let the other side of the case go by default when there is something to be said in its defence.

But let us concede first that the position that Christianity is absolutely and unalterably irreconcilable with war in any form is a very strong one. Certain of the teachings of the New Testament are direct prohibitions of personal violence and are clearly applicable to the spirit of warfare. No sincere follower of our Lord wishes to diminish their significance or do aught to weaken the attitude that Christianity takes before the world as a preacher of the Gospel of Peace. War has, even of late years, been all too prevalent in the world, and the warlike spirit is too strong to-day. It is one of the most discouraging things imaginable that even now with the path lying clear before us leading to a better state of affairs we are so slow in following it.

But yet military service is a reality in the world and war is an ever-present contingency, and the sincere Christian, if he is not going to accept the doctrine of non-resistance, must be prepared to give a reasonable answer to those who charge him with inconsistency to his religion.

The defence, then, of the possibility of righteous warfare lies in the fact that certain Christian duties are at times mutually exclusive, so that we must choose which of them have the most imperative claim on our obedience. For example, there may be a conflict between benevolence and the need of discipline in our social relationships, as we see if we contrast the texts: "Give to every man that asketh of thee," * and "We commanded you that if any will not work, neither should he eat." † So likewise with the duties of living in peace with all men and of enforcing justice and order, which latter is recognised in the New Testament as a prerogative and duty of the state; so that through our allegiance to the state we may find it necessary to perform acts which are forbidden to us in a private capacity.

Holding such views as these we can defend ourselves from a charge of inconsistency. But when we turn to the editorial of the *Mercury* we find that the writer assumes too much. He refers to "the well-known grounds on which the Society of Friends has always avoided the very appearance of militarism, grounds which we believe are held to be theoretically good by

* Luke vi. 30.
† II Thess iii. 10.

the vast majority of Christian believers." On the basis of that presupposition the article is written and the attack directed against the previous writer in this department.

But as a matter of fact it would probably be truer to say that the majority of Christian believers take the other position and would assert the possibility of warfare becoming the paramount duty of a nation, superseding the claims of all other obligations. Such being the case, the greater part of the argument of our opponent falls to the ground, and the missionary may feel himself free to impart to the Chinese the same principles of government and civilization that he learned in his own home.

The argument depends, as was pointed out above, upon our theory of the nature and functions of the state. Now the state, although natural in its origin, like the family, receives in the Bible a divine sanction, and is recognized as a part of God's method in the disciplining and training of mankind. "Render therefore unto Cæsar the things which are Cæsar's," is not a grudging concession of a temporary right of taxation, but the requirement of a full and free submission to, and support of, the machinery of government; and this is the attitude adopted throughout the whole of the Bible.

The chief function of the state, as is well known, is to protect the welfare and safety of its citizens, and in doing this it has power in both criminal and civil cases to do what the individual may not do, to punish evil and enforce justice. Moreover, as the state may protect itself against violence from within, so it may protect itself against violence from without. The state is more than the sum of individuals composing it, and it has rights and powers greater than any individual or group of individuals within it. It is the repository of justice and equity, and as between state and state there is on earth no power to adjudicate, so each state, avowing its responsibility toward God, must undertake the task of obtaining justice for its members and of protecting them in life, liberty, and honor.

Such, as we understand them, are the principles upon which Christian civilization is based, and which we seriously and sincerely feel reflect the spirit of the New Testament. If we can bring to China a self-consciousness in its national life and a readiness to undertake the responsibilities which statehood means we feel that we shall have accomplished a part of our mission here.

Correspondence.

AN INQUIRY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Do you know of any good translation of Luther's "Ein feste Burg is unser Gott"? and if so, would you kindly have it inserted in the RECORDER for the benefit of our Chinese churches?

I am, yours truly,

A. B.

WORK FOR THE CHINESE BLIND.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In connection with the Conference next year it is very desirable that there should be a meeting of those who are specially interested in the blind. Will missionaries who are teaching the blind, or who have made any experiments in this direction, please communicate with the undersigned or with Mr. W. Entwistle, Wesleyan Mission, Hankow?

Yours truly,

G. H. BONDFIELD.

British and Foreign Bible Society,
Shanghai, October 26th, 1906.

CHINESE TITLE FOR C. M. M. A.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: At the previous meeting of the Central China Medical Missionary Association we found some difficulty in choosing a satisfactory Chinese title for our Association to print on our publications.

Correspondence had revealed the fact that no Chinese title existed, even for the China Medical Missionary Association!

I was therefore instructed to write to the RECORDER, through you, and request "that a committee be now formed to choose a permanent title for the C. M. M. A. and report to the general Medical Conference of next year." I have written a similar letter to the editor of the *China Medical Missionary Journal.*

I am,

Faithfully yours,

W. ARTHUR TATCHELL,
Hon. Secretary.

Wesleyan Mission Hospital,
Hankow.

FEDERATION AT KULING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: All who have the closer federation of the various churches in China at heart (are there any who have not?) will be interested in knowing what was done at Kuling during the past summer towards its consummation. There was no general meeting on the subject, but there was a meeting of the Kuling Section of the Divisional Committee on Federation held in the church August 13th. Bishop Roots was chairman, and there were representatives from the following bodies: American Societies: Presbyterian, North and South, Methodist (North), Episcopal, Disciples, Adventist. British Societies: London, Wesleyan,

Church of Scotland. The special object of the meeting was to elect delegates to the Representative Council to meet in Peking. According to the scheme of representation suggested in the paper sent out by Dr. Cochrane from Peking, the Kuling Section was entitled to five foreign and five Chinese representatives. This gave rise to considerable discussion as to the advisability of electing Chinese delegates. It was finally resolved by unanimous vote that this should be the policy adopted. The five foreign delegates chosen were as follows: Bishop Roots, Revs. W. H. Watson, T. R. Kearney, A. Foster and Spencer Lewis. As there were no Chinese known personally to all present, these representatives were chosen after nomination by some foreigner with a statement of the qualifications of the nominee for filling this responsible office. The question then arose as to how the measures that should afterward be adopted by the Representative Council should be brought before the Centenary Conference in Shanghai, and in view of the fact that there is a committee on this very subject to report to the Centenary Conference, it was recommended that whatever measures the Representative Council should adopt, they should bring them before the Centenary Conference through the regularly constituted committee. The meeting throughout was harmonious, and it was felt that a real step forward had been taken towards the realization of this great end.

Yours truly,

M. B. GRIER,

Secretary for the Meeting.

Hsüchoufu, viâ Chinkiang, China,

"UNION AND THE HOME BOARDS."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It was my privilege recently to read the Report of the Annual Meeting of the Secretaries of American and Canadian Missionary Societies, held at Nashville. Among much of interest to all missionaries there was a paper read on the proposed Church Union in Korea, and this was followed by a frank discussion. The writer of the paper was Dr. S. H. Chester (a Presbyterian secretary), and the tone and spirit of his address was on the whole sane and friendly, while subsequent speakers rejoiced in this latest manifestation of the world-wide movement towards the re-union of Christendom which is such a significant feature of our day. As to the actual proposals before them, the secretaries naturally spoke with some hesitation and caution, for the official mind does not readily admit new ideas, nor hastily commit itself to definite forward movements of this nature.

It will be remembered that the Conference of Missionaries and Korean Christians at Seoul was led to send home the following unanimous resolution: "That the time is ripe for the establishment of ONE KOREAN PROTESTANT CHURCH to be called the Church of Christ in Korea."

Secretary Chester, while generally sympathetic, made the following astounding remark near the close of his paper:—"We would not throw any cold water on the zeal of our Korean brethren for Church Union. Perhaps the pentecostal atmosphere in which they have been living naturally causes them to look at

things rather from the standpoint of the ideal than of the practical," etc.

It is a relief to find that one of the assembled secretaries had the courage to challenge this extraordinary and perverted bit of reasoning. J. W. Conklin (secretary Reformed Church in America) said: "I enjoyed the paper that Dr. Chester brought before us, but there was one remark which I would perhaps question, that *the atmosphere in Korea had been so pentecostal that the churches might be led to movements not practicable.* I raise the question whether the atmosphere with us is not so unpentecostal that our movements are too extremely practical. *The pentecostal spirit is the spirit to trust in.* The Holy Spirit movement is the one that we can trust for guidance, and as I look at the creed that has been adopted by the Presbyterian churches of India and at the creed that has just been proposed by the Congregationalists, Methodist Protestants and Disciples in this country and see how the non-essentials are buried out of sight, I believe *we ought not to hold back these native Christians as they want to get together. It is an instinct in the face of heathenism. They want to act solidly together, and we ought to say to them 'God speed you.'* "

Wise, true and noble words, showing that if in this vital matter of a united church in the face of idolatry and superstition we have to lead and set pace to the good people at home, yet we may be sure of the hearty support of many of the friends of missions. I ask your readers to ponder Mr. Conklin's utterance. Surely, if we have eyes to see and ears to hear, the Spirit of Christ in these days is leading the church into a closer and more visible union, *and if His Spirit leads, all needed wisdom also will be granted to guide step by step in practical matters* and to remove out of the way those obstacles and difficulties which bulk so largely in our view. The great thing is to humbly seek the mind of Christ, as, for instance, revealed in His great intercessory prayer. With God all things are possible (even the union on earth of that church which we all believe will be one for ever in heaven). To make sure that we are in active co-operation with the divine purpose in our own time is the duty and privilege of every member of Christ's body.

Yours sincerely,

E. W. BURT.

Weihsien.

THE UNITED CHURCH OF CHINA.

A PROTEST.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In your August issue, under the heading "Progressive Presbyterian Union in Central China," Mr. Hudson supplies us with this (to me) extraordinary paragraph, marked Article IV in the Synod of the Five Provinces: "This Synod now adopts the church standards previously used, namely, the existing translations into Chinese of the Confession of Faith, the Larger and Shorter Catechisms, the Form of Government, and the like books (i.e., discipline, worship, etc.)." Now these symbols are excellent, and with the interpretation put upon them by modern Presbyterianism, I have long ago subscribed to their teaching, but I am amazed to find that the

missionaries of five provinces think it is a mark of "progress" to ask the Chinese church at this stage of her career to adopt these books as her standards. Foreign missionaries have no right to make China the dumping ground for all the vagaries of occidentalism. I know thousands of Chinese Christians belonging to the Presbyterian church, amongst them some elders, who have never even heard of these books, and I know almost fifty elders who have never been asked to subscribe to them, and yet they have been invited to enter into corporate union with these very churches of the 'Five Provinces,' upon whom is being fastened formularies which I am sure they do not quite understand and which if left to themselves they would not now adopt. In the name of spiritual liberty, and of a youth which has a great future before it, I protest against David being decked out in Saul's armour. I hold in high honour these noble symbols, but I object to their being brought into *Chinese* Church Courts until such times as the Chinese are in a position to choose for themselves. But my objection covers much larger ground than this. Foreign missionaries are quite right in holding on to the old moorings so long as they feel them safe, and no one can object to their adopting *amongst themselves* any standards they please, but it is quite a different thing when their action involves the faith of thousands of Chinese who ought to be left to see spiritual truth through their own eyes. Union is everywhere in the air, and in ten years at the very most I should like to see one great United Church of China, but I feel strongly that some of our well-meant efforts towards union are putting off the hour of its consummation instead of bringing it nearer. Churches of the same ecclesiastical order are exhorted to unite not only for mutual strength, but also in order *thereby* to prepare the way for union with other churches of a different polity. Now this to my mind is exactly where we are making a mistake, and the action of the "Synod of the Five Provinces" to which I have drawn attention, proves my point. All the churches of the same ecclesiastical order unite, but by their adopting certain ready-made doctrinal formularies of the West as the basis of that union they erect barriers around themselves which, so far as the Chinese are concerned, practically *did not exist before union*, and therefore the path towards union with other churches which have a different ecclesiastical order is made much more difficult than before the so-called union took place. If there is to be any discussion about creeds and church polity let it be done amongst the foreigners themselves. We have no right to prejudice the minds of our Chinese fellow-Christians by asking them to join us in Presbytery or Synod or Assembly on the basis of certain symbols which, if left to themselves, they would not now adopt. To our shame be it said the barriers to complete union throughout all China are the creation of the foreigners only. The whole native Christian community of China would unite to-morrow if left to themselves, for, thank God, they practically know nothing about our petty notions of ecclesiastical order and minutiæ of doctrine. To them God's presence is wider than our broadest creeds and His temple bigger far than our grandest sanctuaries and His

love larger than our highest laws. Why then should we foreigners commit the folly of dragging the Chinese churches at our heels and narrowing their vision to the limits of our own and perpetuating amongst them the petty little differences of ecclesiastical polity that make the mother churches of the West so ridiculous? No missionary is worth his salt who cannot get himself out of the corner in which he was brought up and learn to see the crime of teaching his Chinese fellow-Christians the Shibboleths of party.

PRESBYTER.

PROTESTANT FEDERATION AGAINST FRESH DANGER IN CHINA.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: There are now over fifty different missionary societies at work here. It is utterly impracticable that the heads of these fifty societies should all have access to the highest Ministers of State. A crowd cannot transact business. There must be chosen representatives.

There are a dozen missionary societies, or more, working in several of the provinces. To have the head of each mission, however small and however inexperienced in China, confer with the governor or viceroy who rules fifty millions, on terms of equality, democratic or ecclesiastical, is simply absurd and fraught with gravest dangers to all.

The missionary associations of China have shown real wisdom in the selection of wise, experienced men to represent them locally. They wisely hold in theory that the united cause of Christian missions is of far greater importance than the interest of any one denomination or nationality.

It seems to me that what is wanted now is the extension of these missionary association theories and principles into the region of practical work for the good of all in city, province and empire.

In view, therefore, of the recent recrudescence of anti-foreign feeling in China, in view of the great desire of both foreign and Chinese authorities to have some responsible representatives to deal with, and in view of the important question of the improved federation of the Protestant churches in China raised in a circular issued by the Peking Association several months ago, the following plan of procedure is suggested:—

1. That the Protestant missionaries in each province elect a provincial council of three to five missionaries each, as far as possible, of not less than ten years' experience in China, to represent the missionaries in all matters affecting Christian missionaries in the province before the high provincial authorities, such as the viceroy, governor, treasurer and judge, but not necessarily resident in the provincial capital, though desirable.

2. That the provincial councils of all the provinces of China shall elect from amongst their number a national council of five to seven missionaries, each of not less than fifteen years' experience in China, to represent them in all matters affecting Christian missionaries before the central government in Peking, but not all necessarily resident in Peking, though desirable.

3. That the native Protestant Christians shall also elect a pro-

vincial advisory council of three well educated native Christians, each of not less than ten years' standing in the church, to represent them before the missionary provincial council, who shall never take any important official action with the Chinese authorities without first consulting this native advisory council.

4. That the native provincial councils of all the provinces of China shall elect from among their number a national advisory council of five members, each member of not less than fifteen years' standing in the church, to represent them before the missionary national council, who shall never take any important official action without first consulting the native national council.

5. That both the foreign and native councils should elect men who are not only loyal to the Christian faith but also acceptable to the Chinese authorities so as to reduce friction to a minimum and increase friendship and goodwill as much as possible.

NOTE.—1. In this early stage of Christian missions in China, when so few of the educated and intelligent of the Chinese have joined the Christian church, the missionaries must be regarded as the chief authorities in regulating church matters, but when the leading men in China enter the Christian Church, as the leaders of other nations have done, then there will be no need of the missionaries continuing the chief control. A rather large number is mentioned for each council because some of the missionaries will be away and it is always important to have a sufficient number who are acquainted with precedents, *and precedents are an immense security against false steps.*

NOTE.—2. Will not each Missionary Society bring this matter up before his mission at their first Missionary Conference as owing to the late violence of the government we may need such a *united organization* for the safety of our lives again sooner than most people think.

FOREWARNED!

Written in 1903.

P. S. Absence and other causes prevented the publication of this three years ago, but the boycotting and the massacres since justify the fears then. Probably we are in greater danger now than then. There is no harm in doing our utmost to avoid dangers. Some of the friendly officials are hoping that representative men should be chosen to meet them. Others are taking an inventory of mission property in case of future riots and indemnity. This is ominous.

F.

Our Book Table.

The Service of Missions to Science and Society. By W. W. Keen, M.D., LL.D. Amerian Baptist Mission Union, Boston. Ten cents.

This address was delivered at the anniversary meetings held last May, and shows in a scholarly manner the large part Christian missions have had, not only in the work of evangelization, but also in the development of literary, scientific and sociological studies. Whilst the chief function of the missionary is the teaching of the Gospel, the circumstances of his environment

so bring him into contact with ignorance and disease that he is led to participate in educational and medical work. The necessity for recreation on the part of such men and women of activity and education leads to pursuits, the results of which, while great in themselves, may well come under the common class of "by-products."

漳泉總會條規.

We understand that there are frequent enquiries from all parts of the empire with regard to the methods of church government in the Amoy district. Our readers will no doubt be glad to see that a copy of the Rules adopted by the Amoy Synod can be obtained for ten cents on application to the Rev. A. L. Warnshuis, Reformed Church Mission, Amoy.

東方伊明. In Mandarin, compiled by Chen Chun-sheng. Printed with Christian morals, with Introduction by Rev. S. I. Woodbridge. Shanghai: Presbyterian Mission Press. Price 20 cents.

Mr. Chen Chun-sheng has presented me with a copy of his booklet, "Eastern Æsop's Fables." I have not only enjoyed reading it, but have also found it a most excellent and instructive book for the study of the Mandarin dialect.

It is rich in terse and idiomatic expressions, made easy to remember by the interesting fables in which they are used.

It is also a very valuable help to the preacher in furnishing him with a good supply of illustrations peculiarly adapted to the Chinese mind.

It gives me great pleasure to recommend most heartily this booklet to all who are interested in the study of the Chinese mind and language.

I also congratulate Mr. Chen upon his success in making his language so interesting and so easy that it will be a pleasure to all who use his book to study the Chinese language.

R. T. BRYAN.

Southern Baptist Mission,
Shanghai.

The Christian Movement in Japan. Fourth Annual Issue, 1906. Methodist Publishing House, Tokio. Published for the Standing Committee of Co-operating Christian Missions.

This annual is one of the most welcome contributions to our Book-table, and proves a very mine of information. It is an incentive to concerted work, on more economical and effective lines than would otherwise be possible. In the general survey there is reference to political and foreign affairs, to domestic affairs and the business world. The growth of the export trade illustrates the increasing efficiency of the nation. It is obvious that all classes of people are animated by a strong desire to apply to commerce and industry the intelligence, and energy which made Army and Navy so conspicuously successful during the late war. It is to be hoped that in missionary effort there will be a like desire for efficient development. We read that "in conversation with men of affairs it is at once made clear that they are thinking in large numbers and are forming plans on a larger scale than ever before. All classes face the future with a spirit of expectancy." If this is true of the Japanese how much more true may it be of awakening China, where the problems are so great and the issues so far-reaching.

The Rev. A. Pieters supplies a lengthy account of the educational system of Japan, based upon official reports; and eleemosynary and public work receive due attention. Under the department of churches and missions possibly the most interesting feature is the account of the independence movement. This and other matters we hope to refer to later in our other departments.

M.

Christian Missions and Social Progress, Vol. III. Rev. James S. Dennis, D.D. Fleming H. Revell Company. 1906. $2.50 gold, net.

The two previous volumes of Professor Dennis, issued some years ago, find a worthy completion in the present invaluable volume. A preliminary glance within its pages is likely to be prolonged, if only for the fine array of illustrations—about 150 in number—which detain the eye everywhere. And what the British might call a "royal salute" is fired off at the outset in a frontispiece of twenty-one portraits, including those of Robert Morrison, W. H. Medhurst, James Legge, Wells Williams, W. A. P. Martin, Griffith John, Timothy Richard, and Arthur H. Smith, as "representative missionaries who have helped both Church and State."

The text is concerned with the doings of sixty-nine missionary societies in all lands, or rather "the one and the same Spirit" who worketh in all. The motto lines on the title-page contain the words:

> . . . the world is gray
> With morning light.

Every page reveals a dawn which s more golden than gray, and uch a dawn as to set those hearts singing which have previously known the privilege of entering into the sorrow of their Lord. A poem on the title-page: and throughout the book, the 'workmanship'—*poiema* or poem —of the infinite Poet whose work upon the moral chaos of heathendom has indeed begun, and whose omnipotence is pledged to carry it through.

The more than careful work—the 'painful' work as the old phrase goes—of Professor Dennis has revealed this sum-total in an array of facts, so dense in their accumulation that the reader can only deal with the book a chapter at a time, and then will find the mental exercise a strenuous climb. The patient research (for even the more obscure denominational literature has been ransacked), with copious indices of names, subjects, and books, make the work a marvel of up-to-date erudition and (as far as any human work can be) of accuracy also.

Not a few readers of the CHINESE RECORDER will find their names therein; some, perhaps, to their surprise. And those who will not; those noble toilers in the shade, whose deeds are enshrined in the records of eternity, will feel that the Marred Visage, smiling from its pages, inspires them more and more as they read the volume, to "share the travail that makes the kingdom come." Professor Dennis' book will be a means of grace indeed to all its readers.

W. A. C.

The East of Asia. June, 1906. Vol. 5. Part 2: *N.-C. Herald* Office.

This issue of the beautifully illustrated quarterly is specially interesting. For one thing, it begins with something unique.

We think of a headland as a bold promontory running into the sea; and in this first article on Chinese Gardens of Unnatural History, Professor I. T. Headland certainly runs boldly into the seas of imagination and literature. With the coloured illustrations we are introduced to some remarkable people — Liliputians, nine inches high, and a doll-like mother carrying her infant of less than three inches in length. Then a gatekeeper fifty feet high, whose foot-prints measure six feet from toe to heel, who is said to have lived to the advanced age of 1,800 years. The pictures of one-eyed individuals, long-legged, long-armed, or headless, as well as gentlemen who possess but a right arm and left leg, and other specimens of natural history make us wonder if Dr. Headland has not been studying the 山海經. That remarkable production has many such wondrous objects of interest. There was a tiger with eight men's heads fringing his genial countenance, a headless elephant with six feet and four wings, a motor car that "ought-to-mobile" on account of its wonderful arrangements for utilizing the wind.

The age of these two books makes us jump the other articles and come to Emma Inveen's account of her visit to the Tomb of Ta Yu. All living in this part of the country ought to be interested in the life work if not in the last resting-place of the man to whom is attributed the present net work of canals so characteristic of the plains of China. We are interested to note that two lads, met by the author, are said to be lineal descendants of the great Yu. As they are supposed to be the sixty-second generation, these Chinese schoolboys should feel the weight of dignity of such a long line of ancestry, looking back over 4,000 years.

Following is a unique historical study, Foreign Devils and Others, by William Arthur Cornaby. He has the happy faculty of putting material extracted from prior historical studies in very readable shape, and easily digested form.

Looking through the remaining pages we find a second instalment of Archdeacon Moule's thoughtful and valuable paper on Ningpo under the T'ai-pings; W. W. Lindsay speaks of New China as a result of two months' notes in the Yangtze Valley; R. A. Haden gives us the fourth chapter of Chao Chuin; George T. Murray's Opinions on Chinese Lives, An Appeal and a Protest, unfortunately strikes a false note, and shows lack of balance and insight. We must not forget "the Chinese Hermit's" second instalment of Gems of Chinese Poetry, or Rev. G. H. Bondfield's Visit to Kalgan and a Trip into Mongolia. This last mentioned article shows how the strenuous representative of a Bible Society with widespread connections finds some of the rewards of his arduous undertakings.

G. M.

Journal of the North-China Branch of the Royal Asiatic Society. Volume XXXVII, 1906. Kelly and Walsh, Printers and Publishers, Shanghai.

The Contents of this number are :—

The Jewish Monument at Kaifung-fu.
By Dr. W. A. P. Martin.

Ancient Thibet and its Frontagers.
By Thos. W. Kingsmill.

Notes on Chinese Banking System in Shanghai.
By John C. Ferguson.

Notes on Chinese Law and Practice, preceding Revision.
By Ernest Alabaster.

Chinese Children's Games.
By Isaac Taylor Headland.

with Notes, Queries, Notices of recent Books on China, in which there is some really entertaining "Giles baiting" performed by E. H. Parker, an *In Memoriam* and a list of members. The first article throws further light on the condition of the Jews in Honan, which is indeed lamentable. "No language," says Dr. Martin, "can exaggerate the decadence in which I found them. Their demolished house was a sad symbol of the congregation. They confessed with shame that, having become a ruin, it was torn down by their own hands." This was forty years ago. In 1906 Prof. Jenks, of the U. S. Monetary Commission, visited Kai-fung and secured rubbings from the Jewish Tablet which Dr. Martin has translated for this number. The author continues, "Desperate as their condition appeared to me in 1866, their circumstances have certainly not improved."

The second Article is valuable only to the expert.

Notes on Chinese Banking System in Shanghai exhibits careful investigation into the monetary labyrinth of polypecuniary conditions. Treasurers of Missions would do well to read this article with the utmost care. "Notes on Chinese Law and Practice" should have a wider circulation. Mr. Alabaster is an apologist for the Chinese Code which he shows plainly, is a development. The thoughtful foreigner in China often wonders whether the laws of China do not exactly suit the conditions of the people and country. Absconding bank presidents, sharp rascals who "corner" grain and other artful dodgers are summarily dealt with under sanction of law. Is the *in terrorem* tendency of the Chinese Criminal Code better than the *in amorem?* Would the bi-monthly flogging of a condemned criminal be more deterrent to the uncaged rapscallion than bouquets and ice cream, the sweet and fragrant outcome of misguided, maudlin pity?

"People talk glibly," says the writer, "about a sudden change in laws, without reflecting that laws are themselves an exact growth on custom and usage. Laws should be made for the benefit of the people and polity as a whole. . . . To introduce a new system is, so to speak, artificial and unnatural, and the result may be equal and not apposite. If alteration is needed, alter as circumstances first require in minor points . . . Begin, by all means, by remedying such points as kneeling—it is really necessary to remedy—but reflect, kneeling only dirties and creases the trousers of those who clothe in foreign garb and does not hurt the horned knee of the peasant in Yunnan. It is the fashion now to talk of 'improvements' on Western lines, but foreign modernities do not necessarily mean either improvement or regeneration or any other of the catch phrases. . . . A peaked cap with a nice yellow border does not necessarily mean an 'improved' brain, but, as a rule, is a direct advertisement of the Darwinian theory."

The Article on "Chinese Children's Games" rounds up the list, and is instructive and fully up to the mark. Dr. Headland proves conclusively to our satisfaction that these boys and girls in the East really do have some fun.

S. Isett Woodbridge.

最新幼稚園圖文入門第一冊. *Kindergarten Primer*, No. 1. By Wang Hang-tong. Price 15 cents.

We have seen an advance copy of this work and are highly interested in this fresh illustration of Mr. Wang Hang-tong's versatility and endeavours to make his fellow-countrymen wise in the best sense from the tenderest possible age. In the book specially prepared large Chinese characters are used. There are also a number of new pictures. The whole is printed in four different colours of paper, so arranged as to give the book a variegated appearance. There are forty lessons, each lesson occupying one page and containing only two characters. The second half of each leaf indicates the method of use of these characters, thus: Page 1 has 天地 with a picture, page 2 has 上下 with 上天 and 下地 in large characters.

ACKNOWLEDGMENTS.

MacMillan and Company's Books.

The Foreign Trader's Dictionary of Terms and Phrases in English, German, French and Spanish. Compiled by James Graham and George A. S. Oliver. Price 3/6.

German Commercial Practice connected with the Export and Import Trade to and from Germany, the German Colonies and the countries where German is the recognised language of commerce. By James Graham and George A. S. Oliver. Part II. Price 4/6.

Most valuable volumes to those who have commercial transactions with foreign countries.

Siepmann's Classical French Texts

Lettres Persanes par Montesquieu. Adapted and edited by Eugène Pelissier. Price 2/6.

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Editorial Comment.

China's Greatest Need.

THE *Nanfangpao* of October 15th and 16th contains two very well-written articles on a religion for China, which are remarkable for their outspoken candour and good sense. The writer does not hesitate to say, plainly, that Christianity is the only religion that will meet the demands of China in this crisis of her history. Whatever of good there may be in Buddhism or Taoism, they are a thing of the past and will not answer the present need. The very facts which some would urge as objections against Christianity, namely, the stringency of its demands and the difficulty of attainment, are the very reasons which should lead to its adoption. China needs moral backbone, and here is the way to secure it.

The Nanfangpao's Good Sense.

We are pleased to note that the same vein of good sense pervades the editorials of this paper in general, and while the Editor maintains strongly "China for the Chinese," he would seek to maintain this on honourable grounds and with enlightened procedure. He objects, and justly, to some of the highhanded methods and measures of foreigners and foreign nations, but seeks to welcome what is good. He rejoices in the Anti-opium Edict, as well as that against foot-binding, and hails the promise of a constitution for China as a step in the right direction. At the same time, he does not hesitate to denounce the peculations and injustices of the official class of China. We wish the paper could be read by foreigners (there is a page of well-written English in each number) and Chinese alike.

* * *

And Timely Speech.

The same paper refers as follows to a recent action of the Board of Education in Peking. "We are sorry to hear that, guided by a most foolish and short-sighted policy, the Board of Education in Peking has issued definite instructions to the effect that no mission or other school, controlled or established by foreigners, will be allowed to be registered at the Board, nor will any government recognition be vouchsafed to their graduates." We opine that there is more smoke than fire in this enactment, and question whether mission schools will have much to suffer therefrom. The editor further stigmatises it as "suicidal to our highest and best interests, and will surely have the effect of delaying the eagerly hoped-for renaissance of China. Our government should not forget that it is to the men whom the mission schools have turned out that China is, to a large extent, indebted for her present state of progress and enlightenment; and it is still due to the efforts of these men that China is making so much real progress in reform to-day." There is hope for China when her editors give expression to such sentiments as these.

* * *

China's Educational problem.

The problem which China has to solve in seeking to establish common schools for her four hundred millions may well give her pause. In the United States of America, with a population of some eighty millions, there are about half a million school teachers, not counting college professors, etc. On a similar basis China would need, say, two million teachers. Where will she get even a fraction of that number? And the school buildings for all these? The money for the same? And the salaries of the teachers? Well may China be appalled at the task set before her. In the face of such facts we are convinced that she will be glad to avail herself of the output of the mission schools

for many years to come. And we further believe that the graduates of mission schools will be found so much better educated than those from Chinese public schools that the men from the mission schools will long be at a premium over the others.

* * *

Mr. Ishii's work.

AMONG the most striking features of the outgrowth of mission work in Japan has been the founding and work of the orphanage at Okayama, under Rev. Mr. Ishii. Those who are acquainted with the work know that it sprung out of Mr. Ishii's having read the Life of George Müller and of his desire to found a similar institution conducted on similar lines for Japanese orphans. His work has been going on now for some years. During the earthquake a few years ago he received large accessions, but the work, while passing through various vicissitudes, has constantly increased; and now we learn that on account of the recent famine in parts of Japan they have grown from 375 to 1,300 inmates, requiring a monthly budget of Yen 7,000.00

* * *

The Late Bishop Schereschewsky.

IN the life of the late Bishop Schereschewsky an appreciation of whose work we publish in this issue, we have a remarkable and touching instance of the heroic, such as has rarely been equalled in all the annals of missionary life. What could exceed his devotion to the work of putting the Word of God direct from his mother tongue of Hebrew, into the language of this great people, and what more pathetic than his continuance at the work for long years after most people would have supposed that they were utterly incapacitated for work, or that the prosecution of it was carried on under too great difficulties? We should like to see a fitting account of his life put into Chinese, that they might know what love for the Scriptures and for their people could prompt a man to do and endure.

* * *

The New Literature.

CHINESE literature is read to-day with more intelligent interest than ever before in the history of this country. There are several reasons for this. Wise and useful as the classics are they have never been studied universally by the people for the sake of the truth embodied in them. Except in a comparatively few cases the Confucian books have been a "grind" for the student with emolument as an objective and nothing else. The only really interesting literature for the Chinese has been the extra canonical novel professedly tabooed but practically devoured by the recently high-nosed literati. But truth is stranger than fiction and countries where the inhabitants race balloons and talk over steel wire are more interesting than the intangible and shad-

owy regions described in the Shan Hai King. There is a better literature produced in China to-day than ever before, for which missionaries should be duly credited, for if we do not produce all that is now printed we created the demand.

* * *

The Reason for it.

THIS demand is grounded in a new taste. The Chinese are beginning to value truth for its own sake. What has barred the progress of the Gospel and exasperated many a nerve-strained missionary during the one hundred years past has been the stolid indifference to fact and the deadly unconcern for indubitable evidence and proven truth. Now the missionary is rejoiced to see that some stirrings of interest are manifest even in remote districts. Twenty years ago the Viceroy of Nanking, Tso Tsung-tang, deprecated the use of a watch in his yamên. Were His Excellency in office to-day a foreign time piece would be very convenient in case he had to catch the 10:30 train!

Our friends the Chinese have found out that truth, even if imported, may touch the life of the individual as well as the nation and hence is useful for its own sake.

* * *

A Taste and a Necessity.

AND this is another reason for the scramble after modern literature. To meet the demand all kinds of pabulum is provided by the thrifty publishers. Like ourselves the Chinese prefer recent news, and they read the recent telegrams first. We often forget what amount of general information is required to assimilate a newspaper article. Something more than a knowledge of the alphabet, the proper collocation of the letters and a decent syntax is required. We read the newspaper mechanically, as it were; but the Chinese has to begin *de novo*. A dissertation on how long a Confucian night robe should be, or how to ascend the steps in a bird-like manner, will not assist much to-day in explaining a wire which intimates that the Sultan is ill or elucidate the Report of the Traveling Commissioners, which is to have such far reaching consequences in the reasonably near future. We must sympathize with our friends who have so much to learn in such a short time.

* * *

A Great Opportunity.

WITH a better literature and a healthier taste the Chinese are advancing rapidly and are beginning to take initiative in matters which pertain to themselves. It is a dangerous time—a crucial—and it becomes our duty to see that they do not get champagne for tea and highly injurious chemical food stuffs for rice.

The moral tone of the current Chinese literature is generally good. The periodicals are the avowed enemies of Buddhism, Taoism, opium,

foot-binding, and graft. Reform is in the air, but this movement is still in its analytical stage. The fallacies and errors of idolatry, the evils of brutal customs may be exposed, but there seems to be no power in this literature to build up from the ruins a better structure. There is no synthesis. Here then is opportunity for missionaries under the power of the Spirit to construct the Christian church. The missions are asking for larger appropriations from the Home Boards this year to enable them to reinforce the army of preachers, teachers and journalists who are engaged in the work of establishing a church that will be a power for good to the individual as well as to the people on the one foundation of Jesus Christ Our Lord.

* * *

The Church Gazette.

OUR thoughts on the share the Mission Press of China has in this constructive work have been quickened by the desire to welcome to the number of missionary periodicals, *The Church Gazette* (清英教會報). We hoped to have given a welcome earlier, but pressure of other matter has always prevented. *The Church Gazette* first saw the light on March 1st of this year. The removal of the headquarters of the *Hwa Mei Kiao Pao* (華美教保) to Shanghai was the cause of this paper being started. Fukien has by far the largest number of Christians of any province in China, and it certainly seemed a pity that so large a contingency should be left without a local paper. Another reason, we understand, for its establishment, is to be found in the increasing need of additional bonds of union between the scattered congregations of the Anglican Church and between the Christians of that and other communions. The style and price are intended to bring the periodical within the reach of all reading Christians. It is in Easy Wên-li and costs only fifteen cents for the twelve monthly copies. The menu is certainly an appetizing one; the standard dishes being sermons, essays, church and general news, with medical and miscellaneous articles.

* * *

Christian Periodicals.

IT might be well also to refer to the publications of other Societies. During Dr. Allen's recent trip to the United States the *Review of the Times* (萬國公報) was well cared for by Rev. D. MacGillivray; and now that Rev. W. A. Cornaby, the editor of the *Chinese Christian Review* (中西教會報) and the *Chinese Weekly* (大同報) goes home on a well-earned furlough, our readers will be interested in hearing that Rev. E. Morgan assumes the editorial supervision during Mr. Cornaby's absence. The *Hwa Mei Kiao Piao* (華美教保) needs no recommendation to our readers, and even better known are the publications of the Chinese Tract Society, *The Illustrated News* (畫圖新報)

and *The Child's Paper* (月報). One of the most recent recruits in this field is the *Pu Tung Wen Pao*, published in the Standard Mandarin Romanization. But possibly the paper that has made the greatest advance in recent months has been the *Chinese Christian Intelligencer* (通問報) which, under the able and versatile direction of Rev. S. I. Woodbridge, has got beyond the 4,000 mark of weekly circulation.

* * *

Power of the Press.

THERE is every encouragement to hope for large and lasting results from the growth of the Christian Press in China. The foregoing paragraphs show the need and how it is being partly filled. Our thoughts turn to the respect the average native has for the printed character, and our mind's eye runs in imagination along all the new lines being opened up for the distribution of the printed page; and with prayerful satisfaction we think of fresh supplies prepared for the thousands who have been intellectually and spiritually starved.

It was most interestingly illustrated, some time ago, that the power of the home Press was not on the wane. Many of our readers may have noticed how the letter to the *Daily Telegraph* (London) two years ago on "Do we believe?" started a discussion which ran for three months. The total number of letters received amounted to at least 9,000; and if all the letters and sermons had been printed, they would have occupied 2,500 columns of newspaper.

We look forward with anticipation to a complete list of public and private periodicals being issued in connection with churches and schools all over China for the Centenary Conference.

* * *

Our Frontispiece.

WE congratulate Dr. Kelly and his Mission on the erection of the two buildings which appear as our frontispiece. We understand that they have also put up a girls' school in the same style of architecture. The curvilinear tilting of the roof corners is so obvious that our minds at first sight dwell on the subject of architecture and go back to antiquity, when these perky projections were a survival from the days of tent dwellers. The subject is, however, a debatable one, seeing we have no records of the Chinese except as a settled agricultural people, with little necessity for hanging canvas coverings on spears. But our readers will be more interested in the object for which these buildings will be used. With regard to these hospitals, Dr. Kelly writes:—

"The lower floor of each hospital has a reception room, five private rooms, a store room, chapel and one large ward. The upper floor has two large wards, operating room, sterilizing room, etc. Each building has fifty beds. The kitchen, laundry, etc. are in detached building. The dispensary is near the entrance to the compound, and contains a waiting

room, drug room two consulting rooms and three rooms for isolation patients."

* * *

Federation in China.

It is impossible for us to print all that is sent us on this subject, but in this issue we have given in full Mr. Box's comprehensive and suggestive paper, as well as accounts of the Pei-tai-ho and Mok-han-san conferences in the Missionary News department, and of the Kuling meeting in the Correspondence columns. There is no doubt that the cause of Federation has been advanced another step in the conferences of the past summer. It has been made evident that ignorance and misunderstanding of ideals and methods have bulked largely in causes of opposition to Federation. This subject will become more and more prominent the nearer we get to the Centenary Conference; and in this connection we would emphasize what Mr. Box says on page 613: "Don't endanger the cause of federation by raising debateable points at this stage, but first make quite sure of federation itself, then apply its details." Might we not treat Federation as the Chinese Government has treated Constitutionalism—the principle being accepted, but the details being left for subsequent discussion and solution?

Conference Preparations.

With regard to Pre-conference work, our readers will be pleased to learn that the Committee on the Revision of the Mandarin New Testament have finished their work, and it is hoped the manuscripts will soon be in the hands of the Bible Societies for publication. We do not envy those who are working in the matter of statistics for more than one reason. Rev. W. N. Bitton has been heartily welcomed back to China after a visit home. We understand he has been asked to undertake the compilation of statistics for the Conference. In this connection we would refer to the Japanese Missionary Year Book, reviewed on page 631. With regard to the report on statistics it seems that a discrepancy must have occurred in last year's figures; probably one section of the church reporting five thousand communicants too many. The total of communicants, or full members, for the past year for Japan is 48,087, as against 50,054 for the year before, notwithstanding there had been 5,099 baptized during the year. We trust the possibility of such mistakes will lead all to be careful and prompt in supplying their statistics, so as to make the work of the compilers as accurate as possible.

Missionary News.

Personals.

Many of our readers who are interested in the splendid work done by the Rev. W. H. Murray among the blind, will be interested in the announcement in our Missionary Journal this month of the marriage of his eldest daughter, Miss Theodora, to the Rev. Charles W. Kastler, formerly of the Basel Mission, Swatow. The ceremony was performed by the Rt. Rev. Bishop Scott. Mr. Kastler has joined Mr. Murray in his work for the blind, in which he has already rendered valuable assistance during his stay in Peking pursuing the study of Chinese.

* * *

In these days when so much is said of the attitude of the Chinese towards foreigners, it is well also for the foreigners to consider their attitude towards the Chinese. We are glad to draw attention to a report in the *Peking and Tientsin Times* some time ago of the pleasure given to the literati of Tientsin by the spirit of conciliation shown by the Methodist Episcopal Mission in the transfer to them of a building to be used as a public library. We understand the Rev. F. Brown was presented with a tablet in recognition of his good offices in the matter. The tablet bears the inscription 外中敦誼, "Showing Consideration and Generosity between Chinese and Foreigners." "Presented by the leaders of the Literati of Tientsin Hsien".

Canton Notes.

CANTON PRESBYTERY.

The Presbytery of the American Presbyterian Church met here on September 13 and 14. It was probably the most interesting session in the history of Presbyterianism in Canton. In former years most of the business has been carried through by the foreign members; the Chinese elders being afraid to take the initiative. But a new China is born, and nowhere is this more evident than within the ranks of the Christian church. Several young Chinese pastors delivered excellent addresses and took a leading part in the business. Four young preachers were examined and ordained to the holy office of the ministry. Dr. A. A. Fulton was elected moderator. A most interesting movement was the adoption of a Home Mission scheme, which is to be managed altogether by the Chinese, excepting that in spiritual things it will be under the jurisdiction of Presbytery. Another encouraging sign was the condemnation of the church's connection with law cases; and a motion that missionaries, preachers and elders should, as far as possible, have nothing to do with such, was agreed to. The Chinese speakers seemed to feel keenly their duty to evangelise their own nation, a work which can never be done in any adequate way by foreign missionaries. The meetings were a prophecy of great things in days to come when the Presbyterian Church of of China is formed. It must be a comfort to veterans like Dr. Noyes and Dr. Fulton to see the young church arising to bear its own burden. The Church of Christ everywhere should be exhorted to pray that wisdom may be given to the young Chinese leaders and that they may be led by no spirit but the Holy Spirit. We missionaries too need special grace to understand the times and know what we should do.

Hongkong Missionary Association.

BISHOP HOARE MEMORIAL MEETING.

The quarterly meeting of the Hongkong Missionary Association was held at the L. M., Bonham Road, on Tuesday, October 2nd, 1906, at 7.30.

During the proceedings the Rev. T. W. Pearce, of the L. M. S., instead of a paper, read the following resolution:—

"That the Hongkong Missionary Association, assembled for the first time since the death of the Bishop of Victoria, mark the occasion by deferring until next meeting the reading of the usual paper on a Missionary topic."

This resolution was passed and agreed to unanimously by the whole Association.

After this the meeting was open for remarks referring to the sad loss sustained by the Association in the removal of its originator, the late Bishop Hoare.

The following gentlemen: Mr. Pearce, Mr. Genähr, Dr. Hager, Mr. Gutmann, all expressed on their own behalf and on behalf of their missions, their warmest sympathy with Mrs. Hoare and family as well as with the C. M. S. Letters expressing the same sympathy by the Revs. C. Bone and T. Müller, who were prevented from being present, were read.

Archdeacon Banister replied in behalf of his Mission and expressed his deep felt gratitude for all that had been said, and added a few personal reminiscences about the late Bishop, whom he had known for twenty years.

At the close of the meeting the following resolution was read:—

Concerning the recent death of the Bishop of Victoria it be *Resolved:*

"That this Association records its devout submission to the will of God who has seen fit to take from our Protestant missionary community a wise and experienced leader;

That it proffers to Mrs. Hoare and to her sons and daughters, in their deep sorrow, heartfelt sympathy;

That it extends a like sympathy to other relatives and to the many personal friends of Bishop Hoare; and

That it prays the God of all comfort to manifest, specially at this time, His presence in the bereaved churches of this diocese of Victoria."

Further be it *Resolved:*

"That this Association expresses earnest Christian sympathy with the relatives and friends of the four Chinese students who met their death with Bishop Hoare, being at the time engaged with him in evangelistic service."

Dr. Hager proposed that the two resolutions be passed, and the Rev. I. Genähr seconded; whereupon the whole Association stood up to show their approval.

While standing, Archdeacon Banister, who was in the chair, pronounced the Benediction and dissolved the meeting, which had been characterized by much mutual love and respect.

The Mo-kan-shan Conference on Federation.

BY REV. E. L. MATTOX.

An interesting conference on Christian Federation and Comity was held on Mo-kan-shan, Monday forenoon, August 27th, in the church. An informal canvass showed that there were about sixteen societies represented on the mountain, and that while there was not much enthusiasm on the subject of federation, still there was a good deal of latent interest that only needed the occasion to call it forth. This occasion was given in the

conference, which was very well attended.

A program was prepared with leaders to present the various phases of the subject. The first paper was by the Rev. H. L. W. Bevan, of the L. M. S., Shanghai on "Federation in Educational Work." Mr. Bevan presented a very carefully prepared paper in which he noticed a number of important respects in which existing educational institutions could co-operate with a view to federation and possibly union later on. Among other things he mentioned the unifying of grades or standards, the need of normal schools for training teachers, some common test or standard for examinations, the use of common text-books, a ticket or certificate to be given to students on leaving one school that could be presented on their entering another institution, showing their grade, character, reasons for leaving, etc. In conclusion he said the greatest difficuly in the way of closer federation was to be found in our own dispositions and characters rather than in the Chinese.

The second topic was opened by Rev. J. T. Proctor, of the Baptist Mission in Huchow, on "Practical Mission Comity in the Local Field." He defined comity as a recognition of our oneness with other denominations; that *your* work is the same as *mine*, thus making all of our work mutually easier; the absence of rivalry and positive co-operation. He said "comity is the preparatory course of Christian federation in China leading on in time, it is to be hoped, to the post-graduate course of church union." He touched on the important questions of division of territory, dealing with enquirers, interchange of church members, formation of a committee on comity for these two provinces, so many of whose missionaries meet annually at Mo-kan-shan, etc.

Rev. P. F. Price next considered "Some Practical Aspects of Federation in China," in which he emphasized the importance of the right understanding of the life, worship and mission or work of the church in China. In worship he took it for granted that the term question would be settled along the lines proposed by the Peking Committee. He also urged the great need of a common hymn book with an authorized version of a number of hymns, anywhere from 25 to 100 that could be used in union meetings and gatherings; also a common version of the Lord's Prayer, in which all could unite without confusion. In regard to the mission of the church he feared that there was grave danger that the spiritual nature of the church of the Lord Jesus Christ would be misunderstood. The Chinese idea of a "huei" is an organization for mutual protection. This idea has been fostered in the church by the Roman Catholics, and can we say there are no weak points in protestantism along this line, though undoubtedly the sentiment is against it? There is often a lack of full control in the field of the missionary, a failure to grasp the situation as a whole and furthermore a lack of sufficient oversight in the outstations, where the missionary is often totally ignorant of many things said and done in the name of the church.

The fourth topic, "The Part the Chinese Christians should have in a Scheme for Federation" was treated by Rev. J. L.

Hendry. This whole work of federation is for the Chinese; they are in the great majority, we are only taking the initiative for them. We may be competent to do this, but must not let the Chinese get the idea we don't want them to lead off. We have been longing and praying that the Chinese should become leaders. We are the helpers. It is not the natives who object to federation or even union; they want it. Mr. Hendry expressed regret that the Chinese Christians had no representation in the Centenary Conference next May.

Dr. DuBose, Dr. Bryan, Mr. Ware, Dr. Parker, and others took part in the open discussion that followed. It seemed to be the unanimous sentiment that the time had come to take steps towards a closer federation of all bodies of Christians in China. The following resolution was adopted unanimously:—

"*Resolved*, That we approve in general of the plan of federation proposed by the Peking Conference last year."

At the close of the conference a meeting was held of delegates to the Mo-kan-shan section of the Central China Divisional Council as provided for in the above mentioned plan. There were eighteen delegates present, representing twelve different societies. The three representatives we were entitled to elect to the representative committee or council of all China were ballotted for. The Rev. A. P. Parker, D.D., of the Southern Methodist Mission, Shanghai; the Rev. J. R. Goddard, D.D., of the American Baptist Missionary Union, Ningpo; and the Rev. P. F. Price, of the Southern Presbyterian Mission, Dong-shang, were elected.

A committee of five was appointed to choose the three Chinese delegates to this large representative committee or council for the whole of China. The names of the Chinese delegates will be given later.

A Revival Still Continued.

BY REV. T. N. THOMPSON.

Some three months ago I wrote of a revival in this part of Northern China bordering on the German S.t-tlement at Tsingtau and in the province of Shantung. When I wrote we were in the midst of continual meetings. I am glad to say that the spirit of revival has increased rather than diminished. While all the meetings were going on out in the country and many were being brought to Christ, the native pastor here in the city said very plaintively, "Everywhere but in Tsingtau." Anyone who has ever done mission work here in the East will understand this remark, and it is well known that the very hardest places in which to do mission work are these port cities, where so many vicious foreigners congregate. Every open port where foreigners are found makes the heart of the missionary ache many times. But we did not think it right to let the Devil have it all his own way here in Tsingtau, so we concluded to make a special evangelistic campaign here in this city. With that purpose in view, two of the Chinese pastors at the Easter season, a four days' holiday with the Germans here, came into the city and proposed that meetings be held during these days of leisure. Such meetings were held, lasting three days, but we felt they were not what they ought to have been, and we recognized that not sufficient prayer had yet been made. Then we arranged for a series of prayer meetings several times a week, lasting through the next seven weeks, and at the Feast of the Pentecost to hold another campaign. The preparatory meetings were carried on very faithfully. Almost at our very first meeting it seemed that some were there ready to confess Christ. When an opportunity was given six young men stood up for the Savior. This encouraged us to go ahead, and soon others came and asked for prayer,

confessing sins. One man, who had been in the toils of the opium fiend, had a terrible struggle, but prayer was made without ceasing for him and he is now free from the terrible curse. A man by the name of "Li" confessed to the most horrible of sins, terrible indeed, and as it seems has entered on a new life. This kept up, and one day a request was made that at the evening meeting prayer should be made for a man named "Liu," who had known something of the 'doctrine," but had gone back to sin. That evening a delegation of four went down to talk with him at his own home, while the remainder of us stayed at the church to pray for him. This was kept up for an hour. The next morning, when I went to the church to meet with a small praying band which was accustomed to meet there once a week, what was my surprise to see the church one-third full of men. Upon entering I found a very interesting ceremony going on. The man for whom we had been praying the night before was receiving baptism, as he wished it at once, and was leaving that very day for Singapore, taking with him some sixty coolies to make a contract on some public work. About half of these coolies were here to see their leader baptized, and they also received portions of the Scriptures and catechisms, presents from the native church.

The leader of much of our work was : man who had been formerly baptized by the China Inland Mission, but who had seemed to have not received the baptism of the Holy Spirit, and now after attending our meetings decided that he needed a deeper experience, and after confessing his sins, got peace, and now is one of our best workers in the whole church. As he is a "compradore" in one of the large "Lighter" Companies and a very rich man, we are hoping he will have great influence in the church. After these seven weeks of preparatory meetings were held, then the country pastors and leaders came in and meetings were held for two days of the various prayer-bands. These met for several hours each day and prayed for hours by name for those who had backslidden. How these people can pray! I remember one of the pastors who, after carrying on eight or ten hours of meetings every day, would be still praying when I would drop to sleep at night, as we slept in the same little room in the country, and then when I wakened in the morning I would hear his voice in prayer. In fact he often awakened me by his prayers spoken aloud. The all-day meetings in Tsingtau were always opened by a "sunrise" prayer-meeting and this oftimes lasted till ten a.m., and one day till noon before a stop could be made. Of all our winter's meetings the last series in Tsingtau was the best. No one wanted to hear the preachers preach. All wanted to pray for friends or to confess their own sins and ask for forgiveness. One man confessed that at the time of the Boxer insurrection he had managed lawsuits in the name of the church and made $600 in that way, all of which he had spent in gambling and smoking opium. The sad thing of all this was that he had been educated for the ministry, having finished his course, but had never been ordained. He had been in prison two years; put out of the church once; stricken with a foul disease. When I prayed with him at his bedside at one time I considered him as a man who had been punished by God severely indeed. Yet here he was, well-dressed, healthy and confessing his sins with the tears running down his cheeks and all the time speaking of the mercies of God. Another man, who had also studied for the ministry, had learned English and German and went to Peking with the German army as interpreter in 1900. He had looted at the siege of Peking and had learned to gamble and drink. In a drunken fit he had dashed out the brains of his own child. Afterwards he was in jail for three years. Prayer was made for him night and day. He got out of jail, came to our meetings and confessed all his sins. Now he has a list of his friends, for whom he prays every day. Another, named "Tsiao," had also learned German and earned about $1000—much money for a Chinese. He also learned to smoke opium and to gamble. His parents were Christians, and at one of our meetings early in the winter had been blessed. They went home and held family worship every day. For twenty-one days the mother prayed for her son and he also returned as a prodigal. He has now opened a small class for those who want to learn the religion of Christ and has now among his pupils five of those who formerly gambled and drank with him.

In these last metings no leader was allowed. The pastors, who were announced to speak on subjects before

hand, could not be heard, as some one was wanting to pray or confess their sins all the time. One old woman stood up just as the pastor was about to begin his talk on a certain subject already announced, and told him to sit down; she must speak now and tell her sins. And so it went on. No way to stop them. One pastor had prepared to speak on four subjects. He never had an opportunity to expound but one. Others fared worse. The speaker was not wanted. but the praying ones had their innings. After the meetings were ended the people formed a "Repentance Society," comprising twenty-one persons. You will notice that this has mostly been a work of grace among the church members themselves. There have been many hypocrites and cold ones among them while many were living in open and secret sin. These meetings brought home to them their sins with tremendous conviction. The work still goes on in the country. The women have contributed hundreds of finger rings, bracelets, large hair-pins, ear-rings and other ornaments of silver, giving them to the native pastors and praying them to open schools in the country where they might learn of this new doctrine which cares for women and taught them to read.

They in this district are considering the church as their own and are assuming the burden of its support in a way very pleasing to our hearts.

Minutes of Conference on Federation in North China.

Held at Pei-tai-ho, August 23rd and 24th, 1906.

The Conference met in the Assembly Hall at 9.30 a.m., on Thursday, August 23rd, and was called to order by Dr. Cochrane. After prayer and the singing of a hymn, "The Church's One Foundation," Dr. Cochrane said he was only acting at the request of the Peking Committee, to call the meeting together, and would therefore ask the Conference to elect a Chairman.

Dr. Wherry was then, by unanimous vote, called to the chair. In his opening remarks he said he felt it a great honour to be chosen Chairman of a Council so important as this, though he could wish a younger man had been selected, who might impart more life and vigour to the meeting.

The next business was the election of a Permanent Secretary for North China. Dr. Cochrane's name was mentioned, and, after many references had been made to his earnest and untiring services to the cause of Federation, he was unanimously elected by acclamation.

The Rev. Dr. Ament was appointed Treasurer and Rev. E. W. Burt Recording Secretary.

The following duly accredited delegates answered to their names:—Rev. Drs. Ament, Wherry and Hobart Drs. Cochrane and Menzies, Revs. J. Webster, J. Keers, J. O'Melvena, G. T. Candlin, D. S. Murray, M. McKenzie, S. E. Meech, J. F. Drysdale, E. W. Burt, whilst Rev. A. M. Cunningham, Dr Christie, Revs. G. Cornwell and W. W. Simpson were represented by proxy.

In addition to these delegates, there were also present many other missionaries and friends.

It was decided that only delegates should vote, but that others present be cordially invited to take part in the discussions.

The Chairman having raised the question as to the status of the meeting in regard to the Federation movement, Dr. Cochrane said the primary object of the Conference was to constitute itself a Divisional Council for North China for the election of representatives to a Council of the Empire. This was, of course, on the supposition that the other parts of China agreed to join in the Federation movement. If, however, the larger scheme should not at present take definite shape, then we should prosecute the Federation in our own sphere of influence here in North China.

Rev. G. T. Candlin strongly supported Dr. Cochrane's suggestion that in any case, whether the rest of China joined or not, we should at once proceed to form a Federal Council for North China. He referred to the historic occasion two years ago when the idea was first publicly mooted, and to the inspiring meeting last year in Peking, and said: "We don't propose to labour in vain; whoever does, or does not go forward, we will" (applause). Dr. Cochrane had expressed some misgiving as to certain parts of the Empire, but he, Mr. Candlin, thought we had the best of grounds for cherishing confidence as to the rest of China.

By the vote of the delegates it was decided that this Conference is hereby constituted a Federal Council for North China.

On enquiry as to a geographical definition of North China, it was announced that it would include Chihli (with Mongolia), Shantung, Shansi, Shensi, Honan, Kansu, and Manchuria.

Some speakers questioning the general desire for federation, the Secretary replied that, with the exception of the China Inland Mission, all the larger missions in North China were represented at the present Council, and further that the nature of the replies received to circular sent out proved conclusively that North China desired federation.

The Chairman pointed out that no Council could possibly represent *all* missionaries, but only the ideas of the leading minds.

Mr. Green (C. I. M.) read letters from five of the northern provinces, where his Mission has work, from which it appeared that the C. I. M. did not wish to commit itself until after the Shanghai Conference of 1907. Several speakers expressed themselves as being somewhat in the dark, and appeared not to realise that all hitherto done is tentative and liable to revision. There was no lack of sympathy with the ideas underlying this movement, for, as Mr. Green well put it, "If the pan-denominational C. I. M. cannot go in for union, who can?"

Rev. Dr. Hobart (M. E. M., Ch'ang-li) said that action taken now could only bind the missions who had sent delegates, and that full opportunity would be left for others to come in later if they so desired.

Rev. E. W. Burt (E. B. M., Shantung) asked for patience with those who, lacking full information, were desirous of moving slowly; he asked whether even delegates to this Council were authorised to act out and out for their missions, and so commit them to whatever might be done.

On the suggestion of the Rev. M. McKenzie (Canadian Presbyterian Mission, Honan) the Council gave an opportunity to those who had not been present at former conferences to express their views on the general question of federation.

Whereupon Messrs. E. W. Burt and R. M. Mateer spoke of the actual measure of union long ago attained in Shantung and of the misgivings felt by some that this new Federal Council would involve much additional machinery and expense, and they both emphasised the vital importance of the Chinese Christians being taken into full consultation from the first, so that, in all its steps, the Chinese may feel this is *their* movement and not one engineered from without by foreigners.

The Rev. Dr. Sheffield said our minds have been directed to this ultimate goal all along; that an organised federation would be the best way of guiding the movement we see on all sides, both within the church and without, of China for the Chinese. He proceeded to speak of the broad vision of Dr Cochrane after the cataclysm of 1900 and of the overwhelming response of all China in favour of union, and how this wide-spread spirit of union leads to organisation as its natural and fitting expression.

The Rev. S. E. Meech informed the meeting that 400 missionaries in North China were represented by delegates at this Council, that 124 were unrepresented either from distance or other cause, that the Church of England with twenty-four missionaries, and the China Inland Mission with 142, though not represented by delegates, yet had in each case sent members to participate in the Conference and gather information as to the nature of the movement, while throughout the whole of North China only twenty missionaries could be described as objectors.

The Rev. M. McKenzie said that while we must move slowly, yet we must *move*, and reminded the Council how every great movement in the history of the church had been opposed by some of the best and wisest of her sons, though afterwards many had come to see that they had been mistaken. The home churches look to missionaries to set the pace in this matter of union, which must work out for the decided advancement of the church in China; and if some are not yet prepared to come up to our standard, that is no reason why we should go back to theirs.

The Rev. F. B. Turner (E. M. M.) contended the advice to move slowly often meant waiting for the indefinite future. Minorities have their rights to a certain point, and should be carefully considered, but the whole question should not be given away, even if an influential minority did exist, which he for one very much doubted, especially after hearing Dr. Cochrane's statement.

Rev. G. T. Candlin reminded the Council how, when the scheme came

up for discussion two years ago, men *for the sake of union* deliberately gave up very strongly cherished opinions. It was still open to revise any particular details, but if any mission was opposed to the principle of federation, the honest course was to say so, and not send delegates.

[Statement of accounts crushed out; it will appear in reprints.]

From the above it will be seen that there is a balance due to the Treasurer of $99.30, which will be considerably increased by the printing and dissemination of the present minutes, so contributions from those who may not yet have sent them in, or who feel like giving further donations, will be gladly received. In this connection it may be of interest to commend to others the example of the South Chihli Mission, which collected $40 as its contribution, then, finding it could not send a delegate this year, added another $50, which sum it was estimated would be required for a delegate's expense, had one been able to go.

After receiving the Treasurer's report the Council adjourned until 2.30 p.m.

In resuming the session Mr. Green opened with prayer. The Chairman reminded the Conference that the two chief items of business before it were: (1) to appoint delegates to a Representative Council of the Empire, and (2) to start an organisation for North China, which should secure a real working union.

The following resolution was carried unanimously :—

"That this Conference of Delegates, representing sixteen missions in North China with a staff of over 400 missionaries, is unanimously of opinion that it is desirable to form a Federal Union of all Christian churches in North China, and recommends that the delegates appointed to this Conference shall form the Council of such Federation for the present, and that such missions as are not now represented be cordially invited to appoint representatives on this Council.

It was also decided to appoint Executive Committees to assist the General Secretary in carrying out the recommendations of the Federal Council.

The following gentlemen were appointed a sub-committee to consider the best basis of representation and other details, and report to the present Conference, viz., Messrs. Cochrane, Hobart, McKenzie, Keers, and Burt.

The Conference then went into committee of the whole in order that the sub committee might gather the views of the delegates.

There was general agreement that the Chinese and foreign elements should be equally represented on the Council; also that the representation should be based on territory and church-membership, rather than on denominational lines or the number of missionaries.

The Conference adjourned at 4 p.m.

The third session was opened by prayer at 9.30 a.m., on Friday, August 24th. The Rev. T. W. Pearce (L. M. S., Hongkong) was invited to speak about the progress of the Federation movement in South China. He gave a very stirring and encouraging address, which was much appreciated and frequently applauded. Mr. Pearce said how in his visit to the north last year he had been impressed with what was being done in the direction of union in T'ungchou, Peking and Shantung, and how he went back to the south determined to do his utmost to secure the same advantages for South China as he had seen the North enjoying. Since then considerable progress had already been made both in Hongkong and Canton in the direction of union, and as the result of correspondence with the leading men throughout South China, there was nothing but warm approval of the general idea and readiness to consider further practical proposals In conclusion, Mr. Pearce drove home the lesson that the specific condition of every part of the mission field must be carefully considered; that all lasting union must grow from within outward, and that pains must be taken to dispel all doubt as to any being forced into a union that is opposed to their vital principles. The importance of personal visitation was also emphasised, and Mr. Pearce thought that if a deputation from North China could be sent round the missions of South and Central China, it would give a greater impetus to the movement than any amount of correspondence.

The report of the sub-committee was called for. Rev. E. W. Burt, in presenting the report, said that their recommendations were unanimous and had been drawn up after very careful consideration of all that had been said at the previous sessions of the Conference. They had seen the desirability of combining the representation of geographical units with a representation proportionate to the

number of church-members, and he hoped that they had found a satisfactory combination of these two principles.

The report was first read, then discussed clause by clause, and, finally, after some slight modifications, unanimously adopted in the following form :—

I. OBJECT.

That the object of the Federation be to promote everything that will demonstrate the essential unity of the Christian church, and to devise and recommend plans whereby the whole North China field can be worked most efficiently and with the greatest economy in men, in time, and money, and also to seek the adoption of the Federation principle throughout the Empire with an ultimate view to still closer Christian union.

II. METHODS.

(1). That each province form a Provincial Council.

(2) That each Provincial Council be entitled to two representatives on the North China Federal Council, viz., one Chinese and one foreigner, irrespective of its number of Christians.

(3). That, for the present, each Provincial Council be entitled to an additional representation of two, viz., one Chinese and one foreigner for each 2,000 of its communicants.

(4). That each Provisional Council prepare reports of the work done in its region for presentation through its delegates to the Federal Council.

(5). That the first meeting of the North China Federal Council be held in the summer of 1908 at Pei-tai-ho, but that the time and place of subsequent meetings be left to the decision of the Federal Council itself. And that, meantime, this Conference urges the organisation and assembling of the Provincial Councils before that date, so as to secure full and proper representation.

(6). That the questions referred to in the outline of tentative scheme of Federation, published by the Peking Committee, be brought forward for discussion at the Provincial Councils, as well as any other questions these Provincial Councils may deem of general interest and importance.

(7). That an ad interim committee of three in each province be requested by this Council to take such action as shall promote the objects in view, and especially to secure the formation of the Provincial Councils at as early a date as possible. The following gentlemen were unanimously requested to serve on these ad interim Executive Committees :—

Manchuria.
Rev. J. Keers, Irish Presbyterian Mission; Rev. J. Webster, Scotch Mission; Rev. C. Bolwig, Danish Mission

Chihli and Mongolia.
Rev. C. H. Fenn, D.D., American Presbyterian Mission; Rev. W. T. Hobart, D.D., American Methodist Episcopal; Rev. G. T. Candlin, English Methodist Mission.

Shantung.
Rev. L. J. Davies, American Presbyterian Mission; Rev. C. Voskamp, Berlin Mission; Rev. E. W. Burt, English Baptist Mission.

Shansi.
Rev. E. J. Cooper, C. I. M.; Rev. O. E. Oberg, Scandinavian Mission; Rev. Dr. Atwood, American Board Mission.

Shensi.
Rev. A. G. Shorrock, English Baptist Mission; Rev. G. F. Easton, C. I. M.; Rev. A. Berg, Swedish Mission.

Kansu.
Rev. G. Andrew, C. I. M.; Rev. D. Törnvall, Scandinavian Alliance Mission; Rev. W. W. Simpson, Christian Missionary Alliance.

Honan.
Rev. M. McKenzie, Canadian Presbyterian Mission; Rev. G. Brock, C. I. M.; Rev. C. Blom, Swedish Mission.

(8). That this Conference does not feel called upon to make recommendations with regard to the constitution, basis of representation, place, time, and frequency of meeting of the Provincial Councils, but would leave all such matters to the decision of the Provincial Councils, which will have before them the varying local needs and conditions.

(9). That the following gentlemen be requested to serve as delegates to the first meeting of a National Representative Council, the assembling of which it shall be the duty of the Federation Secretary to seek to secure, previous to the Shanghai Conference of 1907 :—

Dr. D. Christie, Scotch Presbyterian Mission, Manchuria; Rev. A. Lutley, C. I. M., Shansi; Rev. M. McKenzie, Canadian Presbyterian Mission, Honan; Rev. L. J. Davies, American Presbyterian Mission, Shantung; Rev. H. H. Lowry, D.D., American Methodist Episcopal Mission, Peking; Dr. Thomas Cochrane, Secretary, L. M. S, Peking.

And that, for this time, one Chinese representative be selected by the Executive Committee of each province; Kansu and Shensi being reckoned as one for this purpose.

It was resolved that in case accredited delegates to the Divisional Federation Council be unable to attend, they may be represented by proxies, bearing written credentials.

After a closing prayer the Conference adjourned at noon until 8 00 p.m. on Saturday, August 25th, for the double purpose of hearing the Recording Secretary read the minutes, and also of hearing the Rev. T. W. Pearce give an account of the proposed Robert Morrison Centenary Memorial.

The Conference reassembled on Saturday evening at 8.00 p m. The Chairman reviewed the work of the Conference and rejoiced at the way in which the difficulties that had arisen at their earlier sessions had been successfully solved in the later sessions. One united church would be a great force in this new China. Christians would be encouraged to find themselves in the ranks of an exceeding great army, and the Chinese outside would realise, as hitherto they could not, how great a force was at work in their midst.

The Recording Secretary then read the minutes of the Conference as already reported above, and these were duly endorsed with the following addition:—

"That in the event of similar action being taken in other parts of China this Federal Council be the Divisional Council for North China," and it was decided that they be printed for distribution.

As the hour was already advanced, the Conference adjourned until Monday at 5.00 p m., when the Rev. T. W. Pearce gave his address on the Morrison Memorial. The Conference sermon was preached on Sunday evening by the Rev. E. W. Burt, M.A., on the prayer of our Lord, "That they all may be one." (John xvii. 29).

The following is the "Outline of Tentative Scheme of Federation" referred to in Methods, clause 6:—

Title.—The Federation of the Christian Churches in China.

Object.—To Federate all Christian Churches in China with a view to closer union hereafter.

Methods —1st.—The formation of a representaiive council *in which the native church would be strongly represented*, to meet annually in different parts of China in turn.

It would probably be necessary to have a series of councils, ranging from district and divisional councils, meeting frequently, up to the council representative of the whole field. But whatever plan may ultimately be adopted, it is necessary to recognise the need of the full co-operation of the native church, and its adequate representation in all conferences or councils.

2nd.—The appointment of two corresponding secretaries, one native and one foreign, who would serve as a link between the various missions and churches now at work throughout the Empire. These secretaries would be appointed by the representative council to hold office for one year, or until the appointment of successors.

It shall be their duty to act as the recognised medium of communication between any one or more missions or churches and all the rest on questions bearing on the subject of Federation, or in any way tending to promote union.

3rd.—The representative council shall have power to appoint committees to deal with such matters as those enumerated under the next heading, viz., that of *Work*.

Work.—To encourage everything that demonstrates the essential unity of Christians, as e.g.:

1.—Union in educational work.

2.—Mutual division of territory to avoid overlapping. Free interchange of members. Occupation of vacant fields.

3.—Compilation and use of a Union Hymn Book.

4.—The use of common designations for street chapels and places of worship, without the addition of any foreign name.

5.—The use of common terms for God and the Holy Spirit.

6.—The encouragement of the consideration of all questions likely to lead to the extension of Christ's Kingdom in China, such e.g. as Translation and Literary work, Social work, United Missions of an evangelistic character, etc., etc.

Missionary Journal.

BIRTHS.

AT Ningpo, 17th September, to Rev. and Mrs. W. J. DOHERTY, C. I. M., a son (Percy John).

AT Norwich, Conn., U. S. A., 21st September, to Mr. and Mrs. BROWNELL GAGE, Yale Mission, Hunan, a son (Robertson).

AT Hwai-ching, Honan, 27th September, to Dr. and Mrs. JAS. MENZIES, Can. Pres. Mis., a daughter.

AT Chang-teh-fu, Honan, 9th October, to Dr. and Mrs. P. C. LESLIE, Can. Pres. Mis., a son.

MARRIAGES.

AT Shanghai, 1st October, Rev. C. D. HERRIOTT, A. P. M., and Miss LILIAN TAYLOR.

AT Shanghai, 5th October, Mr. F. MÖNCH to Miss E. WARTMANN, both of C. I. M.

AT Hongkong, 10th October, Dr. R. WOLFENDALE, L. M. S., Hankow, and Mrs. MARGARET STERN.

AT Peking, 16th October, Rev. C. W. KASTLER and Miss THEODORA MURRAY, Blind Mission, Peking.

DEATHS.

AT Chang-li, 23rd September, the infant daughter of Dr. and Mrs. J. L. KEELER, M. E. M.

AT Nanking, 4th October, LILLIAN infant daughter of Rev. and Mrs. J. E. Williams, A P. M., aged one year six weeks.

AT Tokyo, 15th October, Rt. Rev. Bishop SCHEREKSCHEWSKY, A. P. E. C. M., Japan.

AT Yünnan-fu, October, Mrs. J. GRAHAM, C. I. M.

ARRIVALS.

AT SHANGHAI :—

28th September, Mr. and Mrs. W. B. PETTUS, International Committee Y. M. C. A.

29th September, Dr. YOUNG J. ALLEN, M. E M., So. (ret.); Miss A. R. MORTON (ret.), Miss E C DICKIE, Miss LUCAS, Miss L. TAYLOR, Rev. and Mrs. C. E. SCOTT, Dr. and Mrs. W. E. ROBERTSON, Dr. F. J. HALL, all for A. P. M.; Rev. E. A. BECK, Rev. H. F. LEQUEAR, Miss A. H. KANNE, Miss R A. SPANGLER, all Ref. Ch. in the U. S. Mis ; Rev. F. BANKHARDT, Miss L. SNYDER, Rev. and Mrs J. F. BUCHER, all M. E. M.; Rev. and Mrs. SHERMAN, Mr. STEWART, Miss HART, all A. P. E. C. M.; Rev. and Mrs. J. HUTSON and three children, C. I. M. (ret.)

4th October, Messrs H. E. STUBBS and R. H. MATTHEWS, C. I. M.

9th October, Rev. and Mrs. W. MACNAUGHTON (ret.), Miss E. J. MILLER, M.D., Rev. J. P. HAY, U. F. C. S. M.; Mr. and Mrs. J. W. WILCOX, and Misses E. L. BENNETT, E. S. BIRCH, and M. MOLLER, C. I. M.; Mr. and Mrs. ED. EVANS (ret.), Miss A. M. TODD, Miss J. A. MARKIOTT (both ret.), M. E. M.; Rev. W. N. BITTON, L M. S. (ret.)

12th October, Rev. and Mrs. C. F. LINDSTROM, A. P. E. C. M. (ret.); Miss E. WATTS, Miss E. METCALFE, Christian Mission (ret.); Dr. FRANCES CATTELL A. P. M. (ret.)

16th October, Rev. and Mrs. CHAS. LEAMAN, Miss LEAMAN, Miss LUCY LEAMAN, A. P. M. (ret.); Rev. G. B. BAIRD, Rev. and Mrs. MENDENHALL, Miss A. E. CARTER, Miss WARD, independent.

18th October, Rev. aud Mrs. C. J. NELSON, Mr. and Mrs. P. MATSON, Sw. Am. Mis. (ret.); Mr. and Mrs. KILEN, Luth. Breth Mis ; Mr and Mrs. SUCH, Misses RASMUSSEN, K. and M. MITCHELL, all returning.

23rd October, Messrs. THOS. DARLINGTON, THOS. HAMILTON, H. G. MACEWAN, G. E. METCALFE, DAVID MILLER, ARTHUR MOORE, P.C. PLUMBE and A. B. PORTWAY, all for C. I. M.

24th October, Dr. R. BEEBE, M. E. M. (ret.)

DEPARTURES.

FROM SHANGHAI :—

29th September, Miss E. STEWART, Independent, for England.

2nd October, Mr. and Mrs. J. N. HAYWARD and three children, C. I. M., for England.

5th October, Rev. and Mrs. A. E. GREENING and family, E. B M., for England, via U. S. A. ; Mr. and Mrs. SUTTON, W. M. S., for England.

15th October Dr. J. F. GRIGGS, A. P. M., for U. S. A.; Miss M. E. WILSON, M. E. M., for U. S. A.; Mr. and Mrs. T. L. BLALOCK, Gospel Mis., for U. S. A ; Miss I. GROSETH, HANGE'S Sy. Mis., for U. S. A.; Rev. and Mrs. J. E. WILLIAMS, A. P. M., for Japan.

19th October, Miss FERGUSON, Chris. Mis., for England ; Rev. H. S. PHILLIPS, C. M. S. for England.

20th October, Mrs. F. TRAUB and Miss K. STAYNER, C. I. M., for Europe.

23rd October, Rev. and Mrs. H. W. HOULDING, S. Chihli Mis., for U. S. A.; Miss MOOMAU, A. P. M., for U. S. A.

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EDWARD EVANS.

November 1st, 1906.

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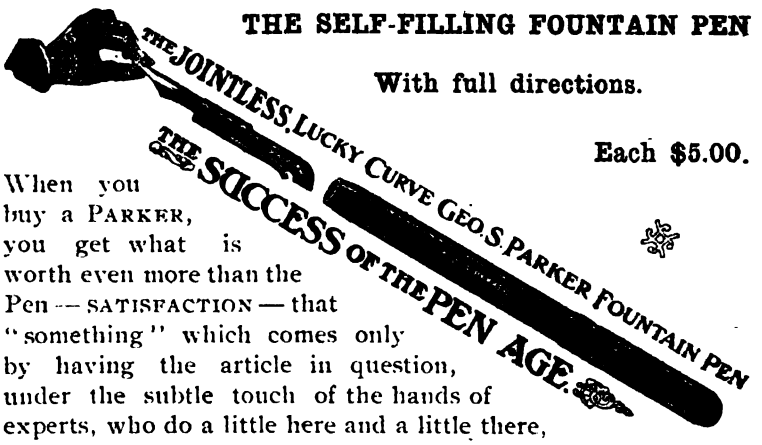

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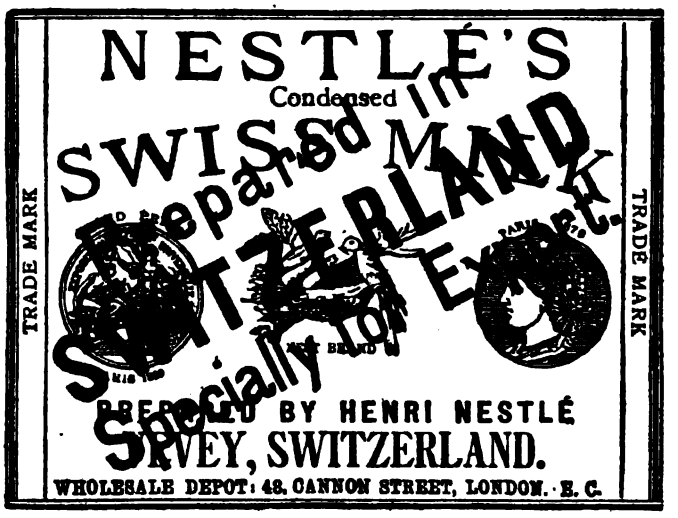

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The Religion of Intelligence.*

BY PROF. BORDEN P. BOWNE, LL.D.

FOR many years I have been repeating the words of the Creed, "I believe in God the Father Almighty," but I have never repeated them with such satisfaction and deep conviction as I have since I left home and have seen other nations and other races with different customs and ways of thinking. I repeat them with satisfaction for two reasons: 1st, the human problem is so great and so vast that all our human wisdom seems unable to cope with it, and only God the Father Omnipotent and Omniscient is equal to its solution. We see so short a way, our wisest statesmen, our profoundest thinkers know so little of what is to come. Meanwhile humanity is driving stormily along its perilous way, and no one can tell what the end is to be. Omens of ill can everywhere be discerned as well as bows of promise; and in this uncertainty it is great relief and comfort to fall back upon the thought of God, the Father Almighty. He has made the earth and He must guide it, and because He is the Almighty Father we may believe that the end will be good. Through the confusion, the uncertainties, the strifes, the wars, the overturnings, through graves, and ruins, and the wrecks of things He is leading our race on to higher and more abundant life.

And the second reason why I repeat the words of the Creed with such satisfaction is found in the oneness of humanity which I more clearly discern as I move around the world. After all, Chinese human nature is very like American or

* An address delivered before the Chinese Y. M. C. A., Shanghai.

English or German human nature. God has made of one blood all nations to dwell upon the face of the earth. This conviction of the divine Fatherhood carries with it the fact of human brotherhood with its inalienable rights and inevitable duties, and I rejoice more and more in the fact.

In general, the question of religion has a much better standing in the intellectual world than it had years ago. At one time it was not uncommon to find critics and theorists who looked upon religion as an adventitious excrescence upon human nature, and without any real significance for human life. So much so, that they thought it would be a decided gain if religion could be finally exorcised. This view has passed away. Religion has come to be recognised as a great human fact; for good or evil, man is religious. Religion is no invention of priests or politicians, but is something rooted deep in humanity itself. Again, it was thought by many that religion has significance only for the future life, that this life might perhaps get along quite as well without it as with it, but further study has shown that religion is profoundly significant for this life, either for good or evil. There are religions that debase and defile; there are religions that industrially cripple and politically paralyse the people. The forces that make for evil or for obstruction have in many cases incarnated themselves in the people's religion, and there can be little industrial progress, or social development, or political improvement until the grip of these religions has been broken. And on the other hand, religion may be a great source of progress, of illumination, of inspiration, both for the individual and for the people. Our thought of God has profound significance, as well for the life that now is as for that which is to come. This changed point of view is everywhere apparent to one acquainted with the course of thought in the last twenty-five years. I never so fully realised it before as I did a year ago at the World's Fair in St. Louis. I attended there an International Congress of Art and Sciences, the members of which were scholars from all over the civilised world, and I was greatly impressed by the fact that whenever religion was mentioned, or whenever any question arose that directly or indirectly bore upon it, the references to religion were all of a friendly kind. It was taken for granted as a great human nature culminator, as a fact having the same warrant as all other human facts, to be studied, therefore, sympathetically and with an open mind.

The Christian attitude also toward the non-Christian religions has greatly changed in recent years. Christians themselves have been slow in understanding the truth and glory of the Gospel, the good news of God. For a long time it was held that God was good only to those to whom the Christian revelation had come, and that all others were unconditionally lost. But now we have learned that God is not made good by the Christian revelation, but only declared and shown to be good; He has always been good; He has always been the Father Almighty, and has always had purposes of grace concerning His children, whether they knew Him or not. The God who has been dealing with all past generations, your ancestors and mine, is the God of Grace, whom our Lord has revealed, and they are still in his hands.

Similarly, Christian thought has changed concerning the great outlying non-Christian systems; these also were thought at one time to be evil and only evil, and without any value whatever for their adherents. Accordingly, it was the fashion to deride and decry these religions, to emphasise their shortcomings and failures, and to oppose to them Christianity in its ideal form. But now we find it possible to think of Confucius, Mencius, and Buddha and many another as having done an important work among the people for whom they wrought, not indeed making anything perfect, but preparing the way and contributing much to the organization and development of the people. And this, too, should not surprise, still less offend, any Christian, for we are told that "a portion of the Spirit is given to every man," that "there is a light that lighteth every man that cometh into the world;" that "God is no respecter of persons, but that in every nation he that feareth God and worketh righteousness is accepted of Him." With this faith and our conviction that the world always has been in the hands of God, we are not surprised but rather delighted to find traces of divine guidance and inspiration in other than Christian lands. This does not mean, of course, that these systems are perfect or final; on the contrary, criticism shows how far from perfect they are and that they never could build humanity into its best estate; but it does mean that God has not been absent from the religious history of the race and has never left Himself anywhere without a witness. The sun does not envy the stars, yet they disappear in the brightness of its shining; so Christianity does not envy any of these lesser lights but gathers up into itself all their

illumination, so that they, too, disappear in the brightness of its shining. And if one should point to the aberrations of these other religions in disproof of this view, the obvious remark is that Christianity itself has gone astray in not a few times and places, sinking now and then to as utter superstition as could be found in sorcery or incantation.

But now it may be asked, has Christianity after all anything of special value to offer. We find great ethical wisdom in Confucius, deep spiritual insight in the Persian Scriptures; the Ethics of Aristotle is a good text-book to-day. Moral and religious wisdom is by no means confined to the Christian Scriptures. In what then does the superiority of Christianity consist? The answer is that the great significance of religion depends upon its doctrine of God; what He is and what He means; its doctrine of man also, what our human life is and what its destiny is to be. These are the fundamental and central questions, and various religions might have many ethical maxims and spiritual insights in common and yet differ widely on these points. Christianity has not added very much to our Ethics, but it has added greatly to our knowledge of God and man. The great, loving, righteous God stands revealed with His purposes of grace for men. The meaning of man's life and destiny is made clear, and man as child of God is given infinite value. It is in this realm that the great contribution and the great originality of Christian revelation lie. Christianity has thought, a greater and more inspiring thought concerning God and His purposes for man than any other religion has conceived, and has made that thought historic and the source of historic unfolding to an extent unparalleled elsewhere; and it is this thought which we, as Christians, have to make real for others to whom it has not yet come. What they need is not a text-book on ethics but the "good news" of God.

Religion can begin with almost nothing, but it can have a normal unfolding only under appropriate conditions. Religion is no simple and changeless thing, but it is a function of our whole nature and varies with our development. Intellect, heart, conscience and will alike contribute to our religious conceptions. Hence when there is little mental or moral development the religious instinct can cling to a stick or a stone or some low and hideous animal; but as life unfolds and intellect is clarified and conscience becomes regnant in our religious thinking, it then appears that there are certain

conditions that must be met by any religion that is to command the assent of developed humanity. First of all the object worshipped must be something which satisfies the intellect. As I have just said, when intellect is asleep almost anything can be made a religious object, but when intellect is awake and alert and thought has done its work, it then becomes impossible for the intellect to worship any being lower than the Highest. True religion aims at the perfect and will have the perfect or nothing. When our insight is scanty we may content ourselves with very imperfect notions, but when once the larger vision comes, the older conception must either be abandoned or must be enlarged to meet the newer insight. This fact does away with all low superstitions; they flourish only in the darkness of ignorance. But when the mind has been nourished on the great truths of science, the great revelations of world study and historical and philosophical study, it becomes simply impossible for that mind to rest in any of the forms of idolatry. Such a mind may make the motions of religion for selfish or other reasons, but it never really worships in any temple where the God is lower than the Highest. And if it be said these images, etc., are but symbols, the answer is the same. No developed mind can find any worthy symbol of the Highest in animal forms and idolatrous rites and practices. The intellect stands in such a temple either silent or scoffing. For the developed intellect God is a Spirit, and they that worship Him must worship Him in spirit and in truth. This fact is fatal to idolatry in all its forms, conceived as the religion of intelligence. Only the Perfect Reason will be tolerated by intelligence as its object of worship.

And equally religious development must take the direction of affirming not only a supreme reason but also a supreme righteousness. As a matter of fact, humanity has been distressingly slow in uniting the ethical and religious ideal, and historically there has been a great deal of religion that was either non-ethical or immoral, the two factors, the religious and the ethical, being brought into no vital union. We see this in both the ethnic religions and the non-Christian universal religions, and we see it also even in Christian lands. A great many people who are Christians in name and who verily believe themselves to be such seem to have little thought that their religion makes any demands upon their conscience, and that it should root in and result in righteousness. And yet one of

your Asiatic prophets a great many years ago came to this insight, in the great utterance: "He hath shown thee, O man, what is good, and what does the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?" It is only in the Christian religion that we find the religious and the ethical factor indissolubly blended. The failure to unite these two factors is the great source of the hideous and destructive aberrations that have defiled religious history and made many religions the enemies of humanity. All these must vanish away when conscience is awake.

And not only must the object of worship be supreme reason and supreme righteousness, but He must also be supreme goodness. It is at this point that religious thinking has oftenest come short. If God is to be of any religious value to us and an object of real and adoring worship, He must be supremely good. This demand has by no means always been understood, and in consequence we find a kind of subconscious effort in religious development to think a truly ethical thought about God. The outlying religions have largely conceived God as indifferent and selfish. The gods of Epicurus were deaf or indifferent to human sorrow. The God of philosophy has largely been of the same sort, a kind of absolute metaphysical being, with no active moral quality, or, if moral at all, in an abstract and unreal way. Likewise, the God of theology has hardly attained to any real active goodness, such as the thought of ethical love implies. This God, too, has been rather metaphysically conceived, and His holiness consisted mainly in making rules for men and in punishing their transgression. He was conceived largely after the fashion of the mediæval despot, and the conception of any obligation on His part to his creatures would have been looked upon almost as blasphemy. But now we have begun to think more clearly and profoundly as to what ethical love demands, and with this thought the immoral and indifferent gods have disappeared, and the God of theology, also, has been greatly modified. The rabble of gods has vanished like ghosts at the dawn before the clear gaze of conscience, and not a little traditional theology has also withered away. We have seen that the law of love applies to power as well as to weakness, that the strong ought to bear the burdens of the weak and not to please themselves, that the greatest of all must be the servant of all and the chief of burden

bearers. This insight has already wrought a great change in our traditional theology, and we are gradually coming in sight of the Christian truth involved in the incarnation. We no longer have an absolute being selfishly enjoying Himself, or a simply benevolent being, giving gifts to men at no cost to Himself, but we have a great Father in heaven giving His Son for our redemption, entering into the fellowship of our suffering, bending over humanity in an act of infinite cost and pain, but divinely bent on doing the divinest things at the instance of infinite love. Let us think for a moment of this Christian view and its world-wide difference from all others. We have no absentee God, or selfish God, or indifferent God, but we have a God of infinite grace and compassion, supremely concerned for us, carrying on a great campaign for the establishment of man in righteousness, creating souls to whom He can communicate Himself in blessing for ever and ever. We have a God who is the chief of burden bearers, and the leader of all in self-sacrifice. We have a Saviour who, being in the form of God, thought His equality with God not something to be insisted upon, but humbled Himself and took upon Him the form of a servant that He might reveal God to us and lift us to God. We have the Holy Spirit abroad in the world, enlightening, inspiring, strengthening, and comforting men, and building up a great divine kingdom in which God shall be all and in all. In comparison with this there is nothing great beside, whether in earth or heaven. The revelation of grace is complete, and religious thought has reached its highest perfection; and we may be assured that the human mind will never be content with any lower thought of God than this. We might not have reached it for ourselves, but now that it has been revealed we see that the ethical perfection of God and His real goodness are bound up in this Christian view. In one sense we may say God has never done anything for men which He was not under moral obligation to do, for goodness does not consist in transcending duty and outstripping requirement, but consists rather in doing divinely what divinely should be done. Love will be content with nothing less, and Divine Love can do nothing more.

It is but an extension of the same thought when I add that the final religion must be one that has a worthy thought of man and provides a task for him which will furnish the will with an adequate object and a supreme inspiration. We might

conceivably get along without any religion, but when thought is once awake we see that a religion which is to command our lives must be one which brings man also to his highest estate. We cannot believe in man without believing in God, and we cannot believe in God without believing in man. God's goodness itself would disappear if the religion did not mean our highest life and blessing; and if our life is to end with the visible scene and we are to be cast aside like the worn-out straw sandals that the coolies wear, then religion itself collapses, the universe is a failure, and God is a failure, too. It is not a selfish interest on our part which dictates thoughts like this. It is rather the desire to think worthily of God and of His work, and that is impossible so long as we fail to think worthily of man and of his destiny in God's plan. Here again the non-Christian religions have largely come short. They have not been able to think consistently and in such a way as to carry conviction of the destiny of man. They have wavered between annihilation and a dreary round of undesirable existence, with no power to awe or attract. And here again Christianity is a revelation of supreme significance and magnificent audacity. Looked at from the outside we are animals like the other animals, having the human form, indeed, and yet subject to the same general laws as the animal world—birth and hunger, pain and labour, weariness and death. But our Christian faith holds that this is only the outward appearance, not the inward spiritual fact. We are now the children of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is. And thus our life is transformed; we are not simply the highest in the animal world, we are also and more essentially children of the Highest, made in His image likewise, and to go on for evermore with Him; made, as the old Catechism has it, "to glorify God and to enjoy Him forever", growing evermore into His likeness and into ever deepening sympathy and fellowship with the Eternal as we go on through the unending years until we are "filled with all the fulness of God."

Now let us gather these thoughts together. I said the great significance of Christianity lies in its thought of God and of man and of our destiny. We now have some faint conception of what that thought is, and we see how far it transcends in vital and vitalizing power anything elsewhere to be found. These "truths of manhood darkly joined" elsewhere show hints and

glimpses of the truth, but they become "current coin" only in the life and words of the Redeemer and in the spiritual kingdom which He founded upon the earth.

These are the things you as Christians are to teach. It is not an envious scuffle between rival religions that you have on hand, it is rather a revelation of the good news of God which you are to make. You are to let your light shine and tell men what God is and what He means, and by your own lives you are to let men see what the grace of God can do in the heart and life of men. And your efficiency will depend very largely upon this last thing, for, after all, not very much is done by argument and discussion; they have indeed their place, but the real work of life is largely done by living; and the truths of life are propagated less by teaching than by a divine contagion which infects those about us. When we do this work in this way, our lives will not be without influence; we shall live, yet not we, but Christ will live in us and Christ Himself will be formed in us the hope of glory. Indeed it is only as Christ is thus formed within that there is any hope of glory, for the animal contains in itself no promise of immortality. But man is not the animal only; he is also the child of the Highest, and because God lives, man shall live also. May this good news speedily spread over this great land until all China's sons and daughters are singing the glad songs of Salvation and working the works of God as sons and daughters of the Lord Almighty.

"Breathe on us breath of God
Till we are wholly thine,
Till all this earthly part of us
Glows with thy fire divine."

The Debating Club Method.

BY REV. J. E. WALKER, SHAO-WU.

ONE of a few missionaries, spending the hot months on a high mountain at the back side of the Fookien Province, I find time for sober thought on various problems, and quiet for a review of the past with an eye to improvement in the future. Among other things I have been pondering over *methods employed in controversy;* and especially what I have styled above "The Debating Club Method."

When I was a youth in a frontier college town on the Pacific Slope we were in many respects a little world by ourselves,

much thrown on our own resources for intellectual development, and among these resources the Debating Club occupied a prominent place. Doubtless all are familiar with its methods. A question was chosen and two disputants appointed, who each chose a second. At the debate a week later the question was discussed by these and such others as chose to take part, and two judges and the president of the club decided which side had made out the best case. The contest was quite as much for mastery as for inquiry into the merits of the case; and each side sedulously affirmed and magnified everything that would count in its favour, while controverting and minimizing everything that seemed to favour the other side. Whether consciously or not they practiced the maxim, "Meet your opponent's reasoning with ridicule and his ridicule with reasoning;" and sometimes when a bright youth made his debut as a debater and was beaten, he would exclaim, "The other side weren't fair." Of course "the other side" did not give fair and candid consideration to the facts adduced by the young debater; that was for the judges to do, while its business was to controvert and its object to win. The debating club was good for sharpening one's wits, but not conducive to candor.

But there was one youth who, first in the academy and next in the college, excelled as a writer and a speaker, and especially was popular as a presiding officer; yet in the debating contests he was apt to be passed by. He cared too much for a full and accurate knowledge or *all* the *facts* and a correct interpretation of them.

But in employing the title that I have I do not mean to insinuate that any one has resorted to the Debating Club Method in the discussions that engage our attention here in China; I only wish to emphasize this query, "Is there not a warning in it for us?" Would it not be a good thing for us to look it squarely in the face and say: "Get thee behind me Satan"? Nobody likes to give up beaten; and while I dare not accuse others of being unduly eager to win, I must confess that for myself I find it hard, in a discussion, to keep my mind entirely free from such feelings and hold steadfastly to this one question, "What is the Truth?" Are we not inclined to dwell and dwell on the facts that seem to support our views and magnify their cogency and force till they loom up like mountains, while we minimize the arguments advanced by the other side till they seem to dwindle into mole hills? We also

belittle the objections to our beliefs till they seem mere flaws, but dwell on the objections to the other side till they look like impassable chasms. We think we are defending the truth; but really is this a good way to get at truth?

When in my youth I began to look into religious controversies, I was surprised to find what seemed to me a lack of fairness. The opposing sides all seemed to misrepresent each other. But later in life I concluded that much of this was due not to unfairness but to inability to understand and appreciate each other. Such a thing as this is sometimes best seen by taking a case where Christian kindness and brotherly goodwill do not come in to mitigate or cover up its real character. Such was the accusation made by the Asiatic Jews that Paul taught men everywhere to forsake the Law of Moses. Was this deliberate and intentional slander on their part? Probably not; though their motives may have been malicious enough for even this. But to their view, if Abraham's seed needed the purifications and the merit of "the works of the Law," how much more sinners of the Gentiles; and when Paul contended everywhere and unbendingly that the Gentiles were free from the practice of circumcision and all the rest of the Mosaic ritual, he seemed from their point of view to have thrown the whole thing overboard and to be perniciously busy in leading the Jews to apostatize. And the ground on which Paul based his contention only confirmed them in this view: "If the Gentiles need not keep the Law because it was only a temporary enactment for the purpose of preparing the way for Christ, who was the reality of which the Law was only the shadow, why need anybody keep it?" Yet Paul himself dearly loved those forms of worship in which he had been nurtured from infancy by godly parents and devout teachers; and only a Spirit-filled man could have observed them so fondly himself, and yet risk his life in defense of Gentile freedom from their observance.

Mental associations are mighty in such matters. A young lady, accustomed from childhood to the administration of the Lord's Supper in its simplest form, but after marriage attending at a church where the Episcopal form was observed, found that one of the hard things to give up was this simple form of the Holy Communion. Yet there are members of other communions who are almost shocked when they see for the first time this form which was so sacred to that lady. So in regard to terms for the holy Spirit: theoretically, I think that Sheng Ling is

just as available a term as Sheng Shen, yet after using the latter and rejecting the former for thirty odd years, the first attempt to substitute the former affected me disagreeably. But I find that by repeatedly associating the two phrases Sheng Ling and Ling Hwun in my mind, the former phrase gradually takes on the desired meaning. It is the ideas, the thoughts and emotions which we associate with words and forms that give them their meaning and value for us; but these associations once formed are hard to break.

Hence some one has said that the foreign missionary should leave his conscience at home; that is, he must break up many of the mental moral associations which he had formed at home and recast his standards for the converts of other nations and from other faiths. A boy once told me that there was swearing in the Bible, referring to Nehemiah xiii. 25, "made them swear by God." This was fifty years ago on the western frontier, where profanity was very common; and for him that phrase in Nehemiah was so wholly associated with profanity that it could have no other than a profane meaning. I, too, found it hard to disassociate it from its current use among the irreligious. Somewhat like this we find in the Old Testament, Jer. xxiii. 33-40, that the phrase, "The burden of Jehovah," had been so perverted by the false prophets that God prohibited its use.

Again, both among Jews and Gentiles the eating of the sacrifice was part of the worship; and it was only "the strong" among the converts who could disassociate the two and eat of things that had been sacrificed to idols. But Paul, in Romans 14, preserves the golden mean. "Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth. . . . who art thou that judgest the servant of another? . . . Let every man be fully assured in his own mind. . . . The faith which thou hast have thou to thyself before God. . . . But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin."

One missionary has written that the Chinese have no conscience! But others say: "They do have a conscience, but only use it on others and not on themselves." So also the scribes and Pharisees saddled heavy loads on others, but would not lift a finger's weight themselves. This is the very contrary-opposite of what Paul enjoined, that we must have convictions, but that they are to be for ourselves and not for our neighbors. His

own convictions were so kindly and catholic that in many things he could "become all things to all men;" and yet they were so firm and clear cut that he was unflinchingly strict with himself; and in bringing his own body into subjection, he struck straight home and did no beating of the air.

In this matter of controversy I had an experience in my youth which, though trifling in itself, has been of great value to me. Myself and another pupil in the academy got into a discussion about the motions of a wagon wheel. He said that 'the bottom of the wheel must move forward with the same velocity as the top, or the whole wheel would fly to pieces.' I said that each part of the wheel must stop stock still for the instant that it was in contact with the ground, and then gradually increase its forward motion till, when it reached the top, it would be going forward just twice as fast as the wagon did. After much arguing we got a chance to try it with a wagon wheel. We marked the top and bottom of a wheel and pulled the wagon ahead about a foot. The top mark had advanced almost two feet and the bottom mark less than one inch. He shook his head and looked suspicious as if I had played some trick; and so we repeated the experiment, giving the wagon a little longer pull, and the top mark advanced very much farther than the bottom mark. He looked dumb-founded, yet slowly gave in, and we started for the academy, about ten minutes' walk away. But we had not gone half the distance when he suddenly stopped stock still and exclaimed, "No, it cannot be! If the top went faster than the bottom, the wheel would fly to pieces." I gave him a bland smile and held my peace. Years afterward I saw this question submitted to the *Scientific American* for an answer, which was: "Some see it one way, and for them it is that way; and others see it the other way and for them it is the other way." The editor had evidently had some "experiences."

That lad was no cross-grained crank; he was genial, musical, bright in his way, a consistent Christian boy and frank and square in all his dealings; but he could not see two things at once. He could not think out the combined results of the forward and the circular motion of the wheel. He represented a type of mind that is enthusiastic and decided and valiant in defense of what it thinks is right; but such minds are not good guides in the settlement of complex problems. In fact, such problems do not seem to exist for them. They see one important phase of a subject, and to their

minds that is all there is to it. They are often called obstinate, and even unfair, when in fact they are just as anxious to be fair and reasonable and right as are those who possess a more judicial cast of mind. Some of the greatest heroes and reformers seem to have been men of this type ; they saw one great truth to be taught, or one great wrong to be uprooted, while no perception of the temporary harm to many good things that would necessarily be incident to the reform abated their ardor. Many of the sturdy pioneers on the Pacific Slope were men of this stamp. An Eastern teacher in 1838 when he heard that a former pupil of his was going to Oregon as a missionary among the savages exclaimed, "She is just the woman to cross the continent on a wild buffalo." However it was only a horse back ride of one hundred and twenty-nine days. But it was a sad sight to see persons of this stamp keeping at peace with rollicking, irreligious hunters, and quarrelling injuriously over the details of the work for which they had surrendered everything. The sharpest quarrel that I knew of was between two most successful missionaries. But they became *very warm friends ;* for they were both of them brave and generous, and had only misunderstood each other. They had brought things to a desperate pass by their quarrel ; but one morning they met in a room by themselves, bitter antagonists, and what passed between them no one knows; but at evening they came out perfectly reconciled ; and the work took on new life.

But now in regard to our controversies, it may be said that they concern matters in which all have a share, and a wrong course pursued by one will make trouble for all. It is not like the case of the wagon wheel which will run right of itself, and no one thinks of trying to make it run according to some pet theory. But is not this all the more reason why we should be thoroughly catholic in our treatment of each other's views; listen not only for what the Spirit has to say to us, but also for what the Spirit may be saying to another ; not smite him on the cheek and say "which way went the Spirit of Jehovah from me to thee ?"

What a terrible experience it was for Saul the persecutor to find that he had been wrong, radically, outrageously wrong ; the Spirit has mercifully drawn a veil over those three days of darkness at Damascus. No such experience is required of us ; but it is hard to say "I have been in the wrong," and perhaps harder still to "give up beat." I found it quite a struggle to give up beat, and acknowledge that I had erred in so far as I

had opposed the use of Shen for God ; but our younger preachers in this field have taken to using Shen in writing, and even sometimes Djen Shen in prayer ; and I can now honestly say that I like it. It adds something to the depth and richness of their language and to the fullness of their thought and sentiment.

In this field Shen is not in use in the colloquial ; throughout the whole region Pu-sa is the generic term for objects of worship, and we do not hear the common people use Shen in its stead. This is perhaps one reason why our younger preachers take to Shen in writing but not in preaching. It is to them a *Wên-li* word.

My change of sentiment in regard to Shen and Djen Shen has not been the work of one day or one year ; but a most potent factor in this change has been the consideration which has been brought forward again and again in the RECORDER, that the experiences of 1900 proved conclusively that both terms were in successful use. In scientific research the final appeal is *experiment.* Experiment has conclusively proven that the advocates of each term were correct in what they affirmed, and mistaken in what they denied ; and I am not going to be like my fellow-pupil who, when convinced by a twice performed experiment, did not stay convinced ten minutes. But my first change of *feeling* was when I decided never again to say a word against Shen for God, lest I should wound the feelings of those to whom it had been consecrated by decades of successful use, and the martyrdom of much-loved fellow-workers ; and now I wonder why I was so slow to see and feel this sentiment.

Sunday School Organization in China.

BY REV. W. C. WHITE, C. M. S., FOOCHOW.

THE ideal Sunday School organization does not concern us so much at this time as any organization whatever that will be practical and efficient to meet the present needs.

In this connection four things stand out most prominently:—

1. The organizer and superintendent.
2. The people who are to be organized into a Sunday School.
3. The courses of study, and
4. The teachers.

I. THE ORGANIZER.

In central stations where foreign missionaries are residing there need be no difficulty about finding an organizer, as the missionary would naturally take the initiative, unless overburdened, as so many are, with existing work that must be done.

Our Chinese brothers, if left to themselves, would never organize Sunday Schools, though this is not to be wondered at when we remember that for hundreds of years the Christian church in our own lands, though she had the Sunday School idea, had no Sunday School organization. The difficulty, then, is to get the Chinese pastors, catechists, and school-masters to inaugurate the Sunday Schools in the hundreds of congregations away from the direct influence of the missionary.

The problem for the future would be met if all the colleges and schools for catechists and teachers would instruct their students in a very practical way how to organize and to teach a Sunday School. The key to the problem lies with the theological colleges, and in this connection nothing less than a normal Sunday School training will be at all adequate for the importance of the subject.

But the problem immediately facing us is to get our present staff of Chinese workers to begin these Sunday Schools, so that each congregation, large or small, will have at least once a week a meeting for the systematic and direct study of the Word of God when, instead of one man declaiming and exhorting, each person will have a work to do in searching the Scriptures, and when the soul's needs of the little ones in the flock will be specially attended to.

It seems to me there is no better way than for the superintending missionary to deal personally with each catechist or teacher at his own little chapel or home. It should be impressed on each man how important is this work, and that it is his bounden duty to do something in the matter, and there on the ground the special circumstances of that congregation could be dealt with and direct arrangements made for the commencing of the Sunday School, even to setting the date of opening.

Direct personal conversations of this kind will make Sunday School organizers of nine-tenths of our present native staff.

Give them the idea and work out the arrangements to suit their particular chapels, and they will at any rate *begin* the work.

Whether the school holds together and continues to be effective is another question, depending a great deal upon the Chinese superintendent, and also upon the keenness for, and close oversight of, the Sunday Schools by the missionary, who must do the work of a general superintendent of Sunday Schools and must himself be keenly interested in the work before his Chinese colleagues will take a live interest in it.

II. THE PEOPLE WHO ARE TO BE ORGANIZED INTO THE SUNDAY SCHOOL.

The Sunday School should be the Bible studying service of the church, and as such its object should be primarily to instruct the Christians, and the children of Christians, in knowledge of the Bible. Our Christians have not the helps to Bible study that we have, and there is the more urgent need that they be grounded in Bible knowledge, and because of this there will not be much danger of our limiting the Sunday School to children only. It would not be a difficult matter to take the church register, go over all the names and divide the best instructed Christian men from the least instructed, which would make two classes, and the women and boys and girls into other classes. This class arrangement would be far more profitable than the usual practice of the catechist himself haranguing the whole body of Christians as in a regular service, for besides dividing the labour and getting the Christians to share in the work, the particular teaching could be applied to suit the needs of each class.

Where the congregation is scattered so that only the grown-up male members of the family could come to the central Sunday School, some system, such as the Home Department, could be started in connection with the regular Sunday School.

But although the Sunday School is primarily for the teaching of the Scriptures to Christians, it can become a strong factor for evangelistic work, perhaps not so much for adults as for children. The Christian children would be the nucleus, and it would indeed be strange if before long their heathen playmates did not come with them to the Sunday School class.

A difficulty would be to secure regular attendance. With the children it has been found that small picture cards, such as are used at home, have attracted large classes and kept them in regular attendance. The cards need not be new, but such

as are discarded at home, and they could be re-used in the work here, by perhaps every ten cards being received back in exchange for one large card or picture sheet.

A consideration of the best time to suit the local conditions would also affect the regularity of the attendance. In large congregations it may be better to have the Sunday School in the afternoon separate from the main morning service, but on the whole it is probably better, where, as is usually the case, some of the Christians have to come long distances, for the Sunday School to be held just before the morning service, so that all could attend.

Class registers will be a very great help, and no Sunday School can be carried on systematically or effectively without them.

But as at home so in this land nothing will keep the Sunday School together so well as the teacher's direct pastoral work with his pupils; looking them up when absent, visiting them in their homes and keeping in constant and close touch with them.

III. THE COURSES OF STUDY.

This is a large subject that should be dealt with by itself, and is only touched upon here because no Sunday School can be satisfactorily started without putting a suitable course of study into the hands of the teacher. At the present time this is one of our greatest needs, and there are cries on every side for suitable courses. The courses used in the home lands are all being tried, and all are found more or less wanting to satisfy the present needs of the church in China.

We do not select lesson courses first and then choose the pupils these courses will suit, and the teachers who can teach them. We determine first the nature of our Sunday School students, classify them wisely and then select and adapt the course of study best suited to their needs. It is perhaps because of our failure to recognise this that our home courses are found unsatisfactory when applied to the present conditions here in the field.

The International Sunday School Scheme is perhaps the one in most general use, but it is only in the schools and colleges that this seems at all satisfactory, and even then there seems to be great drawbacks. The International Scheme is mainly expository or exegetical, the taking of passages of Scripture,

more or less complete in themselves, and explaining their teaching. The great lack in this is the teaching according to the topical method—the developing of a doctrinal theme—and because of this many Sunday Schools in the home lands now teach two lessons at every session of the Sunday School ; the topical or general Bible Lesson comes first for about ten minutes, followed by the International Lesson for twenty to thirty minutes as time will permit. By this means a broad grasp of fundamental Christian doctrines is obtained, as well as that depth of Bible knowledge which can only be had by a minute study of the Word.

On the whole it seems advisable that several courses of study should be drawn up to meet the varied needs of the many conditions of Christian life we find amongst the Chinese converts.

The local conditions would decide which course should be used, and these courses should not be fixed by dates, but for grades.

It is hoped before the end of the year that this Committee will have permanent courses prepared in convenient sheet form, suitable for the different grades to be found in our congregations. A course of the first importance is one suitable for children and adaptable for enquirers, and this has already been taken in hand in a series of lessons on the Life of our Lord.

One very effective plan for first course in the primary Sunday School has been to take very simple hymns, such as "Jesus love me ;" on each Sunday teaching children to repeat a verse by heart, to sing it and to explain simply the main teaching of the verse. In this connection the Committee are preparing illustrated sheets of simple lessons for infants.

IV. THE TEACHERS.

The problem of teacher supply and teacher training is one that lies at the heart of the Sunday School question.

We do not here attempt to go into the matter of normal training, but simply suggest what could be done in the way of supplying teachers at the present time to begin Sunday Schools.

Given an organizer and superintendent, which would naturally be the catechist or teacher of the little church, having wisely classified the scholars, and the suitable courses of study being ready at hand, the only thing that remains is to get the requisite teachers. These must of course be drawn from the most intelligent of the Christains, without respect to their length

of time in the church. There will be the usual plea of ignorance and inability to teach, but the catechist should overrule this by arranging for a teacher's class once a week, when he should teach these men the lesson they would teach the following Sunday. This should be religiously and regularly done, even if there be only one teacher besides himself.

For broader and more systematic training the Sunday School teachers could be invited to gather together, for a day or so of special study, at the quarterly meetings of the church, when the missionary could help them as to comprehensive Bible study, the use of helps, laws of teaching as applied to I ible work, the study of human nature, the possibilities of modern Sunday School organization, and other such subjects.

A special course of study for teachers only, in which they would be examined, and perhaps prizes given, might be an incentive to them, but for a beginning nothing too hard and apt to discourage them should be attempted.

It is possible some may say that since good teachers are not yet available, therefore Sunday School work should not be organized. In this connection it would be well to bear in mind the saying of Martin Luther. When twitted with having very inferior men as his fellow-labourers, his reply was, "If you cannot get the best horses to do the ploughing, you must plow with the ones you can get."

A Missionary Grave.

IN MEMORY OF THE LATE REV. A. G. JONES.

"AS I approached the spot it seemed so bare and desolate, just like the other Chinese graves about it, that it made me sad. I thought that it was typical of his life, spent, as it was, working in rough, obscure places among the Chinese. But as I came nearer I saw that the top of the grave was covered with morning-glories, and I was comforted by nature's sweet parable. It is pleasant to think that, after a life of unselfish toil, he rests with our other friends in the Morning-glory Land." (From a letter.)

Hard by the alien city that he loved,
  In far Cathay he lies.
Rock-scarped and gray, behind him watch the hills
  Of hoary old Shantung.
North-ward the green plain stretches, vast and far,
  That teeming villaged plain,

Where men have toiled and sinned and laughed and wept
  For thrice a thousand years.
Another voice is stilled of those that cry
  In that sad wilderness
Proclaiming to the weary sons of men
  "The Kingdom is at hand!"

Then one who loved him stood beside his grave
  And saw its roughness clothed
With that same beauty which the Master praised.
  For over all the mound,
Their pink bells open wide to greet the day,
  Wild morning-glories blew.
So, blessed with eyes that see, his friend took cheer
  From Nature's parable.
For even so he lived and wrought among
  The lowliest of the low.
Men saw him leave the ways that lead to ease
  And consecrate his all.
Some called him mad because he chose to toil
  Among the mean and poor;
Nor did they reck that in those sordid souls
  He saw God's starving sheep.
They did not care that, leaving all, he trod
  The foot-steps of his Lord.
No narrow zealot he. His nature stood
  Four-square to all the world.
With kindly ear the peasant's tale he heard,
  He wept with those that wept;
Anon with gownèd pedant held discourse
  Concerning sage's lore.
The offices of hospitality
  It was his joy to do.
He was a man,—knightly among the knights
  Of this, the Last Crusade.
Upon his shield were blazoned ancient words;
  "All things to all,—to save."

. . . . . .

From midst of labors for the souls of men
  God called him swiftly home.
He knew no lingering pain. High on the breast
  Of China's sacred Mount
Where Yao and Shun uplifted reverent hands
  In the dim days of old,
Amidst the mid-night crash of elements,
  His noble spirit passed.
And thus, in deathless joy, the man who walked
  The humble path of love
Inhabiteth henceforward with his Lord
  God's Morning-glory Land.

W. P. C.

Psalmody in Foochow.

BY REV. C. S. CHAMPNESS, M. E. MISSION, FOOCHOW.

THE three Missions working in Foochow city and the northern part of Fukien province are happy in having possessed in the earlier part of their career a band of missionaries who performed most useful service in translating and writing hymns for the Chinese church. These Missions have always worked very harmoniously together, and much useful work has been done on union lines in the province.

I purpose giving here some of the hymns which are widely sung in all the three churches.

Fukien province was fortunate in having been the working ground for some years of the great evangelist and hymn-maker, William C. Burns, the mighty mission preacher of Kilsyth, Scotland, who at the call of God left all and came to China. He was the first translator of many of the hymns which are found in all Chinese hymnals, as used all over China. He evidently believed in Luther's principle of enfolding Christian doctrine in popular hymns. Besides the many excellent translations of English hymns that he produced, Burns also wrote several original hymns in Chinese for the special purpose of teaching Christian doctrine in a form which could easily be retained in the mind of the people. The first of the popular hymns of Foochow hymnals that I would mention is his well-known hymn

"NARROW IS THE ROAD."

一

行至天堂永活所在
者門者路窄窄阻碍
入門行路者仏頂少
或驚迫逐或驚仏笑

二

欲至天堂私慾着棄
仅着細膩嘴目共耳
件件所做着照法度
約束七情哀樂喜怒

三

莫貪錢財金書寶器
莫害別仏自家得利
仟通亂講毛實其話
着學老實仟通奸詐

四

驕傲其心着變謙卑
着憑四字愛人如己
着梨服事眞活上帝
着認耶穌莫驚羞恥

五

惟獨罪仏盡去軟弱
行至半路常常欲歇
懇求天父時刻施恩
助我直頭行至天堂

This hymn is a good example of a colloquial hymn, using Chinese characters in a certain way to express colloquial words. Such a use of Chinese characters is of course strongly condemned by the literati, who object to characters being used to express purely colloquial words and sounds, but it is necessary if we are to produce Christian literature in a form that the people

can understand. For the benefit of those of my readers living in Mandarin-speaking provinces I will endeavour to explain the use of certain of these colloquial characters.

者. This character is used with the meaning of "this" without a numerary adjunct being used. 仈 is the character used to express the colloquial word for "man," Nèng, the character used most commonly in Mandarin books being reserved for Wên-li use and pronounced "ing." 仅. This is a special form of 又 and bears the same meaning. It is pronounced "bô." 着 Diŏh is used in Foochow colloquial in several meanings. Here it is the sign of the imperative mood. 伓 is the commonest negative. It is pronounced "ng." In combination with 通 it forms the negative imperative.

Another fine hymn, probably by Burns, is that which is the number one of the Methodist collection. It is also the first in the American Board Hymnal. Alas! Foochow has not yet managed to accomplish what Hankow and other places have done and have most of the churches using the same hymnal. It is a pity to have two separate books in use where one would have done equally well. This hymn describes the work of God in creation and His providential care. It is marred, however, by the use of the term 功勞 in speaking of the creating work of God, which term, of course, applies more fitly to the atoning work of the Son. 仁愛 or 智慧 would have been more applicable in this connexion.

一

天上主宰眞上帝
造天造地件件儺
功勞頂大眞正闊
應該稱讚都毛煞
日頭一出滿塊光
日落驚暗務月帮
不見上帝見天象
自知有主大無量

二

田務五穀園務花
楨木菓子都作佳
海裏魚鼈野佪類
都是乞仈做毛配
天頂禮飛其鳥隻
毛耕毛種也務俭
頭生野獸連蟲蟻
天父照顧心毛離

三

上帝保護通世間
毛論中國共番邦
賜奴日日務口糧
也務厝葯共衣裳
上帝恩惠第一深
差遣耶穌救萬民
大家齊梨讚美伊
共伊漢謝唱新詩

It doubtless looks strange to see 我 as a rhyme to 宰, but in Foochow colloquial this word for the first personal pronoun is pronounced "nguai. 仈 is pronounced "dang," and means "at the present time." 他格 ta-gaik is a colloquial expression meaning "clean." This also is an example of the use of authorised characters in an unauthorised way, to which scholars object so strongly.

Some years ago when making an index to all the Chinese hymnals I had in my possession I was much puzzled to find in

the Presbyterian hymnal edited by Drs. Nevius and Mateer, used in North Shantung, a hymn which was the composition of Charles Wesley. While not begrudging our Presbyterian brethren the use of a good old shouting Methodist hymn, like this one, I wondered how such a ranting hymn had found its way into the staid Presbyterian book. On further search I found the same hymn in the American Board Peking Hymnal, the work of Drs. Blodget and Goodrich. Here again I was puzzled, and remained so until I came to Fukien province, when I found the hymn in question in both the Methodist and American Board collections. The hymn is a translation of Charles Wesley's "O how happy are they who the Saviour obey, And have laid up their treasure above." What has evidently happened is that this hymn was translated by one of the early Methodist missionaries to Foochow, adopted by the American Board Mission and then used in North China, first in the American Board Mission by some missionary who had seen the Foochow version of the same, from whence it was taken for use by the Presbyterians. As I have said before I do not begrudge the other churches the use of a Methodist hymn, but do wish that it had been inserted into some of the Methodist collections in North China. The old Negro song has the lines, "If there is one thing I like the best, It is the shouting Methodist," and then goes on to say: "I do believe, without one doubt, That a Christian has the right to shout." I by no means claim for the Methodists the sole right to shout if they feel good, and am glad to see that the Congregationalists and the Presbyterians have got so well worked up that they enjoy singing this fine old hymn. There is no doubt about the shouting of this hymn as we get it in our churches in Foochow. Our people always enjoy singing it. The hymn and the melody to which it is sung I give herewith. The melody is a fine Pentatonic one, but rather hard at times to sing, on account of the wide compass from D to F.

一

主旨意要順遵
積錢財在天庭
日暝守我天父其命令
得享主其寵愛
共教會齊禮拜
者仏歡喜歡喜謙實盡

二

我信主其清理
得不盡其歡喜
倚靠主其實血得平安
靈彼時心復信
蒙救主常照應
甘願捨塞通世間

三

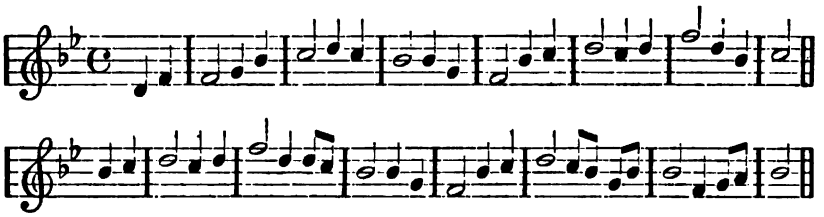
得救主做模樣
雖在地如天上
衆天使也不過者福氣
齊禮拜主耶穌
蒙伊賜我罪事
滿塊揚傳揚傳主旨意

四

我日日心歡喜
着時常大讚美
願世間萬萬國齊得聽
主成全大功德
替我罪流寶血
承德讚美讚美盡大聲

五

實心稱主寶血
天堂福魂得得
我歡喜大感謝連崇拜
常憑主其命令
福氣眞請實盡
天父聽我聽我大仁愛



Here again a few more explanations of characters are necessary. 儺 is a word used to express the meaning of "can," "does." It is pronounced "â," or rather a better idea of its sound would be given by the combination of English letters "a-er" spoken in the Foochow seventh tone, which is a tone of an exceedingly curly nature. 毛 is used to express the same meaning as 無 "has not." 煞 means "end, finish." 務 is the most commonly used word meaning "to have." It is used in Foochow colloquial, where 有 is used in Mandarin. 厝 is the commonly used word for house. 蒻 deu takes the place of the Mandarin 住. 伊 i is the third personal pronoun. 奴 is frequently used for the first personal pronoun, while 汝 is the second personal pronoun.

In a recent number of the RECORDER Rev. J. E. Walker, of Shao-wu, printed the melody of a tune of his, which is one of the most popular hymns of the church in Fukien. This tune is a splendid example of what a Pentatonic tune should be. It is very fine to hear a big congregation singing this tune, even if they do now and then sing it in a way of their own. If I could succeed in making a tune that is so popular as this I should be proud. The hymn to which it is set I give here :—

一

讚美讚美上帝
活命福氣其主宰

二

讚美讚美上帝
活命福氣其主宰
身心都得平安
上帝日嘆照顧
自出世日至伶
我蒙上帝保護
肉體靈魂伊賜我
我是天父創造

三

讚美讚美上帝
活命福氣其主宰
心裏無量安慰
我罪伊洗他格
替我獻祭贖罪
耶穌甘願流血
捨去本身欲救我
天父獨生愛子
聖神即保惠師
聖神由天降臨
天父應許賞賜我
光照心裏黑暗
創造我心重新
應該大大稱讚
讚美讚美上帝
天父救主聖神
活命福氣其主宰

四

三一上帝
讚美
該當協力同心
男女老幼大細
天下萬國萬民
三位一體毛離我

I have given samples of a few well-known hymns used in Foochow, and had I the space at my disposal I could give several other good hymns here.

One of the three hymnals in use suffers from bad editing. After my critical study of many hymnals I am sure that Foochow has not a monopoly of this trouble. Many hymnals have suffered in this way. In this particular book there are, for

instance, three versions of Watts' hymn, "Alas! and did my Saviour bleed!" In one case this hymn is indexed as "We are worthless mortals!" There are two versions of "A charge to keep I have;" one of them being indexed as "My soul be on thy guard."

The indexing of this book leaves much to be desired. There is no proper Chinese index going by the number of strokes in the first character, and in the English index the first lines of some well known hymns have been printed in a misleading way. For instance "Lo! He comes with clouds descending," appears in the index as "See He cometh!" "O for heart to praise my God" appears as "Awake my soul to praise my God." "For ever here my rest shall be," is indexed as "The Saviour shed His precious blood." The editor could not have possessed a very profound acquaintance with English and American hymnology who allowed such mistakes as these to pass.

In many hymns printed in Foochow Hymnals there appears some sad mangling of accents and rhythms. For instance, in the book spoken of above in the hymn "There is a wideness in God's mercy," a hymn with trochaic rhythm, the possessive particle "gi" (其), answering to the Mandarin particle 的, comes on a strong accent 救主其恩廣闊無邊.

In a translation of a favorite hymn largely used in America, "Leaning on the Everlasting Arms," in the third stanza the two characters 平安 occur. They are actually allowed to be divided by the caesures in the middle of the line. One is reminded of the little girl who said it was wicked to cut off dogs' tails, because what God had joined no man should put asunder.

In a hymnal recently published in Foochow among several very excellent translations the following example of painful literalness appears. The original is the well-known hymn from Sacred Songs and Solos ("Lord, I care not for riches, Neither silver nor gold.") The translation runs 主奴毛看重錢財, which equals the historic translation of the line "Go, bury thy sorrow" 去埋你的憂愁.

One is also reminded of the peroration of the great sermon of the minister of Pittendreigh, which closed with the words, "Am I a goat? Amen!"

It is possible to produce excellent idiomatic hymns in Foochow colloquial. This has been done in some cases. The Anglican Hymnal in Foochow possesses some excellent

colloquial hymns, and in the Methodist Hymnals there is also some fine work. On the whole the hymns of earlier days are better translated and written than those of later date.

I conclude with a fine hymn found in the Methodist Hymnal. I wish that some other tune than Migdol had been set to this hymn, as the constantly changing accents of this tune are impossible for the Chinese to render correctly. The hymn resembles in form Miss Havergal's "Lord, speak to me that I may speak."

一 願主開我蒙昧其心
先救自己後救他人
仔細思想主其恩情
我也的着替主傳名

二 願主時刻共我齊行
助我傳道各鄉各城
駛我嘴像號筒其聲
催破魔鬼堅固其營

三 願主助我信德更深
置基磐上永遠安寧
雖海滔滔何處立身
業將陷溺實在可憐

四 願主由天大降聖神
駛我移力講說聖經
助我言語都假分明
有如箭矢直貫中心

五 願主賜我意外平安
駛我贏過許個銀難
所有亡羊離散滿山
我着去討引伊歸欄

六 願主賜我一片熱腸
滿心流出活水如川
殷勤請客梨就婚筵
不顧身命跑走各鄉

七 願主用我截賤其身
自始至終善佈福音
等至將來主再降臨
歡欣鼓舞不盡顯榮

Conference Notes.

BY REV. G. H. BONDFIELD, HON. SEC. EXECUTIVE COMMITTEE.

RECENT meetings of the Executive Committee have been mainly occupied with the organization of the Programme Committees, with correspondence and other details. Arrangements are progressing, as will be seen from the following notes from the minute books:—

(1). The programme has met with very general approval and the work of the Committees is well advanced. Some of the papers are already drafted. Each chairman, however, has to submit his paper to the members of his Committee before it will be printed and ready for circulation. It is hoped that all the papers will be in the printer's hands early in February. Delegates who desire to have copies of these papers should send in their names, so that the papers may be posted to them as soon as they are ready. A charge sufficient to cover printing and postage will be made for each paper.

(2). Further details of the programme have now been filled in. The Conference is to commence on Thursday, April 25th, and the proceedings each day will begin with a devotional service from 8.30 to 9.15 a.m. Visiting ministers are to be invited to give the addresses. The Conference sessions will be from 9.30 to 12 and 2 to 4.30.

(3). A series of meetings will be held in the evenings in the Town Hall, and to these meetings the non-missionary public will be

specially invited. On the evening of April 26th Dr. A. H. Smith will give his lecture, "A Centennial Survey." On the 29th the Rev. T. W. Pearce, L. M. S., Hongkong, will lecture on "Robert Morrison," and on four other evenings addresses will be given on missionary topics by some of our distinguished visitors from home and by missionaries on the field.

(4). Delegates and visitors will be welcomed at a reception by the Shanghai Missionary Association on Thursday evening, April 25th. A special praise and thanksgiving meeting will be held on April 27th, and a farewell meeting on the evening of May 7th. It is hoped that an organ recital in the Cathedral may also be arranged.

On the two Sundays—April 28th and May 5th—special services will be held in the various Protestant places of worship. Visitors from the home lands will be asked to preach the sermons. Evangelistic services will also be held in the theatre or Town Hall.

(5). Last year the Executive Committee invited the Home Board or Committee of each Society working in China to send a representative to the Conference. The response, especially on the part of British and Continental Missions, has not been so general as was anticipated. The Committee, however, has received notice that the following will probably attend the Conference :—

From America :—Rev. Judson Smith, D.D.; Rev. N. Dwight Hillis, D.D. (A. B. C. F. M.); Rev. A. B. Leonard, D.D.; Rev. J. F. Goucher, D.D. (M. E. M.); Rev. J. Fox, D.D. (A. B. S.); Rev. A. S. Lloyd, D.D. (A. P. E. C.); J. R. Mott, Esq.; Hon. John Wanamaker; Bishop Wilson (M. E. C. S.); Rev. A. E. Kittredge, D.D. (R. C. A.).

From Europe :—Rev. J. Brandtzog (N. L. C. M.); Rev. J. H. Ritson (B. F. B. S.); Rev. R. W. Thompson; Rev. F. Bolton; Rev. F. Lenwood (L. M. S.); Sir A. R. Simpson; Rev. Hubert Simpson (U. F. C.).

Other representatives are reported to be coming, but no official notice has been sent to the Committee. Missionaries would do well to advise their secretaries to notify the Committee at once if representatives are likely to be sent out.

(5). The question of accommodation is now occupying the attention of the Committee. Inquiries are being made as to the number of delegates that can be received as guests in private families and accommodated in boarding-houses. No statement can be made at present; but it is quite clear that for the majority special arrangements will have to be made. Whilst the Committee cannot be expected to take the responsibility of providing accommodation for non-delegates they will do their utmost to secure room for all by establishing temporary hostels. Missionaries (other than dele-

gates) who intend to come to the Conference should write at once. It is scarcely necessary to add that the Committee have no funds with which to provide accommodation or entertainment, and that a charge (which they hope will not exceed $2 or $2.50 per person per day) will have to be made. Further particulars will be published as early as possible.

(6). Where the appointed delegates are unable to come, the names of substitutes should be sent in at once.

(7). The Committee will be glad to hear from missionaries who are stenographers and typewriters and who are willing to assist the secretaries during the Conference. Much help will be needed.

With the near approach of the Conference the Committee are increasingly conscious of the need for prayer, so that all arrangements may be divinely ordered. The responsibility rests upon the whole missionary body. Let there be prayer for wisdom to make the most of our Conference and to make it tell on our future work. Our gatherings should not only be fruitful in discussion and in far-reaching plans, but also in inspiration and power.

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

Vernacular Schools and Vernacular Education.

BY REV. P. W. PITCHER, AMOY.

THE new system of education which has been inaugurated by the Chinese government, resulting in the abolition of the official literary examinations (producing the greatest revolution the world has ever seen) and the adoption of a highly commendable national system, composed of graded courses from the primary school to the university, to take the place of that hoary time-honored system that has held this nation like an iron vise for more than twenty centuries—the opening of schools and colleges in every part of this land, even turning temples into school-houses—has not only put a new aspect on the whole missionary problem, but has changed completely the question of the importance of vernacular schools and vernacular education. For many years the opinion has

prevailed that there was no place for such schools or such education. Anglo-Chinese colleges swept the boards, leaving only the crumbs for these institutions. English and English alone was the cry, and English alone was furnished to supply the demand. These institutions flourished while the vernacular schools waned and waxed old. And it appeared at one time as though they must vanish entirely. But in a moment all this has been changed. At the present time no educational institution nor curriculum apparently is in greater demand or promises to play a more prominent part, or has a more promising future in the development of the intellect of China and in producing all-round educated men—men for business, men for church work, and men for all the professions—than vernacular schools. In fact it would seem that they must ever increase in number and importance while all others (purely as such) must likewise decrease. If one can read aright the signs of the times, we certainly have entered upon a period when vernacular schools and vernacular education will stand foremost and in their proper places.

But vernacular education has a new and broader meaning than it formerly had. It means something to-day that it did not even five years ago, not to mention fifty or one hundred years ago. The nature of the new education has been partly shown in the CHINESE RECORDER for July, 1906. The study of Chinese, as one branch of this education, is not to be confined to memorizing pages of unintelligible, profound and artistic phrases, but by means of reading lessons on subjects such as natural history, anecdotes, every-day business affairs, fables, patriotism, international relations, religion. It will mean the undermining or transformation of Confucianism and that the old "kun-chu" or superior man has had his day.

That the people appreciate this new and broader meaning of education is also shown in the same magazine. 355,000 copies of a First Reader already sold, and in the space of a year and a half 158,000 copies of a Girls' Reader have been sold. In 1904 one firm sold over one million school books. 1905 must have witnessed sales even beyond these figures. And it may be assumed that this people will more and more appreciate it as they come to understand it better. Hence we may expect, under the new *régime*, the same sacrifices, the same unyielding efforts that they put forth in former days to win some coveted though less worthy prize. If this be so, then there will be no better, more thoroughly educated man than the Chinaman.

The problem is now, How are we to meet this opportunity? How is the Christian church in China to meet it? It will not suffice, nor in any degree meet our responsibilities to say: Leave the whole matter to the Chinese government to carry out to the fullest extent the admirable scheme it has instituted. Admirable as it may be, to make it successful will require a peculiar skill and wisdom to guide and direct it. It is the church's duty—have we not "come to the kingdom for such a time as this"?—not only to support this national movement but so to guide and direct its course that it will ever be a channel of blessing unto this people everywhere. Here, too, is the church's supreme opportunity to teach that "the fear of the Lord is the beginning of knowledge," and that without it education has no real, solid, lasting foundation.

Probably no national influence will continue to be felt so much as that of Japan. All honor to her for what she has already wrought in this matter. And if Japan were a thoroughly Christianized nation, we might with all propriety and confidence leave the development and the direction of this movement to her. But she is not, and it thus becomes the responsibility of the Christian nations of America and Europe to see to it that so far as lies in their power this system of education shall bear the stamp of Christianity. If Christian missions—the representatives of the Christian churches in Europe and America—can succeed in meeting the educational demands of the time, and for the next fifteen years lead and control this movement, the entire educational question of China will be settled for all time to come.

There is another point to which we must briefly allude. It is this. While we recognize the fact that the primary aim of Christian missions is not to provide institutions which shall prepare men for government positions, or for commercial life, yet if we can help to do so by a proper adjustment of our curriculum (neither sacrificing the Chinese or the English to accomplish it), and if at the same time we can implant in the hearts of these millions of young men the seeds of the truth of Christianity at this very impressionable period of their lives, it seems to me that this would be about the best missionary work we could possibly engage in. Such institutions are then not mere centres of learning, but become evangelistic centres. At the same time we only do our duty when we provide institutions giving a Christian education for our boys of our churches, which

will educate them just as thoroughly and just as efficiently, and to just as high a standard of scholarship as the nation provides in its purely secular schools. We must at least, as Christian evangelists, see to it that all our schools of all grades fulfill a higher purpose than mere centres of secular influences.

For the next few years therefore our greatest effort, it seems to me, should be directed towards these vernacular schools under mission control. They should be brought up to date in every way, furnished with the very best equipment and with curriculums as far as possible conforming to the government schedule.

THE MIDDLE SCHOOL OF AMOY.

For a quarter of a century the Mission of the Reformed Church in America (in union with the English Presbyterian Church Mission) has maintained a vernacular school of the *Tiong-oh* grade (中學). Being one of the few institutions of its kind that has had so long an uninterrupted history, it may be of some interest to know what has been accomplished and where it stands in relation to the new educational movement at the end of twenty-five years of service.

BUILDINGS.

The "Talmage Memorial," where the work of the school is conducted, bearing the name of one whom this Mission will ever hold in cherished memory, was built in 1894. The style of architecture is plain and massive, yet most simple in detail, well adapted for an educational institution. The building, composed of brick and stone-granite, has a frontage of seventy-five feet. In the rear is a wing extending back forty feet, making the extreme depth seventy-six feet. It is so situated that it admits entrances from different levels. Thus one of the side entrances is on a level with the basement floor, while the front entrance is approached by a flight of stone steps. The building comprises both class-rooms and dormitories. There are twenty-eight dormitories providing comfortable and healthful accommodations for sixty or eighty boys. There are three spacious recitation rooms, a very large study room, a chapel, a dining room, wash room, kitchen, and a room for physical exercise.

The Principal's residence stands just behind the "Talmage Memorial" in the same compound, comprising nearly an acre of

land, and located on the crest of a small hill called the "Little Eastern Mountain." Being in such close proximity to the school the missionary in charge is brought in very close touch with the students, which indeed is a great advantage in many ways.

CURRICULA.

Its present curriculum has been a growth, or perhaps more correctly a development, from a number of curricula. At first it was a vernacular school very much of the Romanized type, that is to say, that outside of the Classics and the Bible, all the text-books on Western subjects which were used in the school were printed in the Amoy Romanized Colloquial, viz., geography, Chinese history (compend), physiology, astronomy (elementary), arithmetic, and algebra. Romanized Colloquial had the preëminence.

After one or two minor changes (in 1894 and 1901) the final adoption of the present curriculum took place in 1904. The course was made to cover five years instead of four by the introduction of many new subjects, viz., English (as a subject), Mackenzie's History of the 19th Century, physical geography, pedagogy, natural philosophy, biology (elementary), and several new books in the Classics, while the requirements in all subjects were vastly increased both in *the entrance examination** schedule and the regular work in the course. Another change made at this time, which should be noticed in passing, was in regard to text-books, viz., from Romanized to character. All the text-books on Western subjects now taught in this school, excepting arithmetic, algebra and physiology, are in character, such as Mackenzie's 19th Century, Chinese History (compend), geography, physical geography, natural philosophy, biology (elementary), and astronomy.

Let me point out that English occupies the very same position in this curriculum as it does in the government schools curriculum, viz., as a subject. That I believe is its rightful position.

(For a complete list of subjects taught, see separate sheet).

ATTENDANCE.

From 1881-1887 no records were kept of the attendance, that is, the yearly enrollment. But we are safe in saying that the entire enrollment from 1881-1906 has been all of 350. We

* Boys are required to be fifteen years old (Chinese reckoning) and to pass a prescribed entrance examination.

were progressing finely as a pure unadulterated vernacular school until 1897 (then we reached our highest enrollment, viz., sixty-two boarders), when we were struck by the English education cyclone, and we went down before it. We struggled along for another seven years until our numbers dwindled down to thirty-three. Finally English was introduced in 1904 and the numbers increased immediately to sixty-one.

But our numbers have never been large. The average yearly attendance for the twenty-five years has been barely forty.

RESULTS.

Taking into account only the last twenty years the total number enrolled has been 297.

Of these 89 have pursued the full course of four years.
166 have studied from one to three years and then left.
42 are still connected with the school.

297

Among the native churches they have been distributed as follows: The South Classis have sent 128, the North Classis 161. Scattering 8. 155 were representatives of the A. R. C. Mission constituency, 134 of the E. P. M., and 8 scattering. For further information the following is added :—

Died	30	Went abroad	28	Licentiates	1
Ent'd business	19	Teachers	45	Medicine	42
Farmers	9	Preachers	45	Unknown	16
		Pastors	9	Ent'd Anglo-Chinese Colleges	11

Thirty-three of the number engaged in the practice of medicine have had hospital training, either here at Amoy, Choan-chiu, Chang-poo, or Eng-chun.

Over sixty per cent. have advanced to other courses of study, about forty per cent. have engaged in distinctive church work, and thirty-six have graduated.

What of the future? We believe that all such schools from the primary grade to the university have a future, that their usefulness is not finished, but just begun. And to find our middle school at this stage of its history so closely in line with the present day educational movement is a source of no small satisfaction. For such a course of instruction more nearly

meets the demands of the hour than any other. By placing greater stress on Chinese and less on English we are in a way of producing more of the right kind of material that China is in need of. The Chinese government evidently has recognized this principle in inaugurating its present system. English, French, and German have their place, but Chinese predominates. In this matter China has undoubtedly been influenced by Japan, which has always insisted on all instruction, in practical subjects, being given in the vernacular. And as was pointed out in the RECORDER, June number, the difference between the type of education in India and Japan is this: in India the student as a rule is a good linguist, but weak in practical knowledge; in Japan he may be poor as a linguist, but strong in practical knowledge, etc. It is the latter type that China needs. Practical education must have the pre-eminence, an education that will not only enable a man to make a living, but that will make of him a citizen capable of doing his duty in the great commonwealth of which he forms a part. Any education that unfits a man for that position unfits him for great usefulness, and in the day of testing it will be revealed. What Arnold Foster said in regard to this will bear repetition, though only repeated a short time ago in the RECORDER. In expressing a hope that in the future all would "realize a call to give far more attention to Chinese than to English or any other European language," he makes this very pertinent observation: "It is to the Chinese scholars we are sent for the uplifting of the Chinese people through those who are to *do their life's work as Chinamen among Chinamen in the language of China.*"

Prof. Arthur Lloyd's weighty remarks in the June RECORDER, already referred to, will also bear repetition. "It ought to be the aim of Christian educationists to push the national system with all the strength they have, for therein lies China's hope, and a good national system of education can only be a help in the long run to the religion we believe. The time will come in China, as it has come here (Japan), when the special *raison d'etre* of mission schools will disappear. In the meantime, and for many years to come, they will have their places as training places for teachers. And, it seems to me, their work will be permanent or the reverse according to the position they take up with regard to the question of vernacular teaching." The only exception we would take to these words

is this, that we believe their sphere is a larger and broader one than that of providing or training teachers. We may be mistaken, but we believe we are just now in a position where we may by wise and decisive action so seize the present opportunity that this educational movement shall be under our control and direction for many years to come, from the day-school to the university. Thus we may keep this powerful agency for the transformation of China under the purifying and uplifting influences of the Christian church. These are real possibilities. What is needed is prompt action. The opportunity of to-day may not be ours to-morrow. Opportunity, like time, waits for no man. Development, enlargement, and the strengthening of all vernacular institutions are the demands of the hour. And not only preparation for the present moment is needed, but preparation for the demands, ever increasing demands, of the coming years, in order that the stamp and influence of a Christian education shall be unceasingly felt and recognized upon the new thoughts and new aspirations which have already become the possession of the young men of this great Empire.

For it is a Christian education alone that can uplift the condition of men and purify surrounding environment.

THE AMOY MIDDLE SCHOOL CURRICULUM. 1906.

First Year.

Scripture, Gen., Ex., Num.
Classics, Mencius.
Poetical and Historical Books.
Letter Writing, Composition.
Arithmetic.
Geography, Asia, Europe.
History of China, Compend.
Astronomy.
Romanized Colloquial.
Map Drawing.
English.
Singing.
Drill.

Second Year.

Scripture, Lev., Kings, Samuel.
Classics, Analects.
Poetical Books.
Historical Books.
Literature.
Letter Writing, Composition.
Arithmetic, complete.
Geography, N. and S. America, Africa.
History of China, Compend.
Physiology.
Romanized Colloquial.
Map Drawing.
English.
Singing.
Drill.

Third Year.

Scripture, Esther, Job, Psalms.
Classics, The Mean.
Poetical Books, Historical Books.
Literature.
Letter Writing, Composition.
Physical Geography.
Mandarin.
Algebra.
Biology
Physics (Steel's).
History, 19th Century.
Romanized Colloquial.
Drawing.
English.
Singing.
Drill.

Fourth Year.

Scripture, Eccl., Daniel.
Historical Classic, Historical Books.
Literature.
Letter Writing, Composition.
Pedagogics.
Mandarin.

Algebra, Geometry.
Physics.
Physical Geography.
History, 19th Century.
Romanized Colloquial.
Drawing, Singing, Drill.

Fifth Year.

Scripture, Hosea, Malachi.
Historical Classic.
Literature.
Mandarin.
Pedagogics, Practical Work.
Algebra, Complete. Geometry.
Physics.
History, 19th Century.
Drawing.
English.
Singing.
Drill.

A Glance at Berkeley.

THE following letter has been received by this department in reply to the review in the October RECORDER of "Moral Philosophy" by the Rev. W. M. Hayes, D.D., and we are glad to publish it. In order to give a clearer view of the matter in controversy we give here a translation (our own) of the passage criticized in the review.

Chapter I. Section 5. "Why subordinate rules of conduct are sometimes at variance with the great moral principles. . . . . Thirdly, sometimes men relying only upon vain theorizing do not know how to reach a basis of facts, and so the principles which they assert are opposed to common sense. If they took their principles and examined their truth, their rightness or wrongness would clearly appear. For example, in England there was formerly Berkeley, who said that the world has no sensible objects, but that men take that which has no real existence as really existing, and have simply an internal perception of it. This he wrote and published to the world, and among those who saw his books a large number believed it. But although this is so, yet whether he deceived one man, or tens of men, or hundreds of men, he could not deceive all men. Because if you place an object in a dark room, then whoever enters will surely stumble over it. Thus cannot all perceive that on striking an object one will receive injury? Accordingly his words only rest on vain theorizing and not upon a basis of facts. They are therefore not only based upon false principles, but are contrary to the understanding of ordinary men."

A QUERY IN PHILOSOPHY.

A remark (see the October RECORDER) in criticism of a recent elementary work on ethics brings up the interesting old question of the proofs for the reality of an external world.

The criticism is to the effect that a number of persons, each receiving an impression of some solid object in circumstances where nothing would lead them to presuppose the presence of such an object, is no proof whatever of the existence of something of sufficient reality to produce this otherwise inexplicable sensation. Barring the old answer that such a course of reasoning invalidates all science—for how can we postulate laws of which the very existence is unknowable—it would seem that the position of the so-called "Christian Scientist" is also worthy of attention. One party claims that any number of sensations is no proof of the real existence of external objects; the other that our perceptions of certain sensations is no proof of the reality of those sensations. Both unite in questioning the validity of the evidence adduced, and the practical wisdom of the world evidently regards one as rational as the other. In philosophy as in other matters names are sometimes perhaps allowed to weigh too heavily, and the thought will arise that if the names of the sponsors of these two theories could be suppressed, and each made to stand on its merits alone, the open court might have difficulty in deciding which was the more worthy of credence. Divesting ourselves of all prejudice one seems to have philosophically as solid a basis as the other. The factor which stands midway and forms the nexus of the two views is the sensation; why is not the line of thought which is regarded as impregnable on one side of this factor equally valid when extended to the other? And if extended to the other side at what point does it lose its validity; does it stop with certain classes of psycho-physical concepts and leave all other concepts as reliable foundations on which to build up a philosophy? The presumption would seem to be that if we deny the reliability of our sensations as affording a rational ground for the belief in the existence of an external material world, then we must sooner or later reach in philosophy the position already attained in religion by the agnostic, and like him be defined as, "The man who does not know that he does not know that he knows nothing."

In saying the above the writer does not wish to be understood as arguing in behalf of Christian Science; he is likewise too busy, even if he had the ability, to undertake a discussion; he only wishes to call attention to the fact that in modern thought former lines have received what, for the West at least, may be regarded as new applications, and unless the reliability of our sensations is conceded, we should not hastily rule out these new views as absurd. The standing of a theory should not in ethics nor any other field depend too much on the names attached to it.

PAROIKOS.

Correspondence.

STORIES OF CONVERSION.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: A correspondent has drawn my Society's attention to the need of a series of short tracts "giving the life stories of men and women who have really passed from darkness to light through the power of the Lord Jesus Christ."

Many missionaries must know of converts whose changed lives have borne good testimony to the faith. Such lives cannot but be a help to the Chinese church at large, and if any of your readers can give us well authenticated stories of the kind referred to, this Society would be prepared to publish them in tract form. Manuscripts should be in easy Wên-li or Mandarin and should not exceed two thousand (2000) characters. While Chinese manuscript is preferred, English will be accepted and translated by the Society.

Yours faithfully,
H. B. STEWART,
Secretary,

Central China Religious Tract Society,
Hankow.

POWER FOR SERVICE.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Apropos of the important question, "How can three thousand missionaries meet the arrogance of shallow reformers, the floods of atheism, the intellectual libertinism among four hundred millions . . . . ?" contained in Dr. Osgood's excellent and suggestive paper in the September RECORDER, a comment made recently by Mr. Meyer, of London, will bear repeating. Speaking on the necessary power for service he said: "Let us not say, 'I cannot do this or that;' nobody expects you to do it any more than the lad was expected to feed the five thousand with his loaves and fishes. He gave them to Jesus and He did it all."

Yours sincerely,
H. G. BARRIE.

Toronto.

AGE OF CONVERTS.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Very much agreeing with your remarks in the September RECORDER *re* statistics of aged people received into church fellowship, I have pleasure in sending you the enclosed from my own Register, trusting that many others may respond, so that by the time of the Conference you may have gathered together a goodly report.

Yours very sincerely,
A. H. FAERS.

Suifu, via Chungking.

C. I. M. SUI-FU, W. CHINA.

	Males.	Females
Baptised between the ages of 70 and 80 years	2	...
Baptised between the ages of 60 and 70 years	4	...
Baptised between the ages of 50 and 60 years	16	5
Baptised under 20 years of age	10	5
Average of remaining 100 at baptism 32 years	...	...
Total membership 142...		

(Signed) A. H. FAERS.

CONFERENCE PREPARATIONS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It may be remembered that the Tientsin Missionary Association has planned a series of monthly meetings, taking up Centenary Conference topics. I am permitted now to report that the series was inaugurated on Monday, October 15th, with a meeting which augurs well for the success of the plan. The evening was devoted to a discussion of evangelistic work, with two members of the Conference Committee to lead—Rev. J. W. Lowrie and Rev. J. Hedley. Mr. Hedley reported suggestively on colportage and work for Mongols. Dr. Lowrie gave gleanings from his correspondence as Acting Chairman of the Committee. Others joined in the discussion. The members of the Tientsin Association can guarantee that if this one evening is a foretaste of the Conference itself, all delegates to Shanghai have a rich treat in store.

Yours in anticipation,

CHARLES E. EWING,

Sec. T. M. A.

NORTH KIANGSU-ANHUI FAMINE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The famine situation in the northern part of this province has become so serious that the missionaries working along the Grand Canal have organized a famine relief committee, to be called the North Kiangsu-Anhui Famine Relief Committee, for the purpose of raising funds in China, America, and Great Britain to relieve the famine sufferers as far as possible. I am enclosing the appeal of the Committee to the public. It tells its own story of hunger and suffering. I am also enclosing copies of letters from missionaries to the *N.-N. Daily News* and private letters. It is the request of the Committee that you will kindly print their appeal in the RECORDER and such information from the letters as you see fit.

An Executive Committee composed of Revs. W. C. Longden, Northern Methodist Mission, Chairman; A. Sydenstricker, Southern Presbyterian Mission; Dr. J. E. Williams, China Inland Mission; Mr. M. J. Walker, Scotch Bible Society; and T. F. McCrea, Southern Baptist Mission, Secretary and Treasurer, all of Chinkiang, have been given the duty of raising the relief fund and distributing it to the various mission stations for the relief of the sufferers. The Executive Committee will have all funds in their keeping and the Treasurer will only draw checks upon their order.

As far as possible the Relief Committee wish to distribute the money through relief works, such as road building, etc., wherever the missionary force is large enough to justify it. Such questions, however, must be settled as the situation is developed, according to the amount of money contributed, the attitude of the officials, etc. Every effort will be made to see that the money shall reach only the worthy.

We wish to make several requests of our fellow-missionaries in China through your columns.

1. Large sums of money will be needed to meet this great want. There seems to be no doubt that several millions of people will be face to face with

starvation during the winter. As one missionary wrote recently after making a trip over part of the devastated country: "Nothing can prevent starvation on a large scale, for I do not expect to see millions of dollars raised for distribution." We ask our fellow-missionaries to contribute what they can and, where they think it advisable, to raise funds among the Chinese Christians. This seems a good opportunity to develop Christian charity among them and, by helping their suffering fellow-countrymen, to exercise a noble patriotism.

2. In large ports, such as Shanghai, Hankow, Tientsin, etc., we would earnestly request that the Missionary Associations appoint committees to make a canvas of the business men, missionaries, etc., in behalf of this fund. This is a labor of love on the part of all of us and will fall heaviest on those who make this request.

3. Will those missionaries who have had experience in famine relief work give us the advantage of their experience and send to the Corresponding Secretary suggestions to be submitted to the Committee and thus help them to solve the many perplexing problems that must arise in work of this kind? Suggestions as to how far we should co-operate with the officials, information about various kinds of relief works, such as road making or dyke building, orphanages, etc., and anything else that may help us will be greatly appreciated.

4. If there are any missionaries working in the famine district in either of the provinces with whom we have not been able to communicate in forming our Committee and who might wish to co-operate with us in this work, please communicate with the Corresponding Secretary, giving the name of your Mission, number of missionaries in your station, and the famine situation in your section. Please make checks or money orders payable to T. F. McCrea, Treasurer North Kiangsu-Anhui Famine Relief Committee, Chinkiang.

We put our appeal before our fellow-workers in the Name of Him who said: "I was hungry, and ye gave me meat, naked, and ye clothed me; I was sick, and ye visited me."

In behalf of the Committee,

Yours fraternally,

T. F. McCrea,

Corresponding Secretary and Treasurer, North Kiangsu-Anhui Famine Relief Committee.

Appeal.

Owing to unprecedented heavy rains during the months of June, July, August, and part of September, a large part of the northern districts of Kiangsu and Anhui provinces was flooded. The flooded districts are estimated as covering an area of 40,000 square miles, supporting a population of 15,000,000. None of the crops have been gathered. All the necessities of life have already (November 1st) doubled in price. Thousands of houses have been destroyed. Thousands of people are already living on one meal a day, and often this meal is composed only of gruel and sweet potato leaves. Tens of thousands have left their homes to beg elsewhere. Some throw their children into the water and then commit suicide. Many are selling their children for almost nothing. The farmers are selling their work animals to buy food

and have no wheat to plant for next year's crop.

Unless relief be given, from eight to ten millions of these people will soon be face to face with famine and great numbers of them must perish. Hundreds of them are dying already of famine and fever. The provision which the Chinese government has made to meet these needs, even were it honestly administered, is woefully inadequate, allowing only twenty-five cents silver for each individual in need. From recent information in the Shanghai papers the officials are forcing the famine sufferers, with gunboats and soldiers, to remain in the flooded districts, while failing to provide them with the food they must have or starve in their desolate and foodless homes. The *N.-C. Daily News* reports that 10,000 families were compelled to remain in Hsuchoufu alone; the officials promising to feed them. That the help rendered by the officials is inadequate is shown by the serious disturbances in that section; the people saying that they might as well die by the sword as by starvation.

When it is remembered that there is no hope of relief from famine before the ripening of new crops next June, it is feared that the larger part of these millions in the flooded country will be affected by the famine and the conditions will be indescribably awful. The need is urgent and acute suffering has already begun.

We appeal to the humane sympathy of all Christian and philanthropic people to help us feed these suffering fellow-beings.

The North Kiangsu-Anhui Famine Relief Committee: M. B. Grier, Southern Presbyterian Mission, Hsuchoufu; G. P. Bostick, Gospel Mission, Pochou; J. B. Woods, Southern Presbyterian Mission, Tsingkiangpu; L. W. Pierce, Southern Baptist Mission, Yangchow; A. Sydenstricker, Southern Presbyterian Mission, Chinkiang; M. J. Walker, Scotch Bible Society, Chinkiang; B. C. Patterson, Southern Presbyterian Mission, Suchien; Dr. S. Cochran, Northern Presbyterian Mission, Huaiyuen; J. B. Trindle, Northern Methodist Mission, Yangchow; W. C. Longden, Northern Methodist Mission, Chinkiang; J. E. Williams, China Inland Mission, Chinkiang; T. F. McCrea, Southern Baptist Mission, Chinkiang, *Cor. Sec. and Treasurer.*

Letter from Rev. B. C. Patterson, Southern Presbyterian Mission, Suchien, Ku.

FLOOD AND FAMINE.

There is only one item—Want! Famine! It is on us with its savage fights, its anæmia, its sickening langour, and its fevers. Perhaps there are ten million souls in the area affected. When the wheat was lost fears were expressed over and over again till we grew callous and thought that it was probably not so bad after all, as farmers complain after every harvest.

Then the July rains rotted the corn (maize). The lands were plowed in August, and hopes of an autumn crop of corn, beans and potatoes, encouraged the people. Two weeks later the whole face of the country was again flooded and much more than half of the later crops were destroyed. Even at this time of writing the whole of the lowlands have again become so flooded that it will be very late before the wheat can be sown if at all. This has, of course, raised the price of cereals to two or three times the normal market rate.

A trip northwards from Chinkiang, now, gives one an idea of the fearful floods. All along the canal water is in the houses and boats are anchored at the door-posts.

The lakes which lie west of Paoying and Kaoyiu, and cover quite 1,000 square miles, in normal seasons, are now nearly ten feet higher than usual. The yellow flood rippling and glinting on the horizon tells a tale of the woe left in its track.

On seeing an old acquaintance, and hearing of the almost absolute failure of his crops, I asked, "If that is true now tell me honestly how you with your twelve mouths to feed are living at all" They had been living on elm and sweet potato leaves, mixed with a handful of grain and boiled. He calculated that even such poor food would only last till New Year, and after that he did not know what would happen. "We will probably not all be able to see another harvest," he said.

Any relief that can be given will be entirely inadequate. If one should give all his substance to feed the poor it would hardly be felt beyond his immediate neighbors. We hope to be able to distribute relief funds to those within our reach. But probably money cannot be wisely given away before late winter or early spring. In the meantime all our poor acquaintances are bringing all their furniture and stuff and begging us to purchase it that they may provide for the present.

Letter from Rev. T. B. Grafton, Southern Presbyterian Mission, Hsuchoufu, Ku.

As I have just come in from a country trip Mr. Grier gives me your letter to answer concerning famine conditions.

1. Famine will be universal everywhere within reach of us. Counting all crops it is estimated that there is only about twenty per cent. of a normal year's yield on hand. Out to the west and south I found hardly as much as a garden patch. Potatoes are only a few strings and roots Much land is still submerged (October 20th). The greater part is still too mudsoaked to plough. Prospects for planting wheat are very gloomy,

2. By Chinese New Year (February 13th) there will be *practically nothing* in the line of eatables left. From then on for three or four months there will be starvation for tens of thousands. Grain can be had in Shantung, and the officials have given permission for its shipment out. But the money to buy is lacking, as the price is so high.

3. I don't know anything to do except to appeal for aid, and give out as best we can all that is contributed. For my part I would like to see all famine funds expended on public works, giving employment to thousands of the needy, but you know without my telling you what a task we should have before us in that event.

4. The Taotai told us last week that there was a fund of Taels 600 000 to be divided between Huaian, Haichou, and Hsuchoufu. If this fu gets a third we calculated to-day that each person who is actually destitute would receive 250 cash (about 12 cents Gold), enough for only two or three days' food. This is supposing that half the people won't need help. The Taotai has bought grain to sell during the winter at cost price. But only a very small portion of the people can be helped in this way. *Nothing can prevent starvation on a large scale, for I don't expect millions of dollars to be given us for distribution.*

Our Book Table.

紀實新編. A True Record. Published at the Foochow Romanized Press.

This is a eulogy of one of the earliest and most faithful Christians in Foochow, who died in 1903 at the age of seventy. Shen Sheu-chen was an author, a teacher and a preacher; becoming a Christian in his youth he was persecuted by his father and mother, but continued steadfast to the end. Testimonies to the high moral worth of this noble man are given in the little book by many Chinese.

The rapid making of Chinese church history is a significant sign of the times, and this is the kind of history needed at present. The best evidence of Christianity for the Chinese is Christianity exhibited in the life and work of a *Chinese*.

The book may be obtained from Rev. George W. Hinman, Foochow. W.

The Review of the Far East. Edited by A. Cunningham, Hongkong. No. 1.

This is a new venture and is the outcome, as the Editor informs us in his Introduction, "of a conviction held for some time past that there is need in the Orient of a serious publication which will put on record the thoughts and impressions of prominent men on many subjects which are playing a prominent part in the social, political and economical development of Eastern Asia." This first number gives promise of an intertesting future, and we wish the project every success.

China. A Quarterly Record: Religious, Philanthropic, Political. London: Oliphant, Anderson and Ferrier. Copies may be had at the Presbyterian Mission Press. Price 60 cents a year postpaid.

The reissue of this quarterly gives us real pleasure. The appearance of the yellow cover on our Book Table has no suggestion of jaundice, but, if indicative of any special state of mind, it would be a bias to all that is most helpful to China. It is very cheering to workers in the field to know that this represents the thought and prayer and work of devoted well-wishers of China in the homeland, who are keenly desirous of passing on their knowledge to others and so awakening a like interest in the great needs of a quarter of the earth's population. We are referring to this publication in our editorial columns. The contents of the October number comprise:—The Educational Crisis in China—Christian Missions and China's Young Men—The Christian Literature Society for China—Revival News from Shantung and Chihli—A striking Story of Faith, by Mrs. Howard Taylor—And news from all parts of the Empire—What the Chinese Think of Opium—A Daily Paper for Chinese Women—The Abolition of Domestic Slavery, etc.

The Educational System of Japan. By Albertus Pieters, A.M., Nagasaki, Japan. For sale at the Presbyterian Mission Press. Price 25 cts.

The strides which the Japanese have made during the past twenty-five years in the matter of education is a constant subject of marvel and is well set forth in this pamphlet of 89 pp. by Principal Pieters. It would be well if the work were to be perused by those in charge of educational work at home and especially by the leaders of educational reform in China. For instance, we learn that one section of the Minister's Cabinet is organized expressly to look after school hygiene, regulating in detail the sites of school houses, number of square feet of floor space and cubic feet of air required for each pupil, color of walls, height, width and length of seats, and the height of the first and second cross-pieces in the backs of seat, etc., etc. Also school physicians, whose office it is to look after the children's eyes, teeth, clothing, general health, etc., and to call the attention of the parents to their children needing special care. And our wonder is further increased when we learn that these physicians (of whom there are nearly five thousand) received an average of but Yen 28.57 per annum, as compensation for their services. It is also interesting to note that of the 115,570 teachers 19,613, or fifteen per cent., are women. This may seem small, relatively, but it is not when the erstwhile condition of women in

Japan is considered. It is also interesting to see that Japan has a school in Tokyo for foreign children. In view of present complications on account of the presence of Japanese children in the public schools of San Francisco, it might be well to consider what treatment the Japanese are giving to the children of Americans in the schools in Tokyo.

There is much else of interest in what Mr. Pieters has written, and he has taken no little pains to collect a great deal of information which he has arranged in a satisfactory manner.

F.

The Calendar of the Gods in China. By Rev. Timothy Richard, D.D. Shanghai: Methodist Publishing House. For sale at the Presbyterian Mission Press. 50 cents.

The title given to this booklet on the inside, the 'Chinese Religious Calendar' is more fitting than that of its cover, for the Calendar is concerned with many items that have no connection with gods, small or great. Perhaps the sketch of comparative religious ideas given in an introduction by the author will attract as much interest as the Calendar itself. It is in the vein of liberal thought which is so peculiarly the attitude of Dr. Richard, and if the true value of reading is its power to provoke thought, then this is a valuable little work. Is it right to speak of Brahm as a *god* in conjunction with Jupiter and Shangti? and can a distinction properly be made as is attempted in the synopsis between 'Ancient' and 'Modern' forces of nature? Surely the forces of nature know no chronology. It is man's *conception* of the forces of nature that is the point aimed at. The tendency of sinologues to approximate these English sentences to the terseness of the Chinese classical style leaves many mental gaps. Dr. Richard is no exception; his language tends to become epigrammatic without being explicit.

In this pamphlet the proof reading leaves much to be desired: '*news* of morality' for 'view;' '*game*' of life for aim, and on page 8 a sentence about Shintoism, which is quite meaningless, deserve attention.

The thanks of many missionaries are due to Dr. Richard for the idea of this useful little work. With it by them they will find it easy to add to their knowledge of the superstitions and folklore of their own districts, and all such knowledge makes for the increase of power for Christian service. It may be hoped that later a more comprehensive study of this nature will be prepared and published on the basis of Dr. Richard's work.

B.

SCRIPTURE CARTOONS.

Many of our readers will remember the picture of the rich man and Lazarus which was painted by Liu Meh-lin, lithographed in Japan and had a large sale all over China. Those who bought the cartoon often expressed a wish to have the same picture in colors. The great preliminary expense of lithographing a colored picture of this size has hitherto made it impossible to meet the desire so often expressed. Now, however, we are happy to say a Christian publisher, M. Froese, of Basel, Switzerland, has come to the artist's assistance and has produced a beautiful scroll in colours with the Scripture text in Man-

darin printed underneath. The size of the picture is 30 by 20 inches. It is on good white paper, the colours are excellent, and the realistic scene—the rich man, the beggar and the dogs licking his sores—is so faithfully reproduced that we are tempted to say it is a speaking likeness. Best of all the price is only fifteen cents.

There is also a folded tract with the story of the prodigal in Wên-li and eight pictures by the same artist also reproduced by Froese & Co., Basel. The size of those pictures is 10 by 7 inches. The drawing and coloring are of a much higher standard of excellence than we have hitherto seen in such cartoons. Price also fifteen cents. These pictures will, we are sure, be very popular with preachers in street chapels and the native Christians. The Hankow Tract Society will be pleased to receive orders.

J. D.

"Beginning Cantonese." A Review.

How to learn Chinese is still with many foreign residents in China a burning question, and it will be so for many years to come. New books which promise to be a guide for beginners will therefore always be welcome, provided they keep to what they promise.

Such a new book is Dr. O. F. Wisner's "Beginning Cantonese" (教話指南), which was brought to my notice some time ago, and to which I would direct the attention of beginners in the study of Cantonese, for the use of which it is specially meant.

No one who knows Dr. Wisner will doubt but that he is highly competent to write such a book. And it seems to the reviewer that he has solved his task in a very able and scholarly manner. The book is not meant, as far as I can gather, to supersede other valuable books already in existence. It is simply an attempt to furnish a help to the student in the systematic learning of the spoken language. The author's effort, as he himself says, has been to select words in the order of their importance to the beginner, both for immediate use and for the purpose of constructive study of the language. As this is more than the average Chinese teacher can be depended upon to do for beginners, the book will be found a useful guide for the foreign student as well as to the Chinese pundit.

The book is divided into 75 chapters, beginning with grouping together, first, words that will first be needed, and by degrees advancing to conversation on every day topics.

The introduction to the book is a rich mine of information to beginners, and deserves to be carefully studied. It contains some rules of how to use the book, which should prove very helpful to the pupil. Two systems of working the tones are given: the system adopted in Dr. Eitel's dictionary and the method adopted for romanization in this book, which slightly differs from Dr. Eitel's. As in other books, teaching beginners, a list of the principal classifiers is given, also a list of endings and their meanings.

Quite a new departure is the "Directions to the Teacher," both in English and Chinese. "Most of the men who aspire to this position," so we read on p. 22, "are little more than living depositories of information about the language, from whom this information must be extracted

by the ingenuity of the pupil." I quite agree with the author that the average Chinese teacher has not the slightest idea, far less a scientific method, of how to impart the knowledge sought for by his impatient pupil, and believe that there is a need for such directions which has never before been met by those who have supplied beginners with books on the language.

Following the reading lessons, in which as far as possible words have been grouped by subjects, there is a romanized index given. Two other indexes, both romanized, are given at the end of the book—the one indicating the pronunciation of the words in each vocubulary, the other an alphabetical index with the character attached for finding any word in the lessons.

The list of Errata on p. 68 is not quite complete, as it does not cover all the misprints which came to my notice. F. i. in p. 54b, 4th line, 嘅 must be 旣, and on the same page, 8th line, 噉 ought to be changed into 咱.

The new method of reading from the left to the right, adopted in this book, is so thoroughly non-Chinese that I cannot approve of it. Though a small section of Chinese, with their heads full of reform ideas, may prefer this to the old, time honoured way of reading from the right to the left, I do not think that Chinese ever will accept this innovation, by which nothing is gained as far as I can see.

It would have enhanced the value of the book very much if the author had given an English translation of each lesson as well as the pronunciation of each character on parallel pages. It is all very well to expect the teacher to "stand," and "sit," and "jump," and "talk," and "look" to show the meaning of these words (p. 23). But where are the model teachers who will do so? I would rather expect an elephant to follow these injunctions, but not an ordinary Chinese gentleman, who has been taught that to "gesticulate" (指手畫脚) is the surest sign of a "mean man" (小人). Under these circumstances I do not think it a wise procedure to compel the pupil to do without these crutches and simply expect him to hang on the lips of the teacher. And what if the teacher is not exactly what we should call a good Cantonese speaker? If he cannot distinguish between the l and n at the beginning and the t and k at the end of words?

Apart from these trifling objections this new book is highly to be recommended to beginners. It has been published by the China Baptist Publication Society in Canton (Shameen) at the cost of two Dollars.

I. G.

ACKNOWLEDGMENTS.

Thos. Nelson and Sons' Books.

Junior Supplementary Readers. The Wild Life of a Field. 6d.

Supplementary Readers, No. XVII. Homer's Tale of Odysseus. H. E. Haig Brown, M.A. 4d.

Geography Reader. The World and Its people. Little Folks of Other Lands. 10d.

MacMillan and Company's Books.

Trigonometry for Beginners, by Rev. J. B. Lock, M.A., Fellow and Bursar of Gonvil and Caius College, Cambridge, formerly Master at Eton, and J. M. Child, B.A., Lecturer in Mathematics, Technical College, Derby. Price 2/6.

New Freneh Course for Schools, based on the principle of *Direct Method*, combining the practical use of the living language with a systematic study of grammar. By Charles

Copland Perry, New College, Oxford; Dr. Phil. Marburg, Prussia, etc., and Dr. Albrecht Reum, Oberlehrer am Vitzthumschen Gymnasium, Dresden. Part II. Includes several songs set to music. Price 3/6.

Science Readers. By Vincent T. Murché, F.R.G.S., etc., etc. Book VII. Price 1/9.

Object Lessons in Elementary Science, based on the scheme issued by the London School Board. By Vincent T. Murché, F.R.G.S., etc., etc. Stage VII. New and Revised edition. Price 2/-.

The Rational Arithmetic, Teacher's and Scholar's Books for Fourth, Fifth and Sixth Year Courses. 8d. and 3d. each.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

C. L. S. List:—

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Guizot's Civilization in Europe. W. A. Cornaby.

War Inconsistent with the Christian Religion. Dodge.

Gordon's Talks on Service. D. MacGillivray.

Shansi Imperial University List:—

Twentieth Century Atlas of Popular Astronomy. By Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

History of Russia Rambaud.

Biographical Dictionary, published by Chambers.

Dr. H. A. Johnston's "Studies for Personal Workers." By Mrs. A. H. Mateer.

Topical Index to the Bible. By G. A. Clayton (C. T. S.)

Heaven. By G. A. Clayton.

Acts and Epistles, S. S. Lessons, Easy Mandarin. By W. F. Seymour.

Catechism of Synoptic Gospels. By Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the Press.

Commentary on the Four Books. By Dr. Henry Woods.

Ballantine's Inductive Studies in Matthew.

"An Indian Princess." By Mrs. Bertha S. Ohlinger.

Abridgment of Mateer's Arithmetic. By Mrs. Mateer (in press).

Catechism on St. John's Gospel. By Mrs DuBose.

Twenty normal lessons for S. S. use. By J C. Owen.

The Organized Sunday School. By J. C. Owen.

Hungering and Thirsting. By Mrs. MacGillivray (ready).

Charity's Birthday Text. By Mrs. MacGillivray (ready).

A friend enquires for some translation of Sylvanus Stall's Books on Self and Sex. Will some one work at them?

Rev. Geo. L. Gelwicks writes to say that he is working on a Concordance of the Old Testament in collaboration with Rev. C. H. Fenn on the New Testament.

NOTA BENE: Mr. MacGillivray's Classified and Descriptive Catalogue of Christian Literature (1901) being all sold out, he purposes bringing it up to date for the 1907 Centenary Conference, including all distinctively Christian books by all Societies. Suggestions for improvement and materials gratefully received from recent authors and from Societies; more especially as the new material has been lost in the Whangpoo. He has also in mind to publish a China Mission Year Book, commencing with 1907, to be issued at the beginning of 1908; this to be the first of a regularly appearing series of Year Books. Suggestions as to what should be included in these Year Books are now solicited.

Editorial Comment.

The New Opium Regulations.

THE publication during the past month of a series of regulations, by means of which the Chinese government intends gradually to do away with opium-smoking and also the cultivation of the poppy plant, has served to excite unwonted interest everywhere, without China as well as within. In all cases of this sort the first question which a Chinese asks himself is, What does this really *mean?* It may as well be taken for granted that the answer to this on the part of a majority of foreigners in China is that this is a mere device on the Chinese side to save their face. Great efforts have been made to stop the opium trade, or failing that to restrict it. At last the British government has expressed its willingness to do something definite, and it behooves China to respond. This she is now endeavoring to do. There is a great stir among the dry bones, much virtuous excitement about the waste of land which ought to be given to the cultivation of cereals, and the edict has gone forth for the registration of smokers, the limitation of their allowance, the suppression of the opium shops, and that of the smoking paraphernalia, and the like, all of which is of the nature of Chinese Dust for British Eyes. This, we venture to say, is the opinion of "the Man-on-the-street," who is supposed to be eminently practical, who "has no brains above his eyes," and who "knows China like a book."

* * *

The Man on the Street.

WE do not wish to detract from the hard-earned reputation of the "Man-on-the-street," but we should be glad to call his attention to a few important facts. Commissioner Lin, who destroyed that opium (now some time back), was supposed to be putting up a "game of bluff" on the British. *They* were not to be imposed upon. Having been a long time in China, some of them having long witnessed and also promoted the evils of the opium traffic, they knew the stronghold which the vice had on the Chinese. The latter did not "mean business," they went in for a speculation, they were trying to do something spectacular. This we repeat was the British theory, and on it they staked a war. They were altogether wrong. Lin was as able a man as Captain Elliot, and a great deal more straightforward in what he said and did. The result was the war, the results of which were indeed beneficial, but the origin of which, seen in the light of the twentieth century, is a blot on the British name and flag. On *that* point there will soon be no two opinions. It is not so

long ago that the students of Foochow held an anti-opium meeting, and a grandson of Commissioner Lin made an address on the services of his distinguished ancestor, and we believe the body pledged themselves to carry out the spirit of his acts.

* * *

Probabilities.

WE are as well aware as the most sceptical reader of these lines that there are contradictory forces in the present rule of this Empire, and we do not profess to know what is going to happen, or indeed why any particular thing *does* happen rather than another. But we wish to emphasize the undoubted fact that there is *a new spirit* abroad in China, making many things possible which were impossible not only an hundred years ago, but ten years ago, five years ago, or even one year ago. What will be the temper of China ten years hence none of us is wise enough to predict, but nothing is more certain than that the Chinese *can* put down the use of opium if they set about it, and in our view it is a very probable as it is an eminently desirable result. We do not minimize the enormous difficulties, but no race understands better how to surmount these than the Chinese when they have the will. For perhaps a millennium *wine* was one of the great curses of China, as we know from the Classics and from history. But the Chinese conquered the demon in the wine cup to such an extent that not one foreigner in an hundred now living in China ever hears anything about its ravages and its danger. Will China banish the poppy and put out her pipe? We think she will.

* * *

Revivals.

WE have been much pleased to note a number of accounts of extended revivals in various parts of the China Mission field, some of which remind one strongly of the great revival in Wales. In India, also, we observe that there have been very marked times of the work of the Holy Spirit, and that thousands have been touched thereby. These revivals are marked by two special characteristics—confession of sin and eagerness for the salvation of others. Also, like as in the Wales revival, prayer and praise have often taken up the whole of the service, many praying simultaneously, yet without confusion, and quite crowding out the preaching service.

All can but rejoice in these manifestations of the Spirit's power and pray that the good work may extend to every part of the mission field. Along with increased facilities and opportunities in educational work, and the development of mission work along all lines, there should come to us, with ever deepening intensity, the need of the energizing, fructifying work of the Holy Spirit and a resultant state of never ceasing revival.

Among the Hwa Miao.

In this connection it is interesting to note what seems a remarkable work which has been going on in Yunnan among the Hwa Miao, as described by Rev. S. Pollard in "The Life of Faith." He writes, "The number of baptized members now exceeds twelve hundred." He also mentions a convention which they had held as an offset to a great festival which the people had been in the habit of holding annually and which was a time of great carousal, drunkenness and immorality. On the Sunday of the Convention "over a hundred were baptized, and a large number again on Tuesday, when 2,500 people were present." Again, "On Sunday, July 1st, 230 were baptized at Rice Ear Valley, where a third chapel to seat 700 is being built. In the next seven days about 200 more were baptized." He also mentions the "missionary spirit" among the Miao, and of how they go and persistently preach in other villages. A very good account of these aborigines was given in the September RECORDER of 1884, by Rev. Geo. S. Clarke. One can but rejoice that the Gospel has thus taken hold among them.

* * *

The Tien Tsu Hwui.

The Anti-foot-binding Society will, probably, soon be a thing of the past, and we sincerely hope it is so, as we trust its *raison d'être* will soon have ceased forever. Not that we expect all the small feet will be immediately released, nor that no more will ever be bound. But a movement has set in that we believe will soon carry all before it. It is one of the things which the new China will have nothing of.

We are led to these remarks from perusing the Report of the Tien Tsu Hwui, which appeared in the *North-China Daily News* on the 12th of November,—or in that number and "to be continued," for the Report is a goodly one, both in matter and manner. If the pressure upon our columns were not so great we should like to reproduce the Report in extenso, for it is worthy of the widest circulation, and we trust all our friends have read it, or if not that they will forthwith proceed to get the paper, or a copy of the Report and do so, for to our mind it is the best they have ever had.

* * *

Mrs. A. Little.

In this connexion we should like to mention the name of Mrs. Archibald Little, who has done so much to make the Society a success, and whose labors have been so widespread and unremitting. Not many ladies have the courage or the opportunity that Mrs. Little has had, and which she has availed herself of to the fullest. She is one who has had the interests of the Chinese at heart and has done a work which no missionary or other lady in all the land could have

accomplished. We understand that she and her husband are shortly leaving China, perhaps for good. We are sure that the best wishes of all lovers of, and workers for, China will follow her, and that many of the poor liberated women who have been brought out into a new life of freedom through her labors, will rise up and call her blessed.

* * *

Famine Relief.

WE are pleased to see that a strong Committee has been formed at Chinkiang to solicit funds for the grievous famine which is now raging in North Kiangsu and Anhui, and which will grow worse as the winter proceeds. Some ten million of people are said to be in want, and the utmost efforts that can be put forth will bring but a modicum of relief, but it is better this than none at all. The Chinese government is wholly inadequate to deal with such a difficult problem, and even the sums which are appropriated are likely to be so largely absorbed by those through whose hands it passes that very little reaches those for whom it was intended. It is a sad spectacle to contemplate, and we trust that the Appeal of the Committee as given elsewhere in our columns will meet with a hearty and generous response, both here in China and also in the home lands.

* * *

Conference Notes.

WE would draw special attention to the Conference Notes prepared by Mr. Bondfield, the Honorary Secretary of the Executive Committee. (See page 679). Mr. Bondfield and his co-workers deserve the hearty thanks of the whole missionary body for their strenuous labors and wise anticipatory arrangements for the coming event. We trust the details given in these notes will be carefully read. Several points might be emphasized :

1st. Whilst the arrangements are in a forward state, the success of the Conference depends on the hearty and enthusiastic co-operation of the delegates and others coming to it. There should be careful study of the subjects on the programme, so that the discussion may be profitable.

2nd. Since the Conference is one of delegates, Missions are expected to notify the Committee if the delegates they have nominated are unable to attend, and to give the names of substitutes. The Committee can only follow its list, and if corrections are not sent in, there are sure to be confusion and disappointment.

3rd. To provide accommodation for all who are coming to the Conference will tax the resources of the Committee, so all who intend to be present should send notice to the Committee forthwith. Circulars referring to arrangements for accommodation are being sent to all delegates and *ex officio* members of the Conference on the Committee's list. A prompt reply to this circular is requested.

Suggestive Memories.

WE trust that, whilst the responsibilities of the Chairmen of Committees are great, they will have ample help from their colleagues. And that these Committees will also be helped by sympathetic co-workers in the procuring of well-digested facts and the preparation of recommendations and resolutions. We understand that no papers are to be read; the subject being introduced by a brief speech from the chairman of Committee. We would also emphasize the paragraph calling for volunteers from the band of missionary stenographers and typewriters. Those who were present at the last Conference will remember the splendid work done by Mr. W. J. Lewis; how, day after day, he sat through all the meetings, silent and busy, taking shorthand notes. Only a few realize the enormous work he had in transcribing these notes after the company had dispersed. The need for help along various lines is the more crying as we remember how many of the workers at the last Conference have gone to their reward. In looking over the list of members, we notice the names of over half a hundred who have "fallen asleep," many of whom received a martyr's crown. And more than forty have retired from the mission field for various reasons. All who were present at the closing devotional meeting of the last Conference (presided over by Dr. Blodget) will call to mind the touching farewell words from white-haired missionaries, who spoke about the possible partings before the next great gathering; and how fittingly the meeting closed with the singing of the hymn, "God be with you till we meet again."

* * *

Prayer for the Conference.

WE would emphasize the closing sentence of Mr. Bondfield's notes, and as we ask ourselves what inspiration will come from the Conference, and what direction will be given to the work, we feel the need for constant prayer. In one centre a series of weekly prayer meetings is being held, in which the work of the different Committees is prayed for in turn. We were present at the prayer meeting, at which the sub-committee on the Study and Use of the Bible was specially remembered. The order of the meeting may be of suggestive interest. We give the divisions and subdivisions below:—

The Bible in the Sunday School.

PRAY:—(1). That the Bible may have a larger place in the young life of the church.

(2). That plans may be adopted which will work for economy in preparation of literature.

(3). That the Chinese workers may be trained to appreciate and use the opportunity presented by the Sunday School.

The Bible in the Home.

PRAY:—(1). That family worship may be maintained.

(2). That means for helping parents may be devised.

(3). That pastors may be faithful in example and precept.

(4). That Mr —— may be able to weigh aright the replies he gets from the Chinese.

The Bible Among Women.

PRAY:—(1). That women receiving instruction may be faithful in living out what they learn.
(2). That best methods may be used for stimulating Bible study among women.
(3). That something practical may be planned at the Conference for stimulating this.

The Bible and the Christian Worker.

PRAY:—(1). That they may be men thoroughly furnished,
(2). That they may know the joy of feeding on the Word.
(3). That plans to stimulate their Bible study may be devised.

The Bible in Schools and Colleges.

PRAY:—(1). That the young may form the habit of daily devotional Bible study.
(2). That independent study may be encouraged.
(3). That proper helps may be prepared.

For those who wish to follow this suggestion, and who have mislaid their Conference programmes, the full programme may be found in the June RECORDER.

* * *

Week of Prayer.

As is customary we have printed the programme for the Annual Universal Week of Prayer, originated by the Evangelical Alliance. Instead, however, of binding it in with the RECORDER we have inserted it loosely, so that it can be used at the meetings. Further copies may be had from the Mission Press Book-room. For sixty years the Alliance has promoted this world-wide annual week of concert in prayer, which has formed a link of hallowed fellowship among Christians of all churches and in all lands. In these days, when hindrances to faith so abound, when social conditions are so complex, and new conditions in heathen lands raise difficult questions, there is more need than ever for prayer. It is suggested that for the sermons on the Sundays indicated in the programme, the preachers take as topics the texts indicated, and that special mention be made of the Week of Prayer. We understand that the programme is being translated into Chinese.

* * *

China.

IN our Book Table columns we have expressed our pleasure at the re-appearance of the quarterly—*China.* Whilst of interest and help to readers in the East, it is of special use in the home lands, for bringing to the attention of busy legislators and merchants the broader though not less intense aspects of all questions connected with the evangelization of China, unencumbered by financial reports and details of subscriptions, as well as with little of the local colouring which is necessarily found in denominational magazines. *China*, in a minimum of space, gives a maximum of food for thought. In the number before us, we find two specially suggestive articles from the pens of Rev. J. P. Bruce and Rev. W. N. Bitton. The former in speaking of the educational crisis in China, gives a good idea of the gigantic task China has set before herself and of the unique opportunity God has set before

us. Taking the evangelist's point of view, he emphasized the training of Christian men both as preachers of the Gospel to high and low, and as witnesses for Him in every calling of life. In looking from the standpoint of the native church, Mr. Bruce anticipates the ultimate independence of the Chinese church and speaks of steadying forces in the church in China which perhaps do not exist in Japan. "The national characteristic of the Chinese is reverence for their teachers, which, even in the day of independence, will make the church slow to cast off its association with the missionaries." Mr. Bitton emphasizes the fact that Christianity as the supreme character-forming force in the world, becomes of vital interest in the welfare of China and to the peace and serenity of the civilized world.

* * *

Good News from Japan.

In the articles referred to, Mr. Bruce speaks of the "pentecostal experiences" in China, and Mr. Bitton refers to the thousands of young Chinese in Tokyo. It is appropriate, therefore, to quote from a letter dated November 7th from Rev. J. E. Williams, of the American Presbyterian Mission in China, who went to help in the Y. M. C. A. work in Japan. He says :—

"We had a splendid meeting Sunday night, with Dr. Johnston speaking through Mr. Wang. He put his whole soul into it and Dr. Johnston gave them (over two hundred of them) a fine talk. He called for the men who would like to live a clean life, to help their country, who would like to follow Christ. to stand up. Over a hundred of the men stood up, and remained standing during his prayer for them. They *knew* what they were doing, and meant it. I was amazed, beyond measure, at the spirit of the men. Prayers are being answered and it is marvellous in our eyes. The men are very accessible and friendly."

* * *

The International Institute.

Our references to Dr. Gilbert Reid's work have been comparatively few, but during this past month the appearance of his Report, his second annual meeting, and the unveiling of the tablet of the Low Memorial Hall, all seem to indicate an opportunity for referring to this unique effort for bridging the gulf between foreigners and Chinese. Some encouraging features are Dr. Reid's finding an associate in the Rev. F. Perry (late of the Church of England Mission, Wei-hai-wei); the special interest taken by the chairman of the Executive Committee, who has been a liberal donor, and who hopes, when in England, to exert himself on behalf of the Institute; the loyal support of the business men of Shanghai, foreigners as well as Chinese; the growth of the educational classes; the generosity of William C. Low, who had at different times given upwards of Tls. 1,000, and then Tls. 7,000 for a Hall in memory of his father, one of the early American merchants to China; and in the honour paid by Viceroy Chu Fu in unveiling the tablet.

Free Gift of Periodicals.

THE Christian Literature Society is prepared to supply for free distribution parcels of back numbers of the *Church Review*, *Review of the Times*, and the *Chinese Weekly*. These periodicals contain much matter of permanent value, which would be found useful in leading readers to a fuller apprehension of the value of truth and progress. All expense of postage, freight, and packing cases to be borne by consignee. When ordering please send postage stamps for three dollars to cover expenses; any balance will be returned to you. Write to Rev. J. E. Cardwell, *Christian Literature Society*, 44 Boone Road, Shanghai.

Missionary News.

Some Presbyterian Statistics.

The statistics of the Central China Mission of the Presbyterian Church in the U. S. A., including the stations of Ningpo, Shanghai, Hangchow and Soochow, show a net increase of ninety-six members during the past year. The total number of communicants is 2,188. There are seventeen churches and nineteen native ministers, and the native contributions amounted to $4,594. In the boarding-schools for boys 290 were enrolled, and in the boarding-schools for girls 157. In the day-schools 374 boys and 118 girls were enrolled, and in training classes twenty-seven men and fifty-eight women, making a total of 1,024 in all the schools.

A Unique Opportunity.

The Christian Literature Society is prepared to help missionaries to meet the present opportunities of influencing the scholars and literary classes of China by supplying parcels of books at half and in some cases less than half the published prices. The parcels contain a selection of religious, scientific, and books dealing with general topics. For larger parcels, send a P. O. or ten-cent stamps for $6, and $4 for smaller parcels.

N. B.—Send direct to Rev. J. E. Cardwell, C. L. S., 44 Boone Road, Shanghai, and in registered covers.

Students' Conference

AT SAN-WAN-FAN IN THE KULING FOOT-HILLS,

July 11th to 22nd.

A correspondent kindly writes us as follows: You have no doubt had detailed reports from other sources. What I wanted to say concerned simply the representation and significance of the Conference. It represented, I believe, the strongest elements in the young Chinese church in Central China. The Christian schools and colleges of Nanking, Kiukiang, and Hankow and Wuchang were represented by their best teachers and students, while delegates were also present from Yangchow, Anking, Chinkiang and Changsha; and there were some delegates also from government schools. Altogether forty delegates were present, and a finer body of Chinese young men it would be hard to find anywhere. The significant thing about it all lies in the fact

that such a representative body of Christians could be brought together at all. It means that at last we have an organization which is ready and able to command the confidence of all the Protestant missions, and that henceforth we may look with assurance to the regular holding of such conferences, impossible, so far as I can see, except through the agency of the Young Men's Christian Association. No such conference has been held heretofore, but if we may judge from the feeling expressed at this conference, this Student Summer Conference will become an annual institution.

Having secured such a representative conference of students, the results anticipated were far surpassed by the actual achievements. The good fellowship was contagious, springing up the instant delegates met in the bungalow, and ripening into friendships which will last for a lifetime. Sympathies were widened, petty jealousies and misunderstandings were removed, and more than one delegate who came, thinking that his difficulties were peculiar, found fellow-students of his own age, but of whom he had never heard, struggling with the very same problems, from the same motives, and went away with a new sense of comradeship in the Christian warfare. Above all, perhaps, habits of Bible study and prayer were begun which will henceforth link together these heretofore somewhat isolated students, and which may be expected to yield the same good fruits as they yield in Christian lands.

I have been much impressed with the unanimity of approval expressed in various ways since the conference by those foreigners who in various capacities are in positions to know about the effects of the conference on the delegates.

The Y. M. C. A. Conference of Fukien Province.

The Y. M. C. A. student conference was held in Foochow in the buildings of the Anglo-Chinese College, Sept. 1-10. Different parts of the province were represented. There were three delegates from Hing-hua, nine others being kept away by the typhoon. Shao-wu was represented by three delegates, Iong-bing by one delegate. Foochow and vicinity were well represented, one student coming from a government school. In all there were about forty earnest young men in attendance.

The day was begun by the morning watch and prayers. The first hour each morning was given to Bible study. There were two classes: one studying the book of Malachi, led by Mr. Uong Siong-dek, and one studying the Sermon on the Mount. The next hour was given to conference on personal work, led by Mr. Beard. This comprised the study of motives for doing personal work, namely, the love for the lost condition of an immortal soul created in God's image. Then the hindrances were taken up, and in this portion the delegates searched the Bible and learned about the hindrances of Moses, Daniel, Isaiah, Jonah, Jeremiah. The preparation for doing personal work was then discussed. Each delegate was asked to bring in three of Christ's methods of doing work for individuals. Christ's sympathy with men and love for them, His knowledge and tact and directness, and numerous other points were brought out by these personal work studies. This conference should result in more personal work on the part of the students.

The addresses on choosing a life work were strong and helpful. On Sunday Rev. H. W. Oldham, of Changpoo, delivered an address on the principles on which to choose a life work. These are, that character is more important than what a person possesses, what one is as of greater value than what one has, the denial of self and the service of others.

Dr. Ling, of the Community Hospital, spoke on the physician's work as a life work. He emphasized the great difficulty of this calling, because the human body is such a wonderful mechanism, because the physician must awaken the faith of the patient. Not only should the physician heal the body, but he should also minister to the health of the soul. He pointed out that the physician should not only heal the sick, but he should prevent people from becoming sick. In the address on the pastor's calling the speaker laid stress on the character and the thoroughness of mental preparation.

The platform addresses dealt with various phases of Christian life and activity. The address on evangelism and on loving enemies and the one on the text "Ye are the light of the world," were especially helpful.

In the afternoon were the delegates' meetings and a conference on Y. M. C. A. organization and method. sled

by Mr. McLachlin and Mr. Cio Likdaik.

This conference will undoubtedly be followed by more intelligent personal work among the students The Bible will be studied more faithfully and intelligently and the prayer-life will be deepened and broadened. The members of the conference realized their duties toward their fellow students in the government schools and discussed methods of coming into communication with these students and helping them. The students also realized the common bond which unites them together in the work for the one common Master.

LEWIS HODOUS.

The New Church Building at Kuling.

Wednesday, August the twenty-fourth, a large company of residents and visitors assembled on the Central Park to witness the cutting of the first sod, in preparation for the new church building. The scene was one to be long remembered, and the brief service of praise and prayer in the open air was very impressive. The Rev. Joseph S. Adams conducted the service. The Hymn "Oh God, our help in ages past," was sung, and Rev. Henry Woods, D.D., offered prayer. Suitable Scriptures were read by Rev. T. R. Kearney, Church of Scotland Mission, Ichang. "The Church's one Foundation" was then sung; the grand old hymn echoing through the hills in a most heart-stirring way.

The chairman expressed the regret of many at the absence of Rev. Arnold Foster, Treasurer of the Building Fund; of the Rt. Rev. Bishop Roots, Rev. James Jackson, and others who had been active in the interests of the new church, but whose duties in the valley had called them away. He then introduced Mr. E. S. Little, of Shanghai, saying that in giving Mr. Little a hearty welcome that morning, his self-denying services in the development of the Estate were not forgotten, and it was very fitting that he should have the first place in addressing the residents on the joyful occasion.

Mr. W. H. Poate, of Shanghai, cut the first sod, after which Mr. Brockman, of the International Y. M. C. A., offered the closing prayer, thanking God for the unity of heart and the cordial spirit of brotherliness which had brought the large company together from many lands to rear a house to the glory of the Name, and prayed that the time may come when the whole Church of Christ may be united to win the world to the feet of Jesus. The proceedings terminated with the Benediction by the Rev. G. A. Clayton, of the Wesleyan Mission at Wusueh.

The new Kuling Church is to be cruciform in shape, to be built of cut stone, faced, and with arched windows. The seating capacity will be six hundred and fifty, with arrangements for galleries (in case of need later on), which will bring the seats up to a thousand. The cost will be about thirteen thousand dollars, without fittings. Of this sum $11,000 have been subscribed. The Hon. Treasurer is the Rev. Arnold Foster, B.A., of Wuchang. The Manager of the Kuling Estate, John Berkin, Esq., will also receive gifts for the Church Building Fund.

Tidings from Japan.

Some time ago I attended a conference of the representatives of the Y. M. C. A., who have come to Japan as teachers of English in the government schools. It was held at a little village on the sea coast off the borders of the famine district.

At the terminus of the railroad we were met and welcomed by the mayor of the town and escorted to the boat, on which we took passage for the continuance of our journey. As we came near to our destination we were met by the village officials and accompanied to the place of meeting. There we were met and welcomed by the governor of the province. Over the street, at the entrance of the village, was hung an inscription in large letters "Welcome," and the residents, especially the children, in holiday attire, stood on either side of the road to greet us as we passed.

Such an unusual and evidently sincere expression of good

will interested us deeply, and we were at a loss to understand it. We learned subsequently that it was the result of the contributions that had been made in the U. S. and elsewhere for the relief of the famine sufferers. The whole region had been impressed with a deep sense of gratitude for the sympathy of the strangers in a far off land for them in their distress, and as opportunity offers their gratitude is made manifest.

In a letter from Miss E. J. Hewett, of Sendai, she writes: "We are having interesting times going out to some of the nearer villages where the people suffered from the famine last winter. This week we went to Hirose-mura and were most kindly received, both at the village office and at the school, where we had a Gospel meeting for the children; several older people also attending.

"One interesting experience was meeting one of the soldiers we came to know while visiting the military hospital, and who has, since leaving the hospital, married and settled in his home village, where he is practicing medicine. While in the hospital he became a Christian and was baptized, and since has had a Sunday School in this little village. We have, since our visit, received a letter from the headman of the village thanking us for our visit and our little gift to aid the people."

Rev. Mr. Axling, of Morioka, reports that in one of the villages in that district almost no results were seen as the result of work for nearly ten years. At last the most notorious drunkard and brawler in town, and his equally disreputable wife, were converted, and the change that has taken place in that home has been so great that now there is a general desire to enjoy the same blessing that has come into the other lives. It has become a serious question to decide who are worthy to receive baptism, as so many are eagerly seeking to connect themselves with the followers of Christ.

H. LOOMIS,
Agent A. B. S.

Yokohama.

Missionary Journal.

BIRTHS.

AT Teh-iang-hsien, 20th October, to Rev. and Mrs. E. A. J. THOMAS, C. M. S., a son (Bernard Arthur).

AT Wen-teng-hsien, 22nd October, to Mr and Mrs. HARRY PRICE, a son (Kenneth Harry).

AT I-chow-fu, 25th October, to Rev. and Mrs. P. P. FARIS, A. P. M., a daughter (Eunice Thomson).

AT Shanghai, 19th November, to Rev. and Mrs. R. A. PARKER, M. E. M. So., a son.

MARRIAGES.

AT Paoning, 18th October, Mr. A. PREEDY and Miss M. L. S. HARMAN, C. I. M.

AT Chungking, 23rd October, Mr. H. H. CURTIS and Miss E. A. GLANVILLE, C. I. M.

AT Shanghai, 30th October, Mr. W. A. MCROBERTS and Miss M. E. FUNK, C I. M.

AT Shanghai, 16th November, Mr. ROSCOE M. HERSEY, Y. M. C. A., and Miss GRACE N. BAIRD.

DEATH.

AT Liangshan, Szechuan, 25th October, Miss E. J. DOUGLAS-HAMILTON, C. I. M., of typhus fever.

ARRIVALS.

AT SHANGHAI :—

13th October, Rev. S. BRUN, Nor. Mis. Soc.

18th October, Miss HARSTAD, Luth. Brethren Mis.

28th October, Rev. and Mrs. OLSEN (ret.), Rev. HAGELKJAR, Miss BOSTROM, Miss GARMSEN, Miss JENSEN, all of Dan. Luth Mis.; Miss H. LINDBLOM, Swedish Mongol Mission; Rev. F. H. CHALFANT, A.P. M. (ret.); Mr. and Mrs. D. J. HARDING and three children (ret.), Mrs. JAMES LAWSON and child (ret.), Miss A. TRANTER (ret.), Misses E. ANDREW, B. ARNOLD, J. BROOK, N BURBRIDGE, A. EVANS, L. GUEST, L. MOODY, L. MOWER, G. PEARSE, G. RUGG, L. SCHMIDT, O HAAF, all for C. I M.; Miss KATE FRADD, C. and M. A. (ret.)

30th October, Rev. P. HINKEY (ret.), Miss M. QUINN (ret.), Rev. H. VANDYCK, all for C. and M A.

1st November, Rev. and Mrs. J. H. DEMING, A. B. M. U.

7th November, Rev. and Mrs. I. B. CLARK, Rev. and Mrs J. P. DAVIES, Miss A. CORLIES, M.D., Miss RAWLINS, Rev. and Mrs. BAKEMAN, all for A. B. M. U; Mrs. MOLLAND and two children, for Chr. Mis.; Rev. and Mrs. J. LEMLEY, Mrs D. H DAVIS, S. D. B. M.; Miss M. MATHEWS, A. P. M., So. (ret); Miss K. A WINCHER, Dr. W. W. WILLIAMS, M. E M. (ret.); Messrs. A. A. KARLSSON, J A. LIFBOM, A. G. WOERN, all for C. I M.

9th November, Rev. C. F. VIKING and family, C. C C. Z.

11th November, Rev and Mrs. J. O. CURNOW, M. E M. (ret.); Mr. and Mrs. W. R MALCOLM (ret.), Mr. and Mrs A. TRUDINGER (ret.), Misses S. M. LIDDY, F. M MACDONALD, all for C. I. M.

12th November, Rev. and Mrs A. THOMSON, Rev and Mrs G. EADIE, Dr. and Miss MARY THOMSON, Miss EDITH MCGILL, Mrs. W. J. SCOTT, Dr S O. MCMURTRY, Dr. JOHN A. MACDONALD, Miss WINIFRED BENNET, all for Can. Pres. Mis.; Miss KNOX, W. F. M. S. M E. Church.

15th November, Miss I. NIELSEN, Hauges Synod Mission; Miss I. NYSTUL, Sw. Luth. Mis; Mr. D. W. EDWARDS, Miss GRACE M. BAIRD, Y. M. C. A.; Mr. GEORGE A. GREGG, Y. M. C. A., Korea; Mrs. J. LAWRENCE THURSTON, Yale Mis. (ret.); Mr. and Mrs. C. A. BURCH, F. C. M., Dr. and Mrs AYERS, S. B. C.; Miss NELLIE E. DOW, Am. Ad. Ch. Mis. (ret.); Miss PERKINS, Mr. BARTEL, Mr. and Mrs. SCHMIDT. Mr. KERN, Miss SCHMIDT, Miss DYCK, Miss MEYER, Miss NEIFSYKER, Mr. and Mrs. E. J. BLANDFORD.

16th November, Dr. A. Z. HALL, A. B. M. U.; Rev. E WILLIAMS, M. E. M.; Mr. and Mrs. D. E. HOSTE and two children (ret.), Miss M. GRAY, all C. I. M.

20th November, Misses WELLS, WALMESLEY, MELLODEY, HUDSON, and HAMILTON, all for C. M. S. (ret.).

24th November, Dr. and Mrs. C. MACKENZIE, A. B. M. U.; Miss C. B. LEWIS, A. P. M. (ret.); Rev. D. CHAPIN, A. P. M.; Mr. E. ANDREWS, C. I. M.; Rev. and Mrs. E. THOMPSON, C. M. S. (ret.); Miss M. ONYON, C. M. S; Rev. and Mrs. S. B. DRAKE, B. M. S.

DEPARTURES.

FROM SHANGHAI :—

22nd October, Rev. and Mrs. O. R. WOLD and family Hauges Miss., for Europe.

2nd November, Mr. and Mrs. PARKER and family, C. I. M., for England; Rev. and Mrs. G. H. WATERS and family, A. B. M. U., for U. S. A.; Rev. and Mrs. W. A. CORNABY and family, W. M. S., for England.

3rd November, Rev. and Mrs. H. SJOBLOM, Fin. Miss., for Europe.

12th November, Miss E. M. JENKINS, Friends' Mis., for U. S. A. via Europe.

21st November, Mr. CHR. WATSAAS, C. I. M., for Sweden.

24th November, Miss K. L. OGBORN, M. E. M.; Rev. G. F. Bambach, both for U. S. A.

26th November. Mr. and Mrs. J. B. MARTIN and family, Mr. W. T. HERBERT, Misses F.M. WILLIAMS, H. DAVIES, for England; Mr and Mrs. J. S. FIDDLER and family, for Australia, all of C. I. M.

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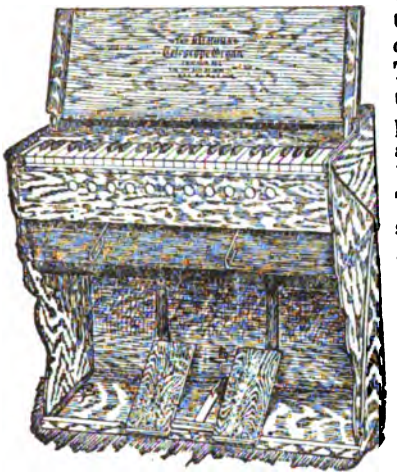

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